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THE

Baptist Magazine

FOR

1816.

THE PROFITS

ARISING FROM THE SALE OF THIS WORK,

ARE GIVEN

TO THE WIDOWS OF BAPTIST MINISTERS,

AT THE RECOMMENDATION OF THE

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VOL. VIII.

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PREFACE.

IN closing another volume of the Magazine, the Editors express their devout acknowledgements to the God of all grace, that through his Providence, they have been furnished with the materials of which it is composed; and are also preserved in life, to dedicate another portion of their work to HIM: hoping that it may further the cause of truth and righteousness, and thus promote his glory in the world.

Though the contents of this Volume have been necessarily supplied from a great variety of sources; yet the Editors are not conscious that it contains any sentiments which do not accord with the analogy of faith; whilst they feel assured, that many plain, serious Christians, who rejoice in the special mercy of God to poor sinners, have been instructed and edified by it.

That the Denomination to whose use this work is devoted, stands in need of such a public organ, as a register of the interesting events which are daily taking place in it, needs no proof! If there were no other reasons than seeing how the compassionate feelings which have been excited towards the Heathen, and contributing towards procuring the requisite pecuniary support, which their missions to India, and Ireland, demand; these would be sufficient. By what other means could the gratifying details, furnished by the committees of those institutions, be so frequently communicated to the members of our churches and congregations?

If the reader will cast his eye over the INDEX, appended to this Number, he will observe the accession of strength to the denomination, and to the kingdom of Christ, from the number of ministers and missionaries that have been ordained; the churches that have been formed; and the meeting houses that have been erected, both in ENGLAND and WALES; nor has IRELAND been wholly forgotten. It is scarcely less animating to observe, how the missionary

flame is extending itself throughout the United Kingdom! Of this fact, the establishment of auxiliary societies affords most decisive and satisfactory evidence. Without, however, such a medium of communication as the Magazine, this information could not have been generally communicated—this pleasure could not have been enjoyed.

In compliance with the almost universal wish of persons interested in the welfare of the Magazine, the Proprietors have resolved to prefix an Engraving to every future Number of the work: they have engaged an eminent artist, (Freeman,) who has undertaken to execute the Portraits in his best manner.

The only cause of anxiety the Proprietors feel on this subject is, lest the very heavy expense attendant on a portrait, every month, should render them unable to afford the supply which the respected widows of our ministers have been accustomed to receive. It is hoped that the Denomination will recollect, that these are, in general, poor! Some have large families, and many of them, though still connected with the congregations of which their deceased husbands were the honoured pastors, can receive little or nothing from them, as all they can raise is necessary for their present minister. It is with great pleasure that the Proprietors reflect on having distributed to this respectable and necessitous class of persons, since the commencement of January, 1813, the sum of 575*l.* and they are not without an expectation, that an increased sale will, after a little time, cover the increased expenditure.

The Editors affectionately renew a request, made at the end of the last year, that their brethren in the ministry would read this Preface to their congregations, *during the present month:* and also use their influence to introduce the Magazine to all the families with which they are connected. The addition of the Juvenile Department, it is hoped, has rendered the work more suitable and acceptable to our juvenile readers. The Editors pledge themselves to use all their exertions to maintain a respectable publication: which they trust, through a divine blessing, will still be the channel by which special benefits will be communicated to the household of faith.

THE

Baptist Magazine.

JANUARY, 1816.

ON THE NEW YEAR.

NOTWITHSTANDING the tens of thousands who, during the past year, have gone into eternity, the world is still furnished with inhabitants; and the various offices which they left unoccupied, are again supplied. "One generation passeth away and another cometh;" and though in many things "their way was their folly,"—yet their posterity approve their sayings," and are pursuing the same course of "vanity and vexation of spirit."

The commencement of the present year will be noticed as an era of universal peace. The storm which agitated the continents of Europe, Asia, and America, is hushed to silence. The din of war is no longer heard. The sword is returned to its scabbard. The soldier resumes the employment of the husbandman. "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear in sunder: He burneth the chariot in the fire."

Though the fierce demon of discord and war may not be permitted, in this year, to ravage the earth; *yet the seed of* depravity, which is sown in the hearts of all, will produce an abundant crop of disobedience, misery, and death. During the succession of three hundred and sixty-five days, parents will take a long farewel of their affectionate children;—pastors will preach their last sermons to their afflicted flocks;—judges and senators will finally vacate their important stations;—and monarchs will for ever resign the purple, sceptre, and diadem. Respecting persons of every description, it is doubtless written in the councils of heaven, "This year thou shalt die." We hope the year will not terminate without having witnessed events full of divine goodness and mercy towards the dwellers upon the earth. May we not expect, that the various means employed for disseminating evangelical truth, will not be altogether in vain? Will not this "handful of corn, sown upon the tops of the mountains, shake like Lebanon?" and the accessions made to the church of Christ, be numerous and flourishing, "as the grass of the earth?" Is it not probable, that, in this year, there will be for many "a time *to be born" again*? And, re-

specting whom, parents and ministers, with adoring praise, will repeat, "Even from this time it shall be said, What hath God wrought?"

Among the numerous readers of this Essay, it may be presumed, many will this year be numbered with the dead: and the tongue now employed in articulating its contents, be silent in the dust! Is the reader a youth who has attained that period of life, that he feels himself released from the restraints of "tutors and governors:" or, who is anticipating the pleasures of connubial enjoyment? or, is he a tradesman, engaged in the hurry, or immersed in the cares of business? or a miser, who is adding house to house, or field to field? or, a thoughtless spendthrift, who, with his companions, is saying, "Let us eat and drink, for to-morrow we die?" Such persons are, in general, unconscious of the shortness and uncertainty of time, and are saying, "Soul, take thy rest, thou hast much goods laid up for *many years!*"

"On this side, and on that, men see their friends
Drop off, like leaves in autumn; yet launch out
Into fantastic schemes, which the long livers
In the world's hale and undegenerate days
Could scarce have leisure for."

Let it be considered, that eternal consequences depend upon the use or abuse of the time allotted to each individual! Could the writer and reader of this Essay be even assured, that they would be among the survivors of the present year, still their "time will come to die;" and, therefore, respecting the various concerns which relate either to the present life, or to that which is to come, the word of inspiration says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Let the unconverted reader reflect, that while he is impenitent, and neglecting the "great salvation," he is without "a hiding place from the wind, or a covert from the tempest." He has no security that the termination of his present existence will not be the commencement of an eternal state of misery. Let him then "turn to the strong hold as a prisoner of hope;" remembering, that "*now* is the accepted time, that *now* is the day of salvation!"

Let the unfruitful member of a Christian church, who, in the eye of infinite wisdom, is a "cumberer of the ground;" be thankful that the Lord Jesus has "let him alone another year." But it may be, probably, the last year his long-suffering will thus be exercised: and the order may be given, "Cut it down." Every consideration of threatened wrath, and of extended mercy, should rouse to exertion in every good word and work. Let all such hear, and attend to the exhortation, "Work while it is called to-day, for the night cometh wherein no man can work."

Let the indolent and unfaithful shepherd, who is feeding himself, but not the flock, tremble lest, before the end of the year, his "days should be num-

bered." How will such a one meet his offended Lord, when he shall say, "Give an account of thy stewardship; for thou mayest be no longer steward?" To have the blood of souls, who have perished through his negligence, required at his hands, will be, in the highest degree, dreadful. Let such ministers tremble, "lest, whilst they have preached to others, they themselves should be cast away."

Let the humble, zealous servant of Christ, increase his exertions; and, by his study and persevering aim to exalt his king, and to increase his dominion, provoke others to activity in this holy warfare. The year may not close before HE, who has entrusted talents to his use, may return and demand an account of their improvement. Then those servants who, through grace, have been "faithful unto death, will receive the crown of life." They shall exchange their labour for eternal rest;—the company of saints upon earth, for that of the "spirits of the just made perfect" in heaven;—and the afflictions of time for the glories of eternity.

IOTA.

Extract of a Letter to a young Minister, RESPECTING PUBLIC PRAYER.

PRAYER is an address to God, presented in the name of the Mediator, on behalf of ourselves, or others; deprecating evils, and supplicating good things; in dependence on the promised aids of the Spirit, and according to the instructions given in the scriptures.

I cannot undertake to discuss this subject in all its length and breadth. What I have to say, on this branch of your office, has been derived, chiefly, from experience and observation, and will show its relation to yourself, to your Creator, and to your fellow-worshippers.

The importance of the subject may be inferred—From the nature of your office: "We will give ourselves continually to *prayer*, and the ministry of the word," Acts, vi. 4.—From the consideration, that ministers are called to pray publicly, in a great variety of circumstances—From your religious character, as a dissenter. A dissenter, as such, rejecting prescribed liturgies, should be doubly careful to cultivate the gift of prayer;—and, From the fact, that some very eminent preachers are remarkably deficient; as, on the other hand, some, who excel in praying, do not appear to advantage when addressing their fellow-creatures.

I shall begin with a few remarks on what relates to *yourself.*

1. Recollect that you appear, not only as an official professional man, but in the character of a worshipper with your fellow-worshippers; in the character of a sinner with your fellow-sinners.

2. Prepare your heart to seek God. As you would not preach, so neither should you pray, without preparation. I would not be understood, however, to advise you to study *words* beforehand, so much as *things*. Ho-

race's observation will apply here, as well as to preaching:

"*Verbaque provisam rem, non invita sequentur.*"

"The matter being provided, the words will freely follow."

See, on this part of the subject, Job Orton's Letters to Dissenting Ministers and Students; published by the late Mr. Palmer, of Hackney.

3. Be concerned to breathe the spirit of a supplicant.—When Abraham interceded for Sodom, he said, "Behold, now, I have taken upon me to speak unto Jehovah, who am but dust and ashes! Oh, let not Jehovah be angry, and I will speak.... Oh, let not Jehovah be angry, and I will speak yet but this once." Gen. xviii. 27, 30, 32.—Jacob said, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for, with my staff I passed over this Jordan, and now I am become two bands." Gen. xxxii. 10.—Ezra said, "O, my God, I am ashamed, and blush to lift up my face to thee, my God." Ezra, ix. 6.

4. Indulge the emotions of your own mind at the time, whether joyful or sorrowful.—You will, sometimes, expatiate freely in the language of contrition; at other times, your heart may be enlarged with gratitude, and you will naturally abound with praise and thanksgiving. Whatever be the frame of your mind, remember that Jesus is the great Intercessor, and that the Spirit also helpeth our infirmities. Rom. viii. 16. Dr. Watts's remarks, on the assistance of the Spirit in prayer, are highly worthy of attention.

5. A variety of thought and of expression may be happily suggested by a chapter, or a psalm, read before prayer; or, by recollecting what you have recently read in private. Wherever you are called to take the lead in public worship, you will find it useful to read, before sermon or before prayer, a small portion of holy writ. Your preaching is but a *commentary;* let the people always hear first *the text itself.*

Secondly, I proceed to notice a few things which relate to your Creator.

1. Be very sparing (much more than many preachers are) of the name of God—"the glorious and fearful name" of the "great and terrible" God. We are all verily guilty of great irreverence! Let us watch and pray against this evil, in time to come.

2. If you compare what you read in holy writ, with what you hear in public prayers, you will see, perhaps, that we are all very defective in *adoration.* But scriptural views of the divine attributes are evidently adapted, at once, to humble and to encourage our souls; and the language of adoration, borrowed from the recorded prayers of holy men, will powerfully impress the minds of many, and raise every devout worshipper from earth to the highest heavens!

3. Maintain *a direct address* to the Deity. Labour hard to restrain and bind your vagrant thoughts. Do not suffer yourself to be talking to the people,

while you profess to speak to your Maker. Nor let it appear as if you were speaking *of* God, *to* some other being, when you are expected to draw nigh to the throne of the Eternal, who waits to be gracious. It is, confessedly, a matter of some difficulty to follow this direction strictly. Every man fails, perhaps, more or less; but, as it will eminently serve to gird up the loins of your mind, and to promote real devotion in yourself and in others, you should aim at it. Soliloquies, pious wishes, and ejaculations, may suit the closet, but, when you pray in public, they are improper.

4. It is better to speak rather too slowly than too fast. See Eccles. v. 2.—A sinful man, chattering to his Maker, with a tone of bold familiarity, in the presence of a congregation, is a shocking scene of profaneness.

Thirdly, I shall only add a few thoughts relating to your fellow-worshippers.

1. It appears highly improper to speak of *presuming* to come into the divine Presence. Recollect, that you have a most ample and explicit warrant, in the form of commands—of invitations—of promises. You have a directory in the Lord's Prayer. You have a great variety of the prayers of good men preserved in the scriptures. You have recorded examples of successful petitions, and gracious answers. You have the oracle of Jehovah, proclaiming, with a loud voice, "Mine house shall be called an house of prayer for all people." Isa. lvi. 7.—After all this, can it be accounted presumption?

2. Be, as much as possible, the representative of the whole congregation. Consider that all are supposed to speak by the mouth of one.

3. In praying for the king, there should be no fond expressions, on the one hand; for you are required to pray for him, because he is the supreme magistrate; and, on the other hand, there should be no tinge of party politics, no speaking evil of dignities, no public censure on the measures of administration. Our king, George the Third, is venerable on account of his age and affliction—his long reign—his moral character—his domestic virtues—his attention to religion—and his rank among sovereigns; but I would not speak of him as *venerable*, nor of his family as *illustrious*, before God; for, in the presence of the divine Majesty, all kings are as "grasshoppers," and "all nations before him are as nothing." Nah. iii. 17. Isa. xl. 17.

4. Sympathize with all your fellow-worshippers through the world. It animates the heart, to think that God is able and willing to listen to so many at one time, and to give us a participation in those immense showers of blessing which descend from him.

5. Avoid dark allusions to difficult passages of scripture. You might as well pray in an unknown tongue.

6. A meretricious, painted, rhetorical style, is not the natural language of the heart, but the artificial language of the head, or the play of the imagination; and, therefore, is ut-

terly inconsistent with the simplicity which accompanies a high state of devotional feeling.

7. Study to avoid a sameness of method, and of expression. Some pray so, that you may know, almost as well as in the Book of Common Prayer, what is coming next. Yet, where there is the most copious enjoyment of heavenly unction, and spiritual fervour, and where there is the greatest command of variety in language, the same man will often be found using the same words and phrases, if not exactly the same sentences. On this point, an affectation of novelty, and a fastidious delicacy, should be far from you.

8. Let your longest prayers be short; for, otherwise, if there be not something extraordinary in the occasion, or if you do not enjoy an unusual elevation of soul, the people will say, within themselves, "What a weariness is it!" To prevent the evils arising from long and tedious prayers, it may be sufficient, perhaps, only to recollect what your feelings have been, in a place of worship, where this rule has been remarkably neglected. It is not, however, generally, the sin of the present age, to make prayers too long in public; and, as to secret prayers, perhaps the danger, with most of us, lies entirely on the other side.

9. Though it may be proper to begin your prayer, in public, with a lower tone, be careful to speak so distinctly, that all your fellow-worshippers may begin with you. In many instances, the preacher's first sentences have not been heard. Take care, however, not to begin till the people have had time to rise, and stand in silence.

May the spirit of grace and supplication eminently rest upon you!—Not to be tediously minute, I shall only add, that

I remain

Your affectionate friend,

Stepney. W. N.

CONJECTURAL ELUCIDATION OF JOHN, I. 48—50.

It is natural to suppose, that Nathanael was one of the pious few, who were waiting for "the consolation of Israel." He would, therefore, diligently study the prophecies, of which, all the serious part of the Jewish nation were then anxiously expecting the accomplishment, and watch every passing event which might be supposed to have any reference to them. It is not improbable, that, when reports were circulated respecting John the Baptist, his anxiety led him, in imitation of the prophet Daniel, to devote some time to the express purpose of investigation and prayer. On such an occasion, we presume, desirous of retiring to a spot, where he might be free from all interruptions, he selected the shade of an ample fig-tree in his garden, and there consulted the writings of Moses and the prophets. Among other predictions, he reads, Zech. iii. 9, "Behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving

thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." Comparing these words with other passages (Psal. cxviii. 22. Isa. viii. 14.) in which the same figure is employed, he perceives that they point out the Messiah; that they claim *omniscience* as his distinguishing attribute; and, that the removal of iniquity (compare Dan. ix. 24.) will follow his being revealed. With mingled perplexity and hope, he proceeds to the next verse: "In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree;" and recollecting how exactly the language applies to his own situation, concludes his devotions with an earnest prayer, that it might be exemplified in his case. He retires from the sequestered spot to his own habitation, where he finds his neighbour Philip just entering, to bring the joyful news—"We have found him, of whom Moses in the law, and the prophets did write—the Lamb of God, which taketh away the sin of the world." Amazed at this strange concurrence of circumstances, Nathanael hastens with Philip, that he might see and judge for himself. On perceiving him, Jesus immediately discovers his omniscience, by describing his character; and then at once refers to the exercises of his mind beneath the fig-tree.—Conceive, if it be possible, what a mixture of wonder, thankfulness, and joy, must overwhelm his pious soul, when he exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel."

DELTA.

*To the Editor of the Evangelical Magazine.**

THE NEW ARGUMENT FOR INFANT BAPTISM *EXAMINED.*

Edinburgh, Nov. 2, 1815.

DEAR SIR,

I AM a regular reader of your Magazine, and have been so since the beginning. I often turn back, with satisfaction, to the former volumes, all of which I possess, and reflect what a treasure we should have esteemed a work on the same plan, if former ages had recorded and published the Religious Intelligence and the Essays, which might have been communicated since the restoration of light and liberty at the Reformation. I have been gratified of late, by the insertion of papers upon the subject of Baptism. I am, indeed, differently minded from all of them; but, nevertheless, I am glad that the subject is under consideration. Neglect is much more fatal to divine truth, than opposition; and, if arguments be weak, it is fit they should be exposed. Christians will never agree, respecting subjects on which they differ, if they do not inquire into them; and the

* The Editor of the Evangelical Magazine not approving this Letter for that work, at the *request of Dr. Stuart*, transmitted it to us.

world will never be the kingdom of our God, and his Christ, until they do agree. There is no evil in the discussion of differences, though there is, alas! too much in the spirit often in which these are discussed. I must confess, I have not read any of those papers on Baptism with great attention, though I have glanced them all. The cause is this: I was not baptized till I arrived at the same period of life with the adorable Jesus at his baptism. It is now thirty-seven years since that time. I had been previously a clergyman of the established church of Scotland, and afterwards a pastor of a separated congregation of Christians. I had preached several times on the subject of Baptism, and had endeavoured to shew, that the sprinkling of the infants of believers was Christian baptism. I had, as I thought, carefully studied the subject. I can now, however, go to the root of my prejudices, and am very sure that they did not spring purely from simple ignorance. After I was baptized, it became an object of curiosity with me to collect every work of any notoriety, ancient or modern, on that subject. I believe I possess a larger list of books relating to it than any one I know. I have dipped into most of them, from Cyprian to Williams and Edwards; but I have read, with most attention, the defences of infant baptism, being satisfied with the scriptures on the baptism of believers. Observing, however, in your Magazine for October, an argument for baptizing infants, "the best you say you have met with," "irrefragable," "direct," "long overlooked," yet "simple and conclusive," I could not help being attracted by such an extraordinary *éloge*; as the usual mode of proof from circumcision, &c. is so circuitous and inferential, and writers in most treatises, essays, or sermons, repeat only after one another what Baptists on the one hand, and Pædobaptists on the other, say, has often been before refuted. As I proceeded, I was charmed, I own, by the simplicity of the argument. "Οικια denotes, in the New Testament, household"—"οικος a house or family"—"a family living together;"—"there can be no family without children"—"the word never describes a married pair not having children," and, "in several instances, it denotes children in distinction from their parents." Well, thought I, if this be true, far on as I am in years, I must ask for *the old paths*. I must renounce my present persuasion, and the sermons in defence of infant baptism, which I once intended to publish forty years ago, shall be brought out with all the recommendation which mature experience, and the singular circumstance of a second change of sentiment, when one is nearly seventy years of age, can give them. It is happy, however, that the argument will not take long time to consider. An hour, I think, with Schmidius's Concordance in my hand, will do the business. Accordingly, sir, I made

haste, and delayed not. I examined every passage where *οἰκια* and *οἰκος* occur in the New Testament. And, though it would be highly improper to expect that you have room for all, I hope that you will do me the favour of inserting some of them in the Magazine, with the version there recommended. I, as well as you, feel persuaded, that this cannot fail to confirm the minds of the wavering, and to reclaim from the bitterness of party, those who are misled, by plausible arguments, in opposition to the words of scripture, in their plain sense and import. I have arranged the passages where *οἰκος* occurs, in three classes, and in a fourth, I have stated the parallelism, in two passages, between *οἰκια* and *οἰκος*. I appeal to the consciences of your readers, if any of them has suffered cruel wrong by its association.

Class I. Matthew, xxi. 13, My family has been called a family of prayer, but ye have made it a den of thieves. Matthew, xxiii. 38, Behold, your family is left unto you desolate. Mark, ii. 26, and Luke, vi. 4, David went into the family of God, and did eat the shew-bread. Acts, ii. 2, There came a sound from heaven as of a mighty rushing wind, and it filled all the family where they were sitting. Acts, vii. 49, Heaven is my throne, &c. what family will ye build me?

Class II. Mark, ii. 1, Again he entered into Capernaum, and it was noised that he was in the family, and straightway many were gathered, so that there was no room, *no, not so* much as at the door; and, bringing one sick of the palsy, they uncovered the roof. Mark, iii. 19, And the twelve—went into a family. Mark, v. 38, And he came to the family of the ruler, &c. Mark, vii. 10, And they, returning to the family, found the servant whole. Compared with verse 6, When he was now not far from the family, the Centurion sent his friends, saying, "Lord, I am not worthy that thou shouldst enter under my roof."

Class III. Luke, i. 23, When Zecharias came out, he departed to his own family. Verse 7, Now Zecharias and Elizabeth had no child. Verse 40, Mary entered into the family of Zecharias, and saluted Elizabeth. Verse 56, Mary abode with her three months, and returned to her own family.

Class IV. Matthew, x. 12 and 13, When ye come into a household, salute it; and if the household be worthy, let your peace come upon them. Luke, x. 5 and 6, Into whatever household you enter, first say, Peace be to this family, and in the same household remain.

I will not trouble you, or your readers, with more passages, unless you desire it; though there are many equally clear and conclusive with the above, both from the New Testament and the LXX, which may be produced. Meanwhile, I beg your readers to observe, that the passages placed in Class I, show that the temple at Jerusalem, is *οἰκος*, or the house of GOD. Class II, contains such passages as, from circumstances,

related with, or essential to them, show that *οἶκος* denotes a building, and not persons. In Class III, I have presented *οἶκος* used to express the families of two persons, who had no children.

In Class IV, the passages contain *οἰκία* and *οἶκος* in different Evangelists, and in the same used as convertible terms: the family residing in the house, without any distinction of children from domestics; so that, after all, the household of Stephanus, who had addicted themselves unto the ministry of the saints, 1 Corinthians, xvi. 15, may be the very same family whom Paul baptized, 1 Corinthians, i. 16.

I do earnestly request, if I have made any blunder in this business, that you will correct it in the Magazine; for reasons of some consequence to myself, and to the cause of truth, and with salutations to all your *οἶκος*, *in my sense*, not in that of the reviewer in your Magazine, *i. e.* not excepting those of them who do not live with you, nor yourself.

I am, dear sir,
yours, sincerely,
CHARLES STUART.

BELIEVERS
THE HEIRS OF GOD.

AMIDST the number of new covenant blessings which are conferred on the people of God, one of the most distinguished is, that they are HEIRS OF GOD. "*The Spirit* itself beareth witness with our spirit, that we are the children of God, and if children, then *heirs*—HEIRS OF GOD, and joint heirs with Christ." Rom. viii. 16, 17. To be an heir to any thing is to possess a proper title to all it involves. To be an heir of God is to be entitled to God himself. To look upon God as our own—to realize our personal interest in him—and to regard all he possesses, as contributing to our eternal felicity.

That this is not an overcharged statement, of the privilege of a believer, is evident from the whole tenour of scripture. The great new covenant promise is, "I will be to them a God, and they shall be to me a people." The language of the sons and daughters of the Lord Almighty, as scattered through the Bible, displays the same fact. They are repeatedly using these elevated expressions: "*My* God!"—"O God! thou art *my* God, early will I seek thee."—This God is *our* God, for ever and ever; he will be *our* guide, even unto death."—"Behold, God is *my* salvation, I will trust, and not be afraid!"

But who can ascertain all the endless riches to which they are entitled, who are *heirs* of God? Fully to know this, we must comprehend what God is. But here both words and thoughts fail; for, "canst thou, by searching, find out God?—canst thou find out the Almighty to perfection?" When we attempt to contemplate it, we are lost in the immeasurable abyss. But though we are un-

able to fathom its vast infinity, yet let us stand on its shores, and endeavour to scan a little of what is in itself illimitable. IF YOU ARE HEIRS OF GOD, his *wisdom* is yours, that wisdom by which he formed the earth, and established the heavens; which observes every event that has, or shall take place, and regulates it to its proper end, its destined purpose; which marshals every star in its order, and calls them all by their names; which circumvents all the rage of hell, and directs all the power of heaven. It is yours, O ye sons of God! to guide you amidst the intricacies of your path—to remove every obstacle which would impede your welfare—to espy and counteract the councils of the infernal pit, that would hinder your eternal happiness—to make all the distresses of the world productive of your real benefit—to cause "all things to work together for good, to them who love God, who are the called, according to his purpose."

His *all-sufficiency* is yours; and to all its boundless resources, you, as the heirs of God, are entitled. "I am God all-sufficient," is his own declaration, for the encouragement of his people. His are the cattle on a thousand hills—his are the earth, the sun, the stars. With him are the riches of grace, and the treasures of glory.—All felicity is in his hands; both his own happiness and that of all his creatures, is there. His power can effect all his designs—there is nothing too hard *for him. Whatever* be our wants or dangers, with his protecting care over us, we may bid defiance to *gloomy* fears. "I will help thee," is his language.—"I will uphold thee with the *right hand* of my righteousness, therefore fear not, neither be dismayed." Let whatever event will happen—let poverty, let danger, let affliction press around, the all-sufficiency of God is capable either to rescue from them, or support under them. It will, most assuredly, conduct his people out of them all. O believer! when dejected on account of the difficulties and trials of the way, look upward—view the all-sufficiency of thy God. Chide thy desponding soul in the language of revelation—"why sayest thou, O Jacob! and speakest, O Israel! my way is hid from the Lord, and my judgment passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? he giveth power to the faint, and to them who have no might he increaseth strength. They that wait on the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run, and not be weary; they shall walk, and not faint."

His *love* is yours—that love which is eternal in its origin, and immutable in its nature, immutable in its extent, infinite in the diversity of its operations, and illimitable in its duration. For he has said, "I have loved thee with an everlasting love, therefore, with loving kindness,

I have drawn thee." O the boundless expressions of divine love! in pitying our lost condition—in providing a method of recovery—in electing us to salvation—in the gift of Christ—in calling us out of darkness into marvellous light—in conferring on us all the privileges of grace—in supporting us under all our trials—in granting us communion with himself—in preserving, amidst the attack of the lost enemy, and bringing us to his eternal glory. O the riches of the love of God! But all these riches, believer, are conferred on thee—its immeasurable expanse is all thy own. It was his love which brought thee to believe on the Saviour—this that has supported thy existence to the present hour. It is a God of love which dwells in thee *now*, and will bring thee to the ocean of love when time shall be no more.

His *immutable fidelity* is yours. For this is his character, and all which is contained in it, is for those who are heirs of God. But to know the value of this perfection, we must ascertain the nature of his engagements. Now, these engagements are contained in the promises of his word. Here he has declared, that he will be merciful to their unrighteousness, and their sins and iniquities will he remember no more; that he will pour out his spirit on them, will sprinkle clean water on them, and cleanse them from all their filthiness; that he will cause his face to shine on them, and give them *peace; that,* with the gift of his Son, all other things shall be freely given them; that grace and glory, and no good thing shall be withheld from them that walk uprightly; that he will never leave them, nor forsake them; will guide them by his counsel, and, afterward, receive them to glory. These are his declarations, and they are faithful and true. He is not a man that he should lie, nor the son of man that he should repent: Hath he spoken it, and will he not do it? Hath he said it, and will he not make it good? He is not yea to-day, and nay to-morrow: but "all the promises of God are in him, yea, and in him, Amen, to the glory of God, by us." All that he has spoken are as certain in their accomplishment, as was the word which said, "Let there be light, and there was light."

His *eternity* is yours. For as the heirs of God possess an endless duration, so they require an endless portion. This cannot be found here: all things are mutable, and must have an end. If I have not an endless portion, my soul must famish in eternal want. But here it is found, "Of old thou didst lay the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest: they shall wax old, as doth a garment; and as a vesture, shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall have no end." As long as God lives, his people will never want an ample supply. After the sun shall be extinguished with dark-

ness, and the moon be turned into blood: after the fire shall burn our world, he shall say, "My happiness is still secure, for Jesus Christ is the same yesterday, and to-day, and for ever."

All his *characters* and *relations* are yours. Is he a *friend*?—he is the friend of his children. Is he a *father*?—it is his sons who are privileged to say, Abba Father. Is he a *portion*?—it is for their welfare. To them he is a rock, a refuge, a strong hold. He is their high tower, and their glory. He is not ashamed to be called their God *now*, and he will publicly own them, as his property, "in the last day, when he maketh up his jewels."

Since this is the fact, well may believers be called upon to rejoice in the Lord, and exceedingly to exult in their God. Let them sing of the wisdom, the all-sufficiency, the love, the immutable fidelity, the eternity, and all the varied characters of Jehovah. Surely, if these are insufficient to inspire joy and happiness, nothing is left in the universe to produce them. But an appropriating persuasion of interest in these will impart delight in the deepest trials; will enable them to say, "Although the fig-tree shall not blossom, and there be no fruit in the vine; though the labour of the olive should fail, and the fields yield no meat; the flock be cut off from the fold, and there be no herd in the stall, yet will I rejoice in the Lord; I will joy in the God of my salvation."

Luton. ALIQUIS.

THE PARADOXICAL SAYINGS OF THE APOSTLE PAUL *IMPROVED.*

(No. I.)

"*As deceivers and yet true.*"
2 Cor. vi. 8.

When the Redeemer sent forth his disciples, he apprized them of the reception they should meet with, and the treatment they should receive from their enemies. "Behold, I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents, and harmless as doves."—"But beware of men, for they will deliver you up to the councils, and they will scourge you in the synagogues."—He thus prepared their minds for the difficulties they had to encounter, and the sufferings they should experience—while they were, by a holy and prudent deportment, to silence the calumny of their persecutors. In their subsequent history, the truth of our Lord's predictions was verified, and his grace illustriously displayed in their support. No consideration is more calculated, to reconcile the Christian to circumstances of an afflictive nature, than that proposed by our Lord on this occasion. "The disciple is not above his master; it is enough for the disciple to be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" if the "true and faithful witness."—Him, who

could not deceive, neither be deceived, was treated as an impostor, and called, "this deceiver." Why should we marvel, that his servants, teaching the same doctrines, evincing the same dispositions, and inculcating the same holy obedience to the will of God, should experience similar treatment? They were viewed as deceivers, by those who were strangers to their true character. The charge was unjust and unreasonable. Impostors act from motives of personal aggrandizement; but what sacrifices these servants of God made! What self-denial they practised! But even their abstemiousness and mortifications were attributed to evil intentions; and, when the appellation of "madman" suited the purposes of malignity and persecution, that was employed. But such was the regard these holy men of God had for divine authority, and the promotion of human happiness, that they could reply, to all such charges, "Whether we be beside ourselves, it is to God; or, whether we be sober, it is for your cause." They fulfilled their commission, patiently submitting to bonds and imprisonments; evincing the divinity of their mission, and the benevolence of their hearts; while their great aim was, to secure the rights of the Deity, and the happiness of man.—The truth is, the enemies of Christianity are themselves awfully deceived. How mistaken are their views of God, and of their own state and character! The deception *which they practise on* themselves, is forcibly represented in the word of God:—"Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked."—A deceived heart hath turned them aside from God, and from the paths of virtue and happiness. They follow lying vanities, and forsake their own mercies. In rejecting the truth of the gospel, they act under the influence of the god of this world, "who hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The apostles, amidst all their trials, were steadfast in the faith, and maintained uniformity of character. However their circumstances varied, the state of their minds did not alter; neither depressed by adversity, nor elated by prosperity, they went steadily forward, in the great work in which they were engaged. With them it was a small matter to be judged of men, while their own consciences, and those who best knew them, bore witness to the truth of their mission, and the rectitude of their conduct.—The miracles which they performed, in healing the sick and raising the dead, but the still greater miracles of grace, effected, by their instrumentality, in the conversion of sinners, abundantly demonstrated, that they were the true servants of God, and faithful apostles of the Lord Jesus. They needed no recommendatory letter; their

numerous converts being the best proof of the divine approbation. Notwithstanding the reproach and calumny of their enemies, they were the true friends of mankind. They were sent, with the invaluable treasures of the gospel, to enrich poor sinners; a summary of its blessings is contained in the commission given to the apostle Paul:—"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive the forgiveness of sins, and an inheritance among them which are sanctified, by faith that is in me."

How awfully deluded is the unrenewed mind! Ungodly men speak evil of what they know not, reject the message of reconciliation, and treat Christianity with contempt; whilst, to every man in his right mind, it appears essential to human happiness. How unreasonable, criminal, and dangerous, is such a conduct! What the Redeemer addressed to the wicked, in his day, may still be said to the ungodly: "Which of you convinces me of sin (falsehood)? and, if I say the truth, why do ye not believe?" While it is plainly revealed in the word of God, and clearly demonstrated in the conduct of men, that all are under sin, still, how difficult it is to bring men to acknowledge, indeed, themselves sinners, in the scriptural sense of the expression! This can only be effected by the powerful energy of the Holy Spirit. "When he, the Spirit of Truth, is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not in me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—When persons are thus not only convicted, but convinced, of their accumulated guilt, they will confess their sins to God; acknowledging that they have been deceived, and, renouncing all dependence upon themselves, rely on divine mercy alone for pardon and salvation:—"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But, after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs, according to the hope of eternal life."

Whitchurch, Salop. J. H.

To the Editors of the Baptist Magazine.

It may not be uninteresting, nor unseasonable, at this present juncture, to give your readers an abridged account of the proceedings of Oliver Cromwell, and this nation in general, on hearing of the cruel persecutions and sufferings of the Waldenses, in

the valleys of Piedmont, in the commencement of the year 1655; *and of the liberal contributions then raised in this country for their relief, in their dispersed and distressed condition.*

If the following brief sketch be suitable to the pages of your useful miscellany, it is at your service.

Hackney, Dec. 1815. *G. B.*

ACCOUNT
OF THE
PERSECUTIONS AND RELIEF
OF
THE WALDENSES,
IN THE YEAR 1655.

ABOUT the 20th of May, 1655, an account of the duke of Savoy's proceedings against the Waldenses reached England; and it no sooner came to the ears of the protector, than he rose, like a lion, out of his place, and, by the most pathetic appeals to the Protestant princes upon the continent, he awoke the whole Christian world, exciting their hearts to pity and commiseration. The providence of God had so disposed the order of events, that the poet MILTON, at that time, filled the office of Latin secretary to Oliver Cromwell. He was an utter enemy to persecution in every form. The severe sufferings of the Waldenses touched his heart, and occasioned him to take particular interest on that affecting occasion. It devolved upon him, by office, to write letters to the heads of the different Protestant states in Europe, with the view of interesting them in the affairs of the Waldenses; and his letters, on that occasion, deserve to be handed down to the remotest ages of the world, as a noble instance of a benevolent and feeling mind, worthy of the author of PARADISE LOST.—One of the first of Cromwell's measures was, to appoint a day of fasting and prayer, to seek the Lord on behalf of the melancholy condition of those afflicted people. A public declaration of their distressed state was also issued, calling upon the inhabitants, throughout the land, to join in free and liberal contributions towards their succour and support; in which the protector himself set a noble example, by commencing the subscription with a donation of TWO THOUSAND POUNDS! from his own private purse. And, that no time might be lost, in testifying his good will towards the Waldenses, on the 23d of May, Sir S. Morland received orders to prepare for setting off, with a message from the English government to the duke of Savoy, beseeching the latter to recall the merciless edict of Gastaldo, and to restore the remnant of his poor distressed subjects to their homes, and the enjoyment of their ancient liberties.

Andrew Gastaldo was doctor of the civil law, and *conservator general of the holy faith.* In observation of the orders pub-

* Our readers will perceive, by the resolutions of the Protestant Dissenting Ministers in London, that it is recommended that this noble example should be imitated in all the dissenting congregations throughout the united kingdom.

lished against the pretended reformed religion, after stating the authority with which he had been invested by the duke of Savoy, he proceeds "to command and enjoin every head of a family, with its members of the reformed religion, of whatever rank or condition soever, without exception, *within three days* after the publication of these presents, to withdraw and depart, with their families, out of the respective places of their residence, and transported to the places allowed by his royal highness, during his good pleasure, &c. *under pain of death, and confiscation of houses and goods; provided always, that they do not make it appear to us, within* 20 *days following, that they are become Catholics*—or, that they have sold their goods to the Catholics," &c. &c.

On May the 26th, Sir Samuel Morland took his departure for the continent, being charged, on his way to Piedmont, with a letter from the protector to the French king, on the cruel massacre and sufferings of the Waldenses, in whose recent murder some French troops had been employed. The king of France lost no time in returning a very complaisant and satisfactory answer to this letter; in which he assures the protector, that the manner in which his troops had been employed, by the duke of Savoy, or his ministers, was very far from meeting with his approbation—that they had been sent by him into Italy, to assist the duke of Modena against the invasion which the Spaniards had made upon his country—that he had already expostulated with the court of Savoy, for having employed them in an affair of that nature, without his authority or command—and, that he had sent to the governor of his province of Dauphiny, requesting him to collect as many of the poor exiled Waldenses as he could; to treat them with gentleness, and afford them every protection they might stand in need of.—"As to what remains," continued his majesty; "you were perfectly right in believing that I had given no orders to my troops to execute such a business as this—nor was there the least ground to suppose, that I should contribute to the chastisement of the subjects of the duke of Savoy, who professed the reformed religion, while I was giving so many proofs of my good will to those of my own subjects, of the same profession, whose fidelity and zeal, for my service, I have great reason to applaud; since they omit no opportunity of evincing their loyalty, *even beyond all that can be imagined*, and, in every thing, contributing to the prosperity and advantage of my affairs."

Having delivered the protector's letter to the king of France, and received the preceding reply, Sir Samuel Morland proceeded on his journey towards Savoy, and, on the 21st of June, arrived at Rivoli, a city about two miles from Turin, where the duke (who seems to have been a minor) then was, with his royal mother, and all the court. Two days afterwards, he obtained an audience, and

introduced himself, in an elaborate Latin oration; in which he painted, in strong colours, the accounts that had been received in England, of the dreadful atrocities that had been recently perpetrated upon the Waldenses by the soldiery, describing "the houses on fire, which," says he, "are yet smoking;—the mangled carcasses, and ground defiled with blood;—virgins violated, and, after being treated with brutal outrage, too indecent to be mentioned, left to breathe out their last;—men, a hundred years old, helpless through age, and bed-ridden, burnt in their beds;—infants dashed against the rocks, &c. &c. Were all the tyrants," says he, "of all times and ages, alive again, they might blush to find, that, in comparison of these things, they had contrived nothing that deserved to be called barbarous and inhuman!—The very angels are seized with horror at them! Men are amazed!—Heaven itself seems to be astonished with the cries of dying men, and the very earth to blush, being discoloured with the gore of so many innocent persons," &c. Having finished his oration, Sir Samuel presented to the duke the letter with which he had been charged by his master, the lord protector. As soon as the duke and his mother were acquainted with the contents of this letter, madame royal addressed the English minister, and informed him, "that she could not but extremely applaud the singular charity and goodness of his highness the lord protector towards their subjects, whose situation had been represented to him as exceedingly lamentable; and she could not but extremely wonder, that the malice of men should ever proceed so far, as to clothe *such paternal and tender chastisement of their most rebellious and insolent subjects*, in characters so black and deformed, thereby to render them odious to all the neighbouring princes and states. She, at the same time, gave him to understand, that "she was persuaded, when the lord protector came to be more particularly informed of the truth of all that had passed, he would be so perfectly satisfied with the duke's proceedings, *that he would not give the least countenance to his disobedient subjects*. However, for his highness's sake, they would not only pardon their rebellious subjects, for *the very heinous crimes which they had committed*, but would also grant them such privileges and favours, as could not fail to give the protector full proof of the great respect which they entertained for his person and mediation." These plausible professions, while they display the usual finesse of politicians, yet certainly evince no ordinary measure of respect for the head of the English government, and are much more complaisant than was the style in which the same lady had previously addressed Major Weis, the deputy from the Swiss cantons.

When, upon the very first annunciation of the persecutions and distresses of the Waldenses, Oliver Cromwell issued a proclamation for a day of national

humiliation thoughout England and Wales. He commanded, at the same time, that collections should be made at all the churches and chapels for their relief; and a committee, of about forty of the first of the nobility, gentry, and clergy, was formed for conducting it. Sir Thomas Viner and Sir Christopher Pack, aldermen of London, being appointed treasurers. The sum total of the collections amounted to 38,241*l.* 10*s.* 6*d.* which, if we take into our account the relative value of money between those and the present times, must certainly give us a very favourable impression of the liberality of our forefathers. Nor is it less gratifying, to witness such a proof of the humane and benevolent spirit, which, as Protestants, our countrymen evinced, on an occasion that so justly called for it.

For the satisfaction of the community at large, the protector and his council ordered a narrative to be published, explanatory of their proceedings, with a very minute and circumstantial account of the sums contributed, specifying the counties, the number of parishes in each, with the precise amount of their contributions, as well as of the application that was made of the same, through the medium of Sir Samuel Morland, who, to carry into effect the liberality of the English people, was ordered to take up his residence at Geneva, a city contiguous to the valleys of Piedmont, where he continued about three years.

The following Remarks, on EPHES. IV. 4—13, *were delivered on the day of a young Man being called to the Ministry; and addressed to the Church, of which he was a Member.*

THE design of Paul, in this section, is to place before us the church of Christ under the figure of a human body, in order to illustrate its unity, the mutual dependence of one part upon another, and the importance of the whole. This body is represented in an imperfect state, as if passing from infancy to maturity, which progress is styled, "Edifying the body of Christ, till we all come in the unity of the faith and of the Son of God, unto a perfect man." The standard at which it is to arrive ultimately, is: "The measure of the stature of the fulness of Christ." As if the artist were informed, that not only the style of the sculpture was predetermined, but also the proportion of every part, and the magnitude of the whole. It is equal to saying, "There is your model"—"The measure of the stature of the fulness of Christ."

The means appointed for the completion of this work, are the gifts which the blessed Redeemer received when "He ascended up on high," and scattered among those who belong to the church.

By the appellation Church, we mean, either the catholic body, including all believers, or, individual branches formed on the original model.

In forming our ideas of the church, there are two extremes to which we are exposed; either, so to understand its unity

as to lay a foundation for a spiritual tyranny, and render scriptural discipline absolutely impossible; or so to explain its independence, as to effect a real schism in the body of Christ.

The organization of distinct churches, arises from convenience and necessity; either where believers are too widely scattered to meet together, or, too numerous to assemble, with comfort, in the same house. But, in the formation of these distinct societies, care should be taken, that the principles of legislation, appointed for the whole church, should be applied to every individual branch; that, instead of dissimilarity and estrangement, the tenderest sympathy and most cordial affection may pervade the whole body, like drops of water, which, while separated, yet being of the same element, will, being brought together, easily mix and blend in one; or, as sister streams, which, though divided for the sake of fertilizing a district, will ultimately meet in one channel. This will infallibly be the case, if each society be formed upon the one great model—"The measure of the stature of the fulness of Christ."

We see, from this section, that gifts in the church are of great importance. They are not merely ornaments, as some seem to suppose, but a treasury, a common stock, for the benefit of the body. It will follow, by clear and natural deduction, that these gifts require the most serious attention, in every society where they are found. This will appear particularly necessary, when the method by which we provide for a standing ministry in our churches, is taken into the account. There are points, in reference to this, wherein we differ from others, and for which difference, we think we have satisfactory reasons.

We could educate our children for the ministry, as some other professing Christians do; and the consequence would be, we should have in the ministry more general learning; ministers would be connected with the most respectable families in the denomination; and would be less despised by the world. But then there would be less piety and truth in our pulpits; and the ministry would degenerate to a mere secular concern. We think ourselves bound to look into our churches for ministers, and not into our nurseries; and to select men of personal religion, sound in the faith—"Apt to teach;" whose characters shall adorn, and not disparage religion. Our reason for thus acting, is, we think,—we adhere to the word of God. It will appear plain to every one, that learning, however important in itself, can never supply the deficiency of personal religion; nor, respectability of connection, the want of soundness in the faith, and holy zeal. There seem to be different degrees and orders of gifts in the church, for different purposes, all of one origin—"All these worketh that self-same spirit." But Christ does not send a messenger beforehand to inform us, upon whom he bestows these

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gifts; we are to search for these gifts, and nurture, and bring them forward for usefulness.

There are two remarks, which the section will support, and which we will endeavour to illustrate.

1 Churches are under an obligation to look out, and to encourage the gifts among them.

If men carelessly and negligently squander their property, and reduce their families to indigence and beggary, we consider them criminal. But what property is for the support of a family, that gifts are for the support of the church; and, if growth in grace be an obligation binding, and the cultivation and use of gifts be the means to that end, it will follow, that to neglect gifts is a sin against Him who bestows them upon the church.

Gifts are not always so apparent, and the spirit which possesses them so ardent, as that they are noticed by all.

Where, through diffidence, modesty, or other circumstances, they seem concealed, it is proper to look them out, and bring them to light, and use means to make them answer the most valuable ends. The generality of young men, whom we call to the work of the ministry, are, in the first instance, illiterate; we are glad, therefore, to give them a retreat from the world for a time in our academies, under godly and learned teachers. We find, because circumstances rendered it impossible for the apostles to go through a course of regular study, during the *ministry of* their Lord on earth, he made up the deficiency by miraculous gifts, when he ascended to heaven; which merely suggests, that, though learning is not essential to the Christian ministry, yet, as an auxiliary, it is highly desirable.

It is not wise to leave gifts, like fruit-trees in a forest, to produce, if they cannot be prevented; and, under such disadvantages, to bring forth their fruit in its most imperfect state. As fruit-trees need, and will pay for cultivation, so will gifts in the church. If you send a son to school, the first inquiry you make is, are his teachers competent? If you place a lad as an apprentice, you inquire, is his master skilful in his profession? If you call in medical assistance, or legal advice, you act upon the same principle. Why, then, I would ask, should the pulpit be the only place, where ignorance can be tolerated?

In looking out gifts, important facilities present themselves. Prayer-meetings—village-reading — Sunday-schools —visiting the sick, and such-like exercises, where the gifts of young men are unfolded. It will be said, every man that can pray is not qualified to preach. We allow it; yet, if we notice in a youth, an aptitude to accommodate his ideas and expressions to existing circumstances; a diversity of lively impressions upon the imagination; a good taste in selection, together with correctness of judgment and ardent zeal; we may pretty safely conclude, God has marked out that man

for usefulness. Your attention should be particularly directed to discover whether the knowledge of such a person be progressive, or not. For, in some instances, we have seen individuals make astonishing advances in knowledge for the first few months, who have, for ever after, seemed to continue stationary.

The increase of churches in our denomination, renders an increase of ministers very desirable; but, the men we want are labourers, not men of fashion—men of sound judgment and unequivocal piety, not of fastidious genius, who shine and fluctuate like a meteor—men whose powers are devoted to the service of the sanctuary.

The obligations of churches to search for, and foster gifts, may be urged from the obedience they owe to Jesus Christ, who seems to have adopted this mode of supplying their necessities, in order to form a test of their fidelity. Surely individual churches are greatly indebted also to the body at large, from which they have been supplied with ministers; and, therefore, are bound to seek after, and strive to provide ministers for other congregations. Were you, at this present time, destitute of a minister; would it be a matter of perfect indifference to you, whether any other church had a gifted brother to take his stand among you as your pastor? Surely not; and, certainly, indifference to the state and comfort of other churches, is ungenerous. To receive, *and not repay*, is to impoverish the body, and contract a debt. What we owe to a perishing world, cannot be better discharged than by sending forth men, who, by their amiable conduct, draw the minds of men to attend to their advice; while their doctrines, distilling like dew, shall soften their hearts, and point them to realms of bliss.

What a glorious reward for every such church, to hear of the success of those sent from her bosom on such messages of mercy! She is, by such means, extending, multiplying, and perpetuating her fruits in both earth and heaven. In short, our obligations to God the Redeemer, and the church; as also the duty of benevolence to men, and what we owe to ourselves, all conspire to urge us to the important work, and say to us, "Be not weary in well doing, for, in due time, ye shall reap, if ye faint not."

2. Gifted members are bound to submit to the judgment of the churches to which they belong, concerning their supposed gifts.

Whatever is public stock, should be appropriated by public consent. But gifts are public stock, they belong not exclusively to the individual who possesses them, but are given "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" and are, therefore, under the control, and at the disposal of the church.

Gifts usually discover themselves in youth, or in the early parts of our profession, when our experience is small, and

our judgment immatured. There are, perhaps, very few who have not, in the days of their first love, breathed the pious and benevolent wish—O that I were a useful minister of the gospel of Christ! But, it is manifest, that such a wish is not always prophetic; nor would it be prudent, in every instance, to cherish and encourage such a desire.

It is certain individuals are not prepared to form a proper estimate of their own abilities. They are liable to view them through a medium too partial, or, from an excess of modesty, to consider them of less importance than they really are. Though we cannot consider the decision of any body of men to be infallible, yet there are substantial reasons why the decision of a church, concerning the gifts of an individual member, is more to be depended upon than his own opinion. They are more likely to be impartial in their judgment, less liable of feeling the influence of improper motives than himself. There are generally, in our churches, men of years, with a good share of experience; and a judgment, chastised by a series of adverse and perplexing events; in consequence of which, although the stamina may not be equally strong with those of his mind, upon whose gifts they are called to determine; yet the decisions are likely to be more correct. To treat with contempt the concurring opinion of experience and age, betrays a vanity of mind, which *presages nothing but mischief and* disgrace in the work of the ministry.

There seems a beauty, with which nature is pleased; in a church calling, and a brother obeying that call, as if it were the voice of his God and Saviour. He discharges, in this act, the obligations which are implied, and under which he brought himself, when he joined that church. He embraces a fine scope for the display of the benevolence of his heart among his fellow men. A world of important objects are before him, which must, to all eternity, be interesting, either in happiness or misery; upon each of which, by his instrumentality, God is capable of performing a miracle of mercy, and giving him his warmest wishes in conjunction with the joy of angels. He approves his heart and conscience in the sight of God, and establishes his fidelity to his great Master, while he escapes the charge of a wicked and slothful servant, by not hiding his talent, if it be but one, (and that a small one,) in a napkin, till his Lord shall return.

Ridgmont. G. K.

ON DEATH.

Believe it, sickness is not the fittest time, either to learn virtue, or to make our peace with God: it is a time of distemper and discomposedness; those must be learned and practised before sickness comes, or it will be too late, or very difficult to do it after.

SIR M. HALE.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. I.

THE Christian can never sufficiently estimate the worth of divine revelation Without it, how little could he discover of the glorious nature of God, and how little could he know of his vast designs. It is far from the intention of these remarks to divert the attention from the sacred scriptures. But the attentive observer must see, that the believer too frequently overlooks every other source of information; and though his views may be expanded concerning the character of the Almighty as the God of salvation, yet, viewing him as the Creator, his ideas are remarkably, if not blamably, contracted. He *believes* that divine wisdom and power have been displayed in the formation of the various beings and productions with which he is familiar, or of which he has heard, and that they are also evinced in their preservation, for, as a Christian, he could not do otherwise; but, from his ignorance, he is incapable of dwelling upon such considerations with delight, and of appreciating, in any *useful degree*, the Deity's attributes in those works. He is hardly aware, that what are called the works of nature, are extensive beyond human discovery, perfect beyond our comprehension, and manifestations of goodness exceeding all calculation: that they are, in fact, a revelation of the divine perfections.

In an age like the present, when infidelity has enlisted in her service "science, falsely so called," it is desirable, that the disciple of Christ should oppose to it real philosophy; that he should know, that an understanding of natural philosophy is far from being calculated to cause irreverence for the word of God; for, as it expands our ideas of his infinite power and wisdom, so it must tend to exalt our opinion of his amazing condescension in the inestimable gift of his holy word!

Does the serious man admire the wisdom of the Supreme Being as displayed in the formation of the least insect he has observed? How would his admiration increase, could he behold the minute animalcules that are now brought to view. Does he behold with wonder the grand expanse of Heaven? How would his wonder increase, should he contemplate infinite space, and consider the stars, which perhaps he had regarded as little more than spangles to beautify the skies, really suns and worlds, revolving in order through immensity, and all glorifying their Maker? Does he breathe the air with gratitude? With what new sensations would he breathe it did he understand its properties! Is he thankful for the light by which he reads his Bible? How must he feel, if he knew its nature!—It is not then too much to say, that a thousand beauties are hidden from his sight by the veil of ignorance, and a thousand pleasures denied him by his want of observation. In every walk of life,

the Creator would be seen with additional pleasure; and, in the domestic circle, one of the most important, he must appear with new interest. One reason why the child is often eager to spend his evenings from home is, because he finds little there to engage his lively disposition. The same dull round occurs, or a want of system prevails, and it seems a mere accident if the evening is pleasant: time seems to hang heavily even in the parents' hands. Opportunities continually present themselves, in the smallest family, for communicating useful knowledge. A spirit of inquiry should be excited and encouraged, and this can only be done by an ability in some one of the family to contribute information. It would be well if the head of a family would devote one evening in the week to the acquisition and communication of philosophical information, or, at least, that he was able to afford those hints and illustrations that would render his society increasingly desirable. He would soon find, that the evening was anticipated, and the occasion not suffered to pass without his being reminded of the engagement; and it would be his own fault, if it was not even a religious opportunity

With some such view, it is intended, occasionally, to submit a few reflections, through the medium of the Magazine, on a variety of Philosophical Facts May the divine blessing attend them. Let it be seen, that the volume of nature, and the volume of revelation harmonize; yea, that they illustrate and explain each other: and let praise and glory be ascribed to Jehovah, for the beautiful works of creation, as well as the glorious works of *redemption.*

N. N.

CALENDAR

FOR

JANUARY 1816.

I. *The Name.*—This Month derived its Roman name from *Janus,* one of their divinities, to whom they gave two faces; because, on the one side, the first day of this month looked towards the new year, and, on the other, towards the old one.

II. Jewish, or Roman Catholic, or Church of England *fasts and festivals.*

The Jews keep the *second* as a fast, occasioned by the first approaches of Nebuchadnezzar in the siege of Jerusalem; (Jeremiah, xxxix. 1.) and which Zechariah is supposed to call the Fast of the Tenth Month. The *thirtieth* is called by the Jews, New Year's Day, for the trees bud on this day: also, the daughters of Shiloh, clothed in white, went into the fields to dance. Judges, xxi. 21.

In the Church of England, 1, Circumcision; 6, Epiphany; 25, Conversion of St. Paul; 30, King Charles I. the Martyr.

III. *Astronomical Occurrences.* The Sun enters Aquarius at 11 min. past 2 in the morning, on the 21st. The Moon: First quarter the 7th,—Full the 15th,—Last quarter, 21st.—New Moon, 28th.

For the conjunctions, quadratures, &c. of the planets, the immersion and emersion of satellites, &c. see the Nautical Almanack, or Time's Telescope.

IV. *Naturalist's Diary.*—The redbreast begins to sing—Larks congregate and fly to the warm stubble for shelter, and the nuthatch is heard. The shell-less snail, or slug, commences its depredations on garden plants and green wheat. The hedge-sparrow and the thrush are heard. The wren also 'pipes her perennial lay'

even among the flakes of snow. The farmer exerts all his care in tending the domestic cattle. Early lambs and calves are housed and watched with almost paternal solicitude. The sharp-eyed fox steals from the wood, and makes his incursions into the hen-roost and the farm-yard. The cold-blooded animals, as the frog, snake, and lizard are quite benumbed by the cold, and so remain till the approach of warm weather. Snow, ice, and frost, are mere strangers in England, if we reflect on their long stay in more northern countries, and their almost perpetual residence among the storm-beaten rocks, and vast glaciers of the Alps. The admirer of nature in all her primeval majesty, must visit the *Simplon*, *St. Bernard*, or *St. Gothard*, before he can form any adequate idea of the wonders of snow and ice.

Flowers.—The rosemary—The winter aconite—The bear's foot—The mezerion—The red dead-nettle—The snow-drop—The crowfoot—The crocus. Towards the end of this month, the daisy is in full bloom.

During hard frosts, in the fens of the Isle of Ely, men, women, and children, use their snow-pattens, or skaits, almost as much as they do in Holland. The skaiters of Norway, however, eclipse all others.

V. *Remarkable Events.*—1 Jan. 1801. Union of Ireland with Great Britain.

7 Jan. 1558. Surrender of Calais. The English had retained possession of it more than two hundred years.

VI. *Births and Deaths of Illustrious Men.*—3 Jan. Before Christ 107, Cicero, the Roman orator, born.

8 Jan. 1642. Galileo died *near Florence: This* celebrated astronomer was cited before the *Holy Inquisition*, and forced to abjure the Copernican, or true system of the world. After going through the humiliating ceremony, he stamped with his foot on the earth saying, *è pur si muove;* it moves notwithstanding!

13 Jan. 1790, Monastic establishments suppressed in France.

17 Jan. 1792, Died, George Horne, Bishop of Norwich.

20 Jan. 1790, Died, at Cherson, John Howard, the philanthropist. This excellent man was a member of the church in Wild-Street, with the late Dr. Stennett.

21 Jan. 1793, Louis XVI. beheaded at Paris.

22 Jan. 1561, Francis Bacon, Viscount St. Albans, born.

28 Jan. 1547, Died, King Henry VIII.

30 Jan. 1649, King Charles I. beheaded.

Remarks.—1. Our juvenile readers may see an illustration of many of these particulars in *Time's Telescope*, for 1816, from which valuable work we have freely borrowed.—Aikin's Calendar of Nature—Martinet's Catechism of Nature—Butler's Geography; and Audley's Companion to the Almanack.

2. When Christ, the prince of peace, came into the world, the temple of Janus was shut at Rome. We congratulate our readers that Great Britain is now at peace with all the world. May the peace be lasting and productive of the greatest blessings to all nations!

3. As the new-year's day will bring to recollection the union of Ireland, let the reader reflect how much remains to be done by the British government—the British parliament—and the British public, for the best interests of that long neglected country.

Obituary.

Mrs. FRANCES BOTTOMLEY.

DEATH is the king of terrors, from whose dreadful grasp we have no reason to expect exemption. Towards some he advances with slow and perceptible steps, giving them repeated warnings before he accomplishes the object of his mission. On others, he darts like a lion on its prey, despatching the immortal soul from its earthly tabernacle without previous warning. It was in the manner last suggested, death seized on the body of Mrs. Frances Bottomley of Brampton, in the county of Huntingdon, who departed this life on the evening of the first of October, 1815, in the 47th year of her age. The deceased appeared early at the house of God, on the morning of the day abovementioned, in perfect health, and in high spirits; her countenance seemed to convey the sentiments of David, when he said, "I was glad when they said unto me, let us go up to the house of the Lord;" but little did she or her friends apprehend that that sabbath was to introduce her to a sabbath that will never end. She expressed peculiar interest in the morning discourse, founded on the following passage of scripture, Eccles. xi. 1. "Cast thy bread upon the waters, for thou shalt find it after many days." In the afternoon, she united with the congregation in singing that sublime song of praise of Dr. Watts's, which begins thus:

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys!
How bright their glories be."

The energy with which she united in singing the hymn, of which we have copied a verse, seemed to indicate that she anticipated those joys there referred to, and, into which, in a few hours, her immortal spirit entered. While returning home with Mr. Bottomley, in the evening, she spoke with feeling on what she had enjoyed during the services of the day; and added, she was sorry to see so many places empty at the Lord's table; "but," said she, "it must be so, and perhaps our's will be empty soon." Her conversation having turned on the recent deaths of several of our friends and brethren in the church, and the probability of her own departure being at hand, she took occasion from hence to argue the necessity of working while it is day, of embracing and improving divine ordinances, while we have a capacity of so doing. Such were the subjects of conversation while returning from the house of God to her own home, which was about four miles. Well would it be for Christians were they often thus to converse together in going to and from the sanctuary. Thus far we pursue the deceased through an earthly sabbath with satisfaction; but here the scene changed: She was almost immediately seized with a violent pain in the head, which rendered her incapable of entering the doors of her abode without assistance. Medical aid was immediately sought, and soon obtained, but means were ineffectual, and, before eight the same evening, she entered (we trust) into the joy of her Lord. Thus, by one fatal stroke, her

husband has lost a valuable companion, her children an affectionate mother, and the church a sincere friend; but he that first gave, had an undoubted right to take away, and we ought to bless a taking as well as a giving hand.

Reader! consider, thou art liable to a similar stroke; the messenger may be fast advancing towards your habitation, yea, he may be just at the door. "Therefore, be ye also ready, for in such an hour as ye think not, the son of man cometh."

Spaldwick. T. M.

RECENT DEATHS.

Died, at Hampstead, on the 9th of November 1815, the *widow* of the late Rev James Wraith; having survived his decease only *six* months. Her death was improved, to a numerous congregation, in a sermon, by Mr. Jacob Snelgar, from the following words: "Be ye, therefore, ready also; for the son of man cometh at an hour when ye think not" Luke, xii. 40.

On the 20th of November last died, at Cheltenham, Mrs. Williams, wife of the Rev. H. H. Williams, of that place.

Review.

Biblical Gleanings; or, a Collection of Passages of Scripture that have been generally considered to be mistranslated in the received English Version, &c. By Thomas Wemyss. 8vo. pp. 296.

We feel much obliged to the author of this publication. He has been a very industrious, patient, and persevering gleaner; and we hope, for the benefit of the public, he will long continue in the field. A gleaner should have good eyes, and this qualification, with others, the author possesses in a high degree.

Our readers will see what they may expect from the following summary of the chapters:

"Collection of miscellaneous passages altered from the common English version—Collection of various readings of note—Passages illustrated by notes - Trajections or transpositions—Passages altered by a new punctuation — Passages applied to particular doctrinal purposes—Titles of Christ—Passages affected by the article — Passages illustrated by translating the proper names—Passages cavilled at by the Deists—Ludicrous passages in the common version—Passages deficient in perspicuity, or in grammatical purity—Want of uniformity—Passages deficient in delicacy, or in propriety—Latinisms—Syriasms—Hebraisms—Articles not now ascertainable—Improper division into chapters—Learned terms retained—Order of the apostolic epistles — Want of uniformity in proper names—Passages which appear contradictory—Greek synonyms—Symbolical language of scripture—Table of passages from the Old Testament cited in the New Testament — List of books connected with biblical studies—Index of texts quoted."

This single volume contains a great deal of information for the Biblical Student, which the author must have collected from a multitude of large and expensive works, after toiling through many a long and weary page. We heartily wish he may meet with every encouragement to proceed in his learned and useful labours.

A Map of the World: In which is represented the Moral State of all Mankind; particularly the Progress Christianity is making through the World.

It is melancholy to reflect, that darkness has covered the earth, and gross darkness the people; and that the benighted world is full of the habitations of cruelty. When Christ began that work and ministry, which was undertaken to demolish the works of Satan in this world, which the Divine Power had made, every thing was considered God but God himself. Superstitions the most foolish and degrading,—cruelties the most inhuman, and immoralities the most odious were predominant amongst men.

It is now more than eighteen centuries since the Baptist announced, in the wilderness of Judea, the coming of the Lord, who was to be a light to enlighten the Gentiles, and the glory of the children of Israel. But, still, after so many pious men have said: "O! may the way of the Lord be known upon earth, his saving health among all nations." After so many faithful servants of God have laboured in this great field, more than one half of the human race, are at this moment, idolators; and, out of a population of seven or eight hundred millions of the human race, not more, perhaps, than forty millions even profess Christianity, in a tolerably pure state. The Romish and the Greek churches are enveloped in ignorance, and enslaved by superstition. Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath excited his faithful servants to vigorous exertions in the dissemination of Christian knowledge among the benighted nations and tribes of the earth. God is this moment pleading his own cause of truth and righteousness in a glorious way; and we rejoice to know, that the scriptures are translated, or are translating into the vernacular tongues of nine parts out of ten of the whole family of man. Missionaries are publishing the gospel in the four quarters of the globe, and in the islands of the sea; and, already, the Author of truth has given extensive success. To him who either feareth God or regardeth man, it must be highly gratifying to gaze on the field of missionary labour, and to mark the stations of the soldiers of Christ, who are fighting the good fight of faith; and of those who have fought, conquered, and are gone to enjoy the peace of eternity. The map before us gives an opportunity of enjoying this felicity. It exhibits the stations of the United Brethren—The Society for promoting Christian Knowledge—The Society for propagating the Gospel in Foreign Parts—The Baptist—The London—The Church,—and The Methodist Missionary Societies. On the same sheet with the two hemispheres of the globe, is a correct account of the whole population it contains, divided into Pagans, Mahometans, Roman Catholics, adherents to the Greek Church, Protestants, and Jews; giving the numerical proportion of each, with clear, neat, and satisfactory explanations of all that the whole map contains, with reference to the moral state of the whole earth, and the missionary stations in every part of it. The hemispheres are each fifteen inches and a half in diameter. The whole is most beautifully coloured and executed. The price is nine shillings, and it may be had of Messrs.

Williams and Son, Stationer's Court, and Messrs. Burton and Briggs, 156, Leadenhall-Street. We very strongly recommend this performance to the public attention.

The Moral Tendencies of Knowledge: A Lecture delivered before the City Philosophical Society, Dorset Street, &c. By Thomas Williams. pp. 50.

REAL knowledge is real light; and, in this dark world, the more light we have the better. We cordially recommend to our young friends this instructive and entertaining lecture. It is written with great perspicuity, and enlivened with some strokes of humour that will not make it less acceptable. We shall give two or three extracts.

Page 7. "When Darius invaded Scythia, the Soythians sent him a bird, a mouse, a frog, and five arrows; by which, we are told, they meant, 'That if he did not fly away as a bird, or hide himself like a mouse or a frog, he must perish by their arrows.' (Warburton, Divine Leg. ii. 87.) To Jeremiah was commanded to send yokes to the kings of Edom, Moab, and other countries, to signify the necessity of their subjection to the king of Babylon. Jer. xxvii. 1."

Page 39. "Dr. Halley, the astronomer, was one of the few real philosophers who have rejected Christianity, and once ventured to sneer at it in the presence of the immortal Newton. Sir Isaac immediately replied, 'Dr. Halley, when you talk about philosophy and mathematics, I always hear you with pleasure, because these are subjects with which you are well acquainted; but I must beg that you will say nothing about christianity, for it is a subject you have never studied: I have, and I know that you know nothing of the matter.'" (Watkins's Anec. p. 415.)

Page 48. "Death lays his axe to *the root of the* aged; but the young he cuts down with his scythe, like grass; where twenty die at 60, thirty die at 50, forty at 40, fifty at 30, and sixty at 20.' (See Encyclop. Brit. Art. *Annuity.*)—so little reason have youth to boast, in calculations made on the principles of chance. The aged, it is true, stand foremost in the ranks of time: but the lines are thin, and the arrows of death are continually passing between them, to strike the thicker ranks of the athletic and the young."

Memoirs of the Life of Martha Laurens Ramsay, &c. who died in Charleston, June 10, 1811. By David Ramsay, M.D. 1815. Burton and Briggs, Hatchard. 12*mo.* pp. 259.

FEMALE piety is piety appearing in her most lovely form. And Milton says that

> "——Nothing lovelier can be found
> In woman, than to study household good,
> And good works in her husband to promote."

Mrs. Ramsay had a very superior mind, and enjoyed the advantage of high literary cultivation. Having exhibited the excellence of Christian principles, in diversified scenes of prosperity, and especially in her heavy and complicated afflictions, she died in the 52d year of her age. We feel much obliged to the publishers of a work, which, we trust, has already been of great use in promoting the cause of pure and undefiled religion in America.

Many very interesting extracts we should gladly make, if our limits would permit; but we hope that our female readers, especially, will avail themselves of the opportunity of being possessed of a little volume, which contains not only a body of experimental religion, but a fund of good sense and of genuine humour, which too often would in vain be sought for in much larger works.

Relative Responsibility: A Sermon delivered at the Rev. J. Leifchild's Chapel, Kensington, Sept. 7, 1815, &c. By John Innes.

THIS sermon is dedicated to the Duke of Roxburgh. It is highly creditable to the talents and the zeal of the preacher; and, we trust, the circulation of it from the press will do good extensively. The discussion of the important article of *responsibility* is adapted to enlarge the mind; and the energetic appeals to the conscience and the heart cannot fail to be useful. A few intemperate expressions, the natural effervescence of juvenile ardour, will not, probably, appear in the second edition, which we shall be happy to announce to the public.

The text is Phil. ii. 4. "Look not every man on his own things; but every man also on the things of others." The author is occupied principally in showing how we are responsible for the state of others; and in warmly urging the apostolic exhortation on persons of every description.

Conversations on Matrimony, &c. By John Ovington. pp. 143.

MANY years have elapsed since Dr. Witherspoon wrote "Letters on Marriage;" but, of late, efforts have been multiplied to give our young friends "line upon line" on this very interesting subject. The Christian law of marriage, expressed by the apostle in few words, "only in the Lord," is too little regarded. We have seen and perused with pleasure "The Guide to Domestic Happiness," and Mr. Jay's "Sermon on Marriage," and the "Letters on Marriage," &c. in the publication of the Religious Tract Society in London.

Mr. Ovington's little book is adapted to be very useful to young tradesmen, and to whom, in particular, we cordially recommend it. Some young persons will take up this work to find the way to a happy marriage; and they will find also the *way of salvation*, which we are pleased to observe the writer has clearly marked out.

We take the liberty of suggesting to Mr. O. that when he is called to prepare a second edition for the press, it will be worth while to consider whether the *names* of persons should be retained. Perhaps it would be preferable to retain only initials. The allusion, in page 89, would be better omitted. In page 97, what is said about the "covenant commenced in the manger," is not quite clear. And, in p. 55, the author says, "Catholics and Protestants, Churchmen and Dissenters, keep up their distinctions principally by means of family connections and worldly interests, &c." The statement here is not so much qualified as we could wish. There is such a thing as religious principle; and there are some who conscientiously adhere to it, whatever may be the bias of family connections and worldly interest. All this the writer, no doubt, will concede: we hope, therefore, he will revise this passage. In the title, *marriage* is a word of graver import, and should therefore be preferred.

Christian Triumph: A Sermon occasioned by the Death of the Rev. James Wraith, who died, on the 1st of May, 1815, aged 81 years. By the Rev. Jacob Snelgar. pp. 28. *Baynes.*

"THE memory of the just is blessed." This motto has been again exemplified in the respect

paid to the memory of the worthy minister, by whose decease this sermon was occasioned. After having laboured the last twenty-one years of his life with the congregation assembling at Hampstead, Mr. Wraith died, as he had lived; humbly, confidently, and cheerfully trusting in the rich and sovereign grace of the Saviour of sinners.

The text selected by himself is Luke, ii. 29, 30, from which the preacher (who has succeeded Mr. Wraith in the pastoral charge) considers, that "the glorious object exhibited is worthy serious consideration. — "The fervent prayer presented, requires particular observance,"—and,—"the mournful event [which has] transpired calls for due improvement."

A variety of particulars deduced from these general observations are discussed in an impressive and evangelical manner. The style is rather too much of the *fashionable* kind: it is pretty, but not elegant. The following passage on the effects of the fall of Adam, may serve as a specimen, and may certainly be read without the idea of "great plainness of speech," once striking the mind.

"The cup of earthly bliss is dashed in pieces; the fair garden of the East is changed into desert wildness; the "tree of life" is transplanted to the heavenly Paradise; and the perfection, in which man first enjoyed the Divine presence, and contemplated the Creator's works, is irrecoverably lost. In all the gradations of society—in all the ages of time—in all the countries of the globe—in the depths of poverty, and in the agonies of distress—in the *tones* of some, and in the *tears* of others—we read the doctrine of human apostasy, in a plain, powerful, and universal language."

The Sermon contains, a brief, but interesting memoir of Mr. *Wraith, which we may probably* give in a future number, from the conviction we feel that it contains the leadings of providence respecting "a faithful man who feared God above many:" In the conclusion, there is an affectionate address to the widow of the deceased; who, we understand, has since finished her course also.

LITERARY INTELLIGENCE.

Just published, The Rural Christian, to which are added, Sylvan Letters, on the pleasures of a country life, in prose and verse. The fifth edition, enlarged with occasional notes and illustrations. By G. Wright, Esq. author of Solitary Walks, Retired Pleasures, &c. 18mo.

Preparing for Publication.

In the press, and speedily will be published, Closet Prayer, the Duty of all Christians, proved and illustrated by the example of pious believers. By that truly eminent Minister, The Rev. Oliver Heywood, B. D. one of the ejected Ministers in times of persecution. Revised. With a short Sketch of his Life, by The Rev. Joseph Kerby, of Lewes.

The Rev. Josiah Kinghorn, of Norwich, has committed to the press, A Treatise on Communion, occasioned by The Rev. Robert Hall's recent publication on that subject.

Mrs. Mary Hays, authoress of "The Brothers," is preparing for publication two additional Tales, designed to promote happiness in domestic life.

Mr. Robert Thomson has it in contemplation to publish an interesting Dialogue between himself and a French Roman Catholic Priest, at Paris, upon the subject of Infant Baptism.

A Journey to Salem. Containing a description of that famous city, its customs, laws, and privileges; the rare products of Immanuel's Land, and the grand prospects of Mount Zion, &c. an Allegory. By Amicus. 18mo.

Hervey's Letters. A Selection of valuable Religious Letters, from the different volumes published since his death; with several original ones, in one volume.

In a small 12mo volume, A Collection of Letters, from printed books and MS. suited to children and youth. Selected by John Brown, minister of the gospel, Whitburn.

A New Edition of the Memoirs of Captain James Wilson. By the Rev. John Griffin, of Portsea.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

THE last letters received from the missionaries in India announce that they are all in good health.

Dr. Carey says, he has reason to bless God, that he was never better, nor more able to pursue his labours. By a letter, dated July 14, 1815, he says, "I expect to baptize nine persons next sabbath-day."

The following Letter was written by Sebuk-rama in, Bengallee, addressed to the Reverend George Barclay, Kilwinning, Scotland.

"VICTORY TO GOD. Sebuk-rama supplicates an interest in the compassion, holiness, forbearance and gospel of God.

"Receive my affectionate acknowledgements, and ten thousand thousand expressions of my love. I must now relate the particulars of my reception of the gospel: and, first, from the day of leaving my mother's womb to come into this infamous world, I prepared my soul and body to break the commands of God; I worshipped, served, and praised, and partook of the offerings to the gods and goddesses; my mind was wicked; I associated with the vile; I was unrighteous; full of wrath and of filthy conversation; resorted to wicked places; and, being intoxicated with abominable pleasures, I gave that body which should have been the temple of the blessed God, to the devil, and prepared my everlasting bed in hell, at once to lie down in eternal torments.

"At length, at a certain time, in the Khooroot market-place, Ramkrish-na-poora, Mr. W. Ward, and our soul's beloved brother Krishnapal, came to the house of Mr. Cuningham, at which time and place, making known the words of Jesus Christ and the good news, they left a New Testament, and pious books, which books our excellent brother Jugunnat'ha receiving *into his own* hands, placed them in his house.—At this time, I was a servant in the cannon foundery in the Fort.—On the above day, about four o'clock in the afternoon, after leaving my work, immediately on my arrival, brother Jugunnat'ha said, 'Brother, God has called us; and has sent a messenger of the holy book.' I said, 'Well, brother, as soon as I have ate a morsel, I will come from home, and look at it.' After a little time, I returned, and read, and examined the book.—I saw it contained only the way of holiness, and that God for sinful men in his own body, bearing sufferings, had completed the sacrifice. Therefore, brother, judging in thy own mind, see that in this we may indeed obtain salvation. This is certainly the truth. Being confident of this, the same night two or three friends getting together, and throwing open the doors of our hearts, we confessed that we had committed the blackest crimes, and wept much. We confessed to each other, that our Lord Jesus Christ was truly the Son of God, the Saviour of sinners: we really believed this, and making it certain in our minds, with, a loud voice we called out in faith, 'Oh! Lord? where art thou! Oh! Saviour, save us.' Then closing our eyes, we saw, through our tears, the light which the Holy Spirit had shed in our hearts. Thus, possessing a mind fixed in faith, we were brought to hate all transgression and sin, all evil connections and works, the gods and goddesses; all the evil customs of this wicked world, so that hearing of them, our ears tingled, and seeing them, we turned another way. This we considered as the pouring out of the Holy Spirit; and, through the mercy of the Lord Jesus Christ, our minds became prepared. Then God, taking hold of my hand, and raising me from an unfathomable hell of everlasting sorrow, placed my feet on Mount Sion, and prepared me to enjoy everlasting life in his service.

"Thus obtaining the mercy of God,

and being full of joy, I would be ever ready with my Spirit in the work of God, in ascribing blessing to the Holy Spirit, and in proclaiming for the salvation of sinners, the glad tidings of our Lord Jesus Christ's death. Wherefore, I intreat, that having thus found the Saviour, you will kindly pray for this sinful, wicked, ungodly, unbelieving man, that Satan may never enter into him, nor into those brethren and sisters who live in the same place, nor into any who may embrace the gospel.

"This is now my desire, and day and night, full of fear, this is my prayer to God, that I may be constantly ready to proclaim his gospel."

Dec. 30, 1814.

Extract of a Letter from the Rev. Mr. Chater to the Missionaries at Serampore.

"*Columbo, March*, 17, 1815.

"DEAR BRETHREN,

"OUR little church, on the 1st of January, was increased from three to five; Mr. and Mrs. Campbell on that day put on Christ by baptism; and now, like the Ethiopian eunuch, are going on their way rejoicing. We find in them a considerable acquisition to our comforts. They are Christian friends, such as we have long felt the want of; persons with whom we can take sweet counsel, and walk to the house of God in company. There are several in the 73d regiment that we hope are truly pious, and some of the best of them are agitating the subject of baptism. I hope some of them will soon follow the example of Mr. Campbell, who, even in New S. Wales, was a leader among them. We have hopes, that the Lord is taking possession of the hearts of some, who have hitherto been entire strangers to religion. One man, an Irish Catholic, who was some time ago condemned to be shot, and pardoned after the cap was drawn over his face, is now an attentive hearer. I visited him once or twice in the condemned cell, before the most awful things I could say made the least impression on his mind, though he considered himself even at that time a penitent. I left *him on* Saturday, telling him I had not the least hope for him; that it appeared to me he was to that moment a stranger to true penitence, and that if he did not begin to weep for sin immediately, I feared he would weep, and wail, and gnash his teeth for it in hell for ever. As he afterwards said, he thought me, on this occasion, very harsh. I visited him on the sabbath morning, and found him in such a state, as it appeared to me, that I wished to see him, deeply sensible of his guilt, his misery, and helplessness. I began then to point him to the Lamb slain from the foundation of the world. And though he was deplorably ignorant, had much encouragement to hope, that he was brought to place his whole trust in the great atoning sacrifice. One thing, however, which was not pleasant, was, that he could not be satisfied without having a priest, and confessing to him. But, on the Monday morning, the time appointed for his execution, he appeared fully prepared to meet death. As soon as he left the cell, 'This,' says he, 'is a blessed day; it is the best day I have ever seen.' The priest, in going to the place of execution, walked before him, muttering Latin prayers. Mr. Armour, who had also attended him in the cell, on the one hand, and myself on the other. I constantly warned him against false dependences; reminding him, that there is but one Saviour, one Advocate, one Intercessor. He gave such appropriate answers to all I said, and enjoyed such a composed and happy state of mind, that if he had died, his death would have come but little short of being triumphant. The same week that this occurred, we began a prayer meeting at our house in the Fort, at which, though he had to march for Kandy at two next morning, he was present, and seemed determined to seek the Lord. After all that he said, and felt in the near prospect of death, he gives at present no good evidence of conversion; but is brought to attend the means, and we hope will not be permitted to attend in vain. With regard to the inhabitants of Columbo, I can say but little. All classes of society are deeply sunk in earthly, vain de-

light; and, with a very few exceptions, no voice seems yet to have done the least towards awakening them. The person, of whom, (as also of his wife and son) I had at one time some hope, who intended proposing himself for baptism when I began preaching in Portuguese, by a little heat of the sun of persecution appears to be scorched up; and, so far as it regards a public profession, seems withered away. In general, when I preach in Portuguese, I have a full house. May we not hope, yea, ought we not to pray, and expect, that the seed will not be sown in vain. I have now delivered a number of discourses in Cingalese; but, after all that we have heard of the many thousands of Christians in this island, I am not able yet, among the Cingalese, even in the metropolis, to find fifty who have so much regard for religion as to wish to hear a sermon. I hope, when I have so far advanced in the language as to enable me to preach oftener, I shall have to send you better information. Our grammar is now nearly completed. We were wishing to put it to the press some time ago, as the little we have to do to it would be ready, by the time it is wanted, even if we go on at our usual slow rate.

"The king of Kandy is now a close prisoner in this Fort. So far as you wish to look on this event as politicians, you will have better information than I can give, through other mediums. As missionaries, we rejoice most of all in this conquest, in the hope, that it prepares the way for one of another kind: one that will make all the conquered, not only as this does many, more happy in this world, but eternally blessed. Hasten it, O Lord, is the language of our hearts. 'Let thy work appear unto thy servants,' &c.

"As we have now five boys, and the means of educating and providing for them in this country are so scanty, and they are a heavy burden upon me, and a serious hinderance in my work, we have been induced to embrace a most favourable opportunity that offers of sending them home to the care of Mrs. Chater's father. You will conclude, that with the fear of God before *our eyes we could* not take a step of so much importance without mature deliberation and much prayer. We have only to pay 200 rix dollars each for their mess. The vessel is a transport, chartered by government, and the passage therefore is free. We have met with a very suitable person who will take charge of them, without requiring any more recompence than her provisions, while on board, which are readily granted her from the mess. Should they never become missionaries, we shall be much more pleased with the idea of their being in England than here. If they are designed by the great head of the church to labour for him, they will, we conceive, by going home, gain much more than they will lose. They will have to learn the languages of this country, as we do: but they will obtain an enlargement of idea, a store of knowledge, and energies of body and mind to do good, such as they never could in this country. And if they are qualified and disposed to become missionaries, their parents being engaged in the work will be, we may suppose, an additional inducement to lead them on.

"P. S. I ought to have said, it was owing to the kindness of the governor that we got a passage for our boys; and that Lord Molesworth, who is going in the ship, has kindly promised to pay them every attention in his power. I remain, &c.

"J. CHATER."

This vessel (The Arniston) foundered at sea, on her passage, and nearly all the crew perished, among whom were these two children, the person to whose care they were committed, and Lord and Lady Molesworth.

INTERESTING LETTER FROM MRS. JUDSON.

Rangoon, April 23, 1814.

MY DEAR BROTHER NEWELL,*

A FEW days since, we received yours of December 18th, the only one we have

* The remarkably interesting memoir of Mrs. Newell, have been republished in England, and is worthy the attention of all persons who are anticipating missionary labours.

ever received since you left us at Port Louis. It brought fresh to my mind a recollection of scenes formerly enjoyed in our dear native country. Well do I remember our first interesting conversations on missions, and on the probable events which awaited us in India. Well do I remember the dear parental habitation, where you were pleased to favour me with your confidence relative to a companion for life. And well do I remember the time, when I first carried your message to the mother of our dear Harriot, when the excellent woman exclaimed, with tears in her eyes, "I dare not, I cannot speak against it." Those were happy days. Newell and Judson, Harriot and Nancy, then were united in the strictest friendship; then anticipated spending their lives together in sharing the trials and toils, the pleasures and enjoyments of a missionary life. But, alas! behold us now! In the Isle of France, solitary and alone, lies all that was once visible of the lovely Harriot. A melancholy wanderer on the island of Ceylon is our brother Newell, and the savage heathen empire of Burmah, is destined to be the future residence of Judson and Nancy. But is this separation to be for ever? Shall we four never again enjoy social, happy intercourse? No, my dear brother, our separation is of short duration. There is a rest, a peaceful happy rest, where Jesus reigns, where we four soon shall meet to part no more. Forgive my gloomy feelings, or rather forgive my communicating them to you, whose memory, no doubt, is ever ready to furnish more than enough for your peace.

As Mr. Judson will not have time to write to you by this opportunity, I will endeavour to give you some idea of our situation here, and of our plans and prospects. We have found the country as we expected, in a most deplorable state, full of darkness, idolatry, and cruelty—full of commotion and uncertainty. We daily feel, that the existence and perpetuity of this mission, still in an infant state, depend, in a peculiar manner, on the interposing hand of Providence, and from this impression alone, we are encouraged still to remain. As it respects our temporal privations, use has made them familiar and easy to be borne; they are of short duration, and when brought in competition with the worth of immortal souls, sink into nothing. We have no society, no dear Christian friends, and, with the exception of two or three sea captains who now and then call on us, we never see a European face. But then we are still happy in each other, still find that our own home is our best, our dearest friend. When we feel a disposition to sigh for the enjoyments of our native country, we turn our eyes on the miserable objects around. We behold some of them labouring hard for a scanty subsistence, oppressed by an avaricious government, which is ever ready to seize what industry had hardly earned; we behold others sick and diseased, daily begging the few grains of rice, which, when obtained, are scarcely sufficient to protract their wretched existence, and with no other habitation to screen them from the burning sun, or chilly rains, than what a small piece of cloth raised on four bamboos, under the shade of a tree, can afford. While we behold these scenes, we feel that we have all the comforts, and, in comparison, even the luxuries of life. We feel that our temporal cup of blessings is full, and runneth over. But is our temporal lot so much superior to theirs? O how infinitely superior our spiritual blessings! While they vainly imagine to purchase *promotion* in another state of existence, by strictly worshipping their idols, and building pagodas, our hopes of future happiness are fixed on the Lamb of God who taketh away the sin of the world. When we have a realizing sense of these things, my dear brother, we forget our native country and former enjoyments, feel contented and happy with our lot, with but one wish remaining, that of being instrumental of leading these Burmans to partake of the same source of happiness with ourselves.

Respecting our plans, we have at present but one, that of applying ourselves closely to the acquirement of the language, and to have as little to do with government as possible. Mr. Carey has never yet preached in Burman; but has made considerable progress towards the completion of a grammar and dictionary, which are a great help to us. At present, however, his time is entirely taken up with government affairs. It is now almost a year since he was first ordered up to Ava, which time has been wholly occupied in the king's business. He has just returned from Bengal, is now making preparations for Ava, where he expects to form a new mission station. His family go with him, consequently we shall be alone, until the arrival of Mr. Rice, who, we hope, will arrive in six or seven months.

Our progress in the language is slow, as it is peculiarly hard of acquisition. We can, however, read, write, and converse with tolerable ease; and frequently spend whole evenings very pleasantly in conversing with our Burman friends. We have been very fortunate in procuring

good teachers. Mr. Judson's teacher is a very learned man, was formerly a priest, and resided at court. He has a thorough knowledge of the grammatical construction of the language; likewise of the Palee, the learned language of the Burmans.

We are very anxious to hear from our dear brethren, Nott and Hall. We firmly believe they will yet be permitted to remain in India, notwithstanding their repeated difficulties. They have, indeed, had a trying time; but, perhaps, it is to prepare them for greater usefulness. We have not yet received our letters from America, or had the least intelligence what were the contents of yours. Ours were sent to the Isle of France, about the time we arrived at Madras, and the vessel which carried them has not been heard from since. You may easily judge of our feelings at this disappointment. Do write us, as soon as possible, the contents of yours, whom they were from, what news, &c. and if convenient, copy a few of the most interesting, and send them to us. *You can hardly form an idea with what eagerness we receive every scrap of intelligence from any part of the Christian world.* Write us long and frequent letters. Any thing respecting yourself, or the other brethren, will be interesting to us. I do not ask you to excuse this long letter, for I doubt not your interest in our concerns. Pray for us, and be assured you are constantly remembered by

Your still affectionate sister,
NANCY JUDSON.

N.B. Mr. Judson desires his love, and says you must receive this letter as from both of us.

Domestic Religious Intelligence.

PERSECUTIONS
OF THE
FRENCH PROTESTANTS.

Desirous of giving our aid to promote the benevolent object of the Protestant Dissenting Ministers in London, we take the earliest opportunity of giving a place to the Resolutions passed at two meetings at Dr. Williams's Library:

The General Body of Protestant Dissenting Ministers in London, of the Three Denominations, deeply affected with the sufferings of their fellow brethren in the south of France, held an extraordinary meeting, Nov. 21st, at the Library, Red-cross-Street. On this occasion, nearly one hundred ministers assembled; and, after long and solemn deliberation, they determined unanimously to adopt the Resolutions which are annexed; and to appoint a Deputation, consisting of the Rev. Robert Aspland, the Rev. Mark Wilks, the Rev. William Newman, and the Rev. Thomas Morgan, the librarian and secretary, to confer with his Majesty's Government, and to request their good offices with the court of France, for the liberty and protection of the reformed. The conference was obtained on Saturday, November 25; and the strongest assurances were given by the Earl of Liverpool of the deep regret experienced by the Ministers of his Royal Highness the Prince Regent, at the horrid scenes which have been lately witnessed in France, and of their disposition to use their utmost efforts for the support of the freedom of religious faith and worship.

The Report of the deputation was communicated at a meeting summoned for Nov. 28; and the satisfaction it afforded, will be learned from the resolutions which followed. It was also intimated, that since the former meeting, an ordonnance had been issued by the French King, occasioned by an assault on a Catholic officer at Nismes, which we hope will be obeyed, and prove the commencement of vigorous measures on the part of the French Government, for the punishment of those who have so long massacred the Protestants with impunity.

Library, Red-Cross-Street, Nov. 21, 1815.

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations, summoned to take into consideration "The propriety of applying to his Majesty's Government to interpose their good offices with the Government of France, for the protection of the French Protestants who appear to be suffering the most violent and inhuman persecu-

tion on account of their attachment to that religion, in the defence of which our forefathers shed their blood."

Rev. D. TAYLOR in the Chair.

It was unanimously Resolved,

1. That we have learned from our holy religion, and from happy experience, that liberty of conscience and of religious worship, is one of the best blessings of the Almighty Creator.

2. That, enjoying this inestimable blessing ourselves, through the signal mercy of Divine Providence, and the equity and liberality of the Legislature and Government of these realms, we cannot but desire its universal extension.

3. That we are prompted by the liveliest sympathy to take an interest in the condition of our Protestant brethren on the Continent of Europe, whose fathers, in concert with our own, at the period of the Reformation, recovered the precious rights of conscience at the expense of their property and lives.

4. That we had hoped, from the experience of the inefficacy, impolicy, and impiety of persecution, and from the spread of knowledge throughout Europe, that the time was at length come when religious liberty was universally acknowledged to be the inalienable birth-right of every human being.

5. That we have learned with astonishment and grief the state of our Protestant brethren in the South of France, who are suffering under the horrors of persecution,—their dwellings and property ravaged or consumed—numbers of them driven into exile—their pastors silenced—their temples shut up—their children dragged from the arms of their parents in order to be rebaptized according to the Roman Catholic ritual, and whole families brutally massacred.

6. That our surprise and horror at these merciless deeds are aggravated by the recollection that the present Government of France has been in a great measure restored and sustained by British treasure, British valour, and British blood;—exertions and sacrifices, which his Majesty's Government has avowedly made for the promotion and preservation of the peace, independence, and happiness of all Europe, and which must be considered as made in vain, if our French Protestant brethren be not protected by the restored Government of France, from the fury of savage persecutors, whether single or combined.

7. That we are not uninformed, that the events which we behold with so much concern and alarm, are attempted to be accounted for and excused by the state of political parties in France—but that whilst, as ministers of religion, we hold it to be a sacred duty to stand aloof from all political factions, whether at home or abroad, we cannot suffer this pretext to deaden our sympathy with our suffering Protestant brethren—because the history of persecution in all ages shows, that persecutors have done homage to liberty and charity, by disguising their cruelty under political pretences—and because, in the present instance, it appears that the Protestants of France have been, and are, as much divided in their political opinions and predilections as any other body of Frenchmen—that the rage of the persecutors has been directed against Protestants without distinction, and that Protestants only appear to be the objects of their unchristian resentment and vengeance.

8. That the British Government has often distinguished itself by using its power and influence, with due respect to the independence of other nations, on behalf of the injured and oppressed for conscience' sake—and that the Princes of the august House of Brunswick have been justly and honourably considered, from the era of their happy accession to the Throne of these Realms, as the Protectors of the Protestant interest of Europe.

9. That it appears to us that never was there a more urgent call for the interposition of the Government of the United Kingdom, than in the present instance, when persecution is raging in France against such as hold the same religious faith which is professed by Britons, and that under the reign of a Monarch, who owes his restoration — to the supreme power—to the energy—valour and perseverence of the arms of this Protestant empire.

10. That on these grounds a Deputation be appointed to represent our sentiments to his Majesty's Government, and to express our confidence that the Ministers of His Royal Highness the Prince Regent will employ their good offices with the court of France, in obtaining for our suffering Protestant brethren immediate relief and permanent security.

11. That such Deputation consist of The Rev. Robert Aspland, The Rev. Mark Wilks, The Rev. William Newman, and the Rev. Thos. Morgan, Librarian and Secretary.

T. MORGAN, Secretary.

Library, Red-Cross-street,
Nov. 28, 1815.

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations, convened to receive the Report of their Deputation, appointed on the

21st instant to request an interview with his Majesty's Government, on the subject of the Persecution of our Protestant Brethren in France,

The Rev. A. Rees, D.D. F.R.S. F.L.S. in the Chair.

It was unanimously Resolved,

1. That this Meeting receives, with the highest gratification, the assurances of his Majesty's Government, to the Deputation from this Body; that they feel the deepest regret at the dreadful scenes lately witnessed in France, and that they are using, and will continue to use, their best efforts in their communications with the French Government, to secure to all classes of French subjects, whether Protestant or Catholic, the full enjoyment of the advantages which the Constitutional Charter provided for them.

2. That, deeply compassionating the case of our French Protestant brethren, who have been despoiled of their goods, and deprived of their houses of prayer, we recommend it to our brethren, and our congregations throughout the United Kingdom, to raise pecuniary contributions for the relief of these sufferers for conscience' sake.

3. That a Committee of Inquiry, Superintendance, and Distribution, consisting of seven Members of each Denomination, be appointed to correspond with our brethren in the country on the subject of the foregoing Resolution, and otherwise to carry the said Resolution into effect.

4. That, with the consent of the Trustees of the late Dr. Williams, the meetings of the Committee be held at the Library, Red-Cross-Street, where all Communications and Contributions will be received by the Rev. Thomas Morgan, the Librarian and Secretary to the Three Denominations.

T. Morgan, Secretary.

BIBLE SOCIETY.

To the Editors of the Baptist Magazine.

As the patronage and address of the Prime Minister are among the best answers to those who charge the Bible Society with seditious designs, your insertion of the inclosed, in the next number of your useful publication, will oblige the committee.

Yours respectfully,

Dec. 16, 1815. *JOS. TARN. Assis. Sec.*

On Tuesday, the 5th of Dec. ult. the Earl of Liverpool presided at the second Anniversary of the Cinque Ports Auxiliary British and Foreign Bible Society, in Dover, of which his lordship is the president. On taking the chair, the noble earl adverted to the dignified state to which, under the superintendance of Divine Providence, this nation had been raised, in the estimation of Europe, which rendered it important for us to justify this good opinion, by showing that Britain, great in arts and arms, was, by the tone of her moral feeling, justly entitled to the pre-eminence she had so happily attained. It became our first duty, to spread the benign influence of Christianity, the knowledge of pure religion, to the utmost bounds of the earth.

His lordship remarked, that this society had its origin at a period of national calamity, when the bonds of civilized society were nearly burst asunder; and we should demonstrate, that now, when prosperity was smiling on us with her choicest favours, we would not relax from our exertions, but, with increased ardour, determine, that, in prosperity or adversity, we would persevere, till the whole world was illumined with the light of divine revelation!

On receiving the thanks of the meeting, his lordship entered more particularly into the nature and merits of the institution. As a member of the established church, from education and habit, but much more so from consideration and conviction, he was particularly desirous of promoting its interests, to the utmost of his ability. Under this impression, he had recently appeared on a public occasion, as a supporter of the Society for promoting Christian Knowledge. He was anxious to extend the influence and advantages of that institution; but he saw no reason why he should not, at the same time, afford the British and Foreign Bible Society every assistance in his power, and evince an equal anxiety to promote its success. The objects of the two societies were *one*—that of dispersing the uncorrupted word of God; and, as the means in each were pure, he should always consider it an honour to aid them, or any other society which had the same object in view, and was labouring to effect the same end—the dissemination of Christianity over the habitable globe.

His lordship was a friend to the Bible Society, because it could operate where, from national custom, or the prevalence of different sentiments, the Society for promoting Christian Knowledge would not obtain admission. The universality of the object, proposed by the British and Fo-

reign Bible Society, its tendency to unite all Christians (however divided on subjects of minor concerns) in the bonds of Christian sympathy and benevolence, gave it, in his lordship's mind, a powerful claim to universal support.

The noble earl concluded a speech, of great energy, liberality, and decision, by stating, that, in accepting the office of president, he had considered that he was performing an act of duty; and, if his influence had had the happy effect of benefiting the society, his end was fully answered; and he should feel it his duty to persevere the zealous friend of the British and Foreign Bible Society, as long as he existed.

On quitting the chair, his lordship presented the society with a second donation of £50.

DESIGNATION OF A MISSIONARY.

Last evening, Oct. 6, at six o'clock, we held a meeting at Mr. Holloway's meeting-house, Counterslip, for the designation of Mr. Thomas Griffiths, a missionary student in the Bristol Academy, who is going to join Mr. Chater, at Ceylon.

After singing, the Rev. Mr. Vernon, of Downend, read the 53d chapter of Isaiah, and prayed. Mr. Dyer, of Reading, then introduced the service, and requested Mr. Griffiths to give a brief account of his own conversion to God, and of the motives which induced him to devote himself to the instruction of others, and especially of the heathen, in the great truths of Christianity; as well as a summary of the leading truths on which he intended to insist, in the course of his missionary labours; with which Mr. Griffiths complied. Mr. Winterbotham, of Shortwood, prayed the ordination prayer. Several pastors of churches present expressed their earnest concurrence by laying on their hands, viz. Dr. Ryland, Mr. Thorpe, Mr. Roberts, and Mr. Holloway, of Bristol; Mr. Ward, of Melksham; Mr. Griffiths, of Wooton; Mr. Dyer, of Reading; and Mr. Saffery, of Salisbury. Mr. Saffery then gave him a very serious and impressive charge, from Acts, xxvi. 17—23. And, after this, Dr. Ryland presented him with a Bible, in the name, and by the desire of, Mr. Palmer, of Shrewsbury, and the church under his care, (of which Mr. Griffiths was a member, and *by whom he was* recommended to the *work of the Lord,*) adding a short address. Mr. Windyatt, the Independent minister, of Totness, who was supplying at Tabernacle, then concluded in prayer. Though the weather was quite unfavourable, yet the auditory was very numerous, and the whole service pleasant and solemn. Mr. Griffiths has married Miss Jane Edwards, a member of the Baptist church in Broadmead. They are expected to sail by the 19th of this month, with six missionaries in Mr. Wesley's connection.

Dec. 7, 1815. J. RYLAND, *Sec.*

The ship, which was hired by government to carry the mail to India, sailed from Gravesend, Dec. 20. We hope many British Christians will pray, that Mr. and Mrs. Griffiths, with their companions, may have a "prosperous voyage, by the will of God."

HANTS AND WILTS SOCIETY.

At the last district meeting, held at Broughton, Sept. 20, there was a collection for village preaching; and, during the intervals of worship, the business of the association was adjusted, and subscriptions and collections for the mission received, which, this year, amount to 401*l.* 13*s.* 1½*d.* The ministers and committee of this society, thankfully congratulate the respective congregations on their increased exertions in this great cause reminding them, at the same time, of the more abounding labours of our brethren in their still-extending sphere of action.—We understand that 14,000*l.* were expended in the various branches of the mission in the year 1814, of which 7000*l.* were contributed by the missionaries who are thereby speaking to us, in the language of the apostolic address, "Be ye also enlarged."

We are happy to find, that the collections for the mission at Reading, this year, have amounted to nearly 100*l.* which is more than has been subscribed in that respectable town, in any former year.

MEETING AT NEWBURY, BERKS,

For re-opening the Baptist Meeting, &c. &c.

On Tuesday, Nov. 6, the Baptist meeting-house, at Newbury, was re-opened after a considerable enlargement. Mr. Winterbotham, of Horsley, preached in the morning, from Isaiah, xlix. 13—21; and Mr. Saffery, of Salisbury, in the evening, from Jude, 23. Prayer was offered, on the occasion, by Messrs. Dyer

of Reading; Dobney, of Wallingford; Godwin, of Great Missenden; Winterbotham, Saffery, and by the Independent and Wesleyan ministers resident in the town. The services were attended by a numerous and attentive congregation; and the collection amounted to 26*l.* 6*s.* 9*d.*

In the interval of the services, the ministers and friends, belonging to several neighbouring churches, met in the vestry; when the following resolutions were passed unanimously:

I. That we form an annual association comprising the Particular Baptist churches at Reading, Newbury, Wallingford, and Wokingham; with liberty to unite with any others in the neighbourhood, which may, at any future meeting, be deemed eligible.

II. That our meetings be held at each place in rotation, on the second Wednesday in June; to which each church shall send a letter, giving an account of its state for the year preceding. Two sermons shall be delivered on the occasion; one preacher to be named by the association, and the other by the church where the association is held.

III. That, as the introduction of the gospel into villages is one object of our union, a fund be raised, for that purpose, by an annual collection from every church, to be brought to the association, and then and there disposed of.

IV. That this association be also an Assistant Baptist Missionary Society; each church agreeing to render assistance according to its ability, in the way most agreeable to itself; and that the yearly accounts be examined and passed at the time of the association.

V. That Mr. I. E. Bicheno, of Newbury, be treasurer; and Mr. Dyer, of Reading, be secretary to the association, for the year ensuing.

After which, it was agreed, that the first meeting should be held at Wallingford, in June next; and Mr. Dyer was nominated by the association to preach.

WALES.

The Rev. Christmas Evans is about to form penny-a-week societies throughout the twelve churches in Anglesea, over which he presides; all of which, excepting one, have been formed, by the blessing of God, upon his ministry. The amount collected is to be divided between the Baptist Missionary Society—the Baptist Irish Society—and the support of *itinerant preaching in Anglesea.*

NEW MEETINGS OPENED.

WHEATHAMSTEAD.

On the 5th of July, a singularly neat meeting-house was opened at Wheathamstead, near St. Alban's. The morning service commenced with prayer and reading, by Mr. J. Newsom, of St. Alban's. Rev. John Clayton, jun. preached, morning and evening; and the Rev. F. A. Cox, of Hackney, in the afternoon. The devotional exercises of the day were conducted by the Rev. Messrs. Harris, of Market-street; Carter, of St. Alban's; Sloper, of Hitchin; Smith, of Redburn; Daniels, of Luton; and Gilbert, of Bushey. The place was thronged; and, in the evening, to such excess, as rendered it necessary to withdraw into the open air. The services throughout were highly interesting, and many expressed themselves as never more gratified on any similar occasion. This cause is still in its infancy, having only been introduced into this populous village about three years; but so much has it been blessed, that a numerous congregation is raised, and it is already in contemplation to form a church.

A farther appeal to public liberality will be necessary.

SOUTHWICK.

November the 1st, 1815.—A new Baptist meeting-house was opened for divine worship, at Southwick, in the parish of North Bradley, in the county of Wilts. Mr. Gough, of Westbury, Leigh, preached in the morning, from Exodus, xx. 24; Mr. Seymour, of Beckington, in the afternoon, from Isaiah, li. 3; and Mr. Clift, of Chapmanslade, in the evening, from Psalm lxxxix. 4. The devotional services were conducted by Messrs. Clift, of Bradley; Edmonds, of Bratton; Flower, of Frome; Stephenson, Independent minister; and Butcher, Harris, and Couzener, of Trowbridge. The church, in this place, is of long standing. The place in which they had, till now, assembled, was erected in 1709, had become too small, and, from its decayed state, unfit to be repaired, and dangerous to meet in. The people were literally poor, and all they could do towards defraying the expenses of the building was by their daily earnings; they have exerted themselves to the utmost, and, to the astonishment of their surrounding Christian friends, about 350*l.* has been raised; a debt of 300*l.* remains,

for liquidating of which, they will be under the necessity of soliciting the aid of the friends of religion.

ORDINATIONS.

IPSWICH.

On the 15th of November last, Mr. James Payne was ordained to the pastoral office, over the Baptist church at Ipswich, in Suffolk. On this occasion, the following ministers were engaged: Mr. Thompson read and prayed; Mr. Cowell opened the business of the day, and asked the usual questions, &c.; Mr. Weare, pastor of the other Baptist church in Ipswich, prayed the ordination prayer; Mr. Brown, of Stowmarket, gave a very excellent charge to the minister; Mr. Keeble, of London, preached to the people; and Mr. Smith, of Ilford, preached in the evening: on this occasion, it is hoped, that GOD was present of a truth, and many found it good to be there. It is remarkable, that four of the ministers engaged, had been sent into the ministry by this church.

WALES.—LIXUM GREEN.

JANUARY the 31st, 1815.—Mr. Robert Edwards having been chosen to the pastoral office by the Baptist church, at Lixum-Green, near Holywell, Flintshire, was ordained. The work was carried on as follows:—The service of the day commenced, by reading a part of the word, and prayer, by T. Davies; Evan Evans delivered the introductory discourse; J. Edwards, of Langollen, asked the usual questions, and received the confession of faith. Mr. Edwards was then set apart, by prayer and imposition of hands, by Abel Vaughan and Richard Foulkes. A. Vaughan delivered the charge to the pastor, from Acts, xx. 28; R. Foulkes to the church, from 1 Thess. v. 12, 13. At two o'clock, E. Evans prayed, and Ellis Evans preached from Eph. iii. 18, 19; and J. Edwards from Matt. xxiv. 14. At six o'clock, J. Edwards prayed, and Hugh Hughes preached from Rev. xxii. 17, and E. Jones from Heb. vii. 25, and concluded by prayer. The night before, R. Roberts, of Lanefydd, introduced the service by prayer; then Evan Evans, of Cefnmawr, preached from John, iii. 30; and T. Davies, of Cefnbychan, from Luke, xxiv. 26.

September, 1815.—Edward Roberts was ordained as an assistant to *Robert Edwards, in the church* at Lixum-*Green, Flintshire. At ten o'clock* in the morning, T. R. Davies prayed; R. Edwards delivered the introductory discourse, and he was set apart, by prayer and imposition of hands, by several ministers. J. Edwards preached to the minister from 2 Tim. xi. 5; and Ellis Evans to the congregation, from Gen. iii. 22—24. At two o'clock, R. Roberts prayed; James Morgan preached from Rev. xli. 1; and E. Evans from John, i. 17. At six o'clock, R. Edwards prayed; Ellis Evans preached from Matt. xvi. 24; and J. Edwards from Jer. xxxii. 40, and concluded by prayer. The night before, Evan Evans prayed, and Evan Jones preached from Isa. xxv. 8, and T. R. Davies from Tim. iii. 16.

LANEFYDD.

November the 2d, 1815.—Mr. Ellis Evans, a late student at Abergavenny, was set apart to the pastoral office, over the Baptist church meeting at Lanefydd, Lansanan, and Langernyw, Denbighshire. The work was carried on in the following manner:—At ten o'clock in the morning, J. Thomas, of Lanrwst, prayed; Ellis Evans preached from Matt. vi. 10, and J. Edwards from Rom. iii. 25. At two o'clock, E. Roberts prayed; T. R. Davies delivered the introductory discourse, asked the usual questions, and received the confession of faith; then he and E. Evans, and J. Thomas, prayed the ordination prayer, which was attended with laying on of hands. E. Evans gave the charge to the pastor from Titus, ii. 1, and J. Thomas to the church, from Mark, xvi. 19, 20. J. Edwards and T. R. Davies preached in the evening. The night before, Ellis Evans began the service by reading and prayer; then E. Roberts, of Lixum, preached from Rom. viii. 3, and E. Evans from Cant. viii. 6.

HAY.

JUNE the 23d, 1815.—The Rev. Mr. Fereday was ordained to the pastoral office, over the particular Baptist church at Hay, in Brecknockshire; and, at the same time, their new place of worship was opened. Mr. Daniel, of Builth, began the service of the day, by reading and prayer; Mr. Rowland, of Abergavenny, delivered the introductory discourse, received Mr. Foreday's confession of faith &c. Mr. Brown, of Kington, offered the ordination prayer; Mr. Thomas, tutor of the Baptist Academy at Abergavenny, gave the charge from Mark, xvi. 15, *Go ye into all the world*, &c. Mr. Rowland addressed the church from Ps. lxix. 9, *For the zeal of thine house hath eaten me up*;

and Mr. Higgins, of the Methodist connection, concluded the service with prayer. Met in the afternoon at five o'clock: Mr. Brown prayed; Mr. Wyke, of Abergavenny, preached from Rom. v. 10; Mr. Thomas also preached from Psalm cvi. 4, and concluded in prayer. Mr. Paxton, of Kington, gave out the hymns. All the services were conducted in English. The place was very much crowded all the day; the audience attended with great solemnity, and many, we have reason to believe, rejoiced in the light of God's countenance.

The present church at Hay, was formed in 1813. The erection of the place of worship cost 700*l.* of which the congregation have contributed 200*l.* An application will be made to the religious public for the remainder. It appears, from the history of the Welsh Baptists, by the late Rev. Joshua Thomas, that a Baptist church was formed at this place, as early as 1649, and was a branch of the Baptist church at Olchon, founded in 1633.

UTILITY OF SUNDAY SCHOOLS.

A SUNDAY school, connected with the Baptist church, Meeting-House-Alley, Portsea, was opened April 28, 1808. Since that period, about 1500 children, of both sexes, have been admitted; some of whom have become members of the church. FIFTY of the teachers have also put on the Lord Jesus Christ, by being baptized! A juvenile library has been established for the use of the scholars and teachers. A juvenile *missionary* society has been recently formed in the school. Upwards of 300 scholars subscribe a *half-penny* per week each, with the consent of their parents, which sum they are not permitted to exceed. The method of conducting this collection is very simple: A general collector is appointed, who, on each sabbath, receives from every teacher the produce of his class. No interruption takes place, as the account is kept by means of a mark upon the class board against the names of the subscribing children.

Baptist Academical Institution AT STEPNEY.

THE annual general meeting of the above society, is to be held, January the 10th, 1816, at the New London Tavern, Cheapside, at six o'clock in the evening. At this meeting, a report, containing the transactions of the past year, and the present state of the Academy, will be read to the subscribers. All persons desirous of promoting this institution, are requested to attend.

Baptist Monthly Prayer Meeting IN LONDON.

A MONTHLY meeting for prayer will be held (on the third Tuesday in each month) by fifteen of the Baptist congregations, alternately, at their places of worship. Several of the churches being, at present, destitute of pastors, suggested this measure. At these meetings it is intended, occasionally, to mention articles of missionary intelligence. Two ministers will engage in prayer, in rotation, and another deliver an address The first meeting to be at Mr. Austin's meeting-house, Elim-place, Fetter-lane, on January the 16th, 1816, to commence at half-past six o'clock; Mr. Cox to deliver the address.

GUARDIAN SOCIETY

For the Protection of Public Morals, and removing Prostitutes from the Streets.

THE first public meeting of this Society, was held, on Wednesday the 13th of December, 1815, at the New City of London Tavern, Bishopsgate-street, attended by a very numerous and highly respectable assemblage of both sexes.

The Dukes of Kent and Sussex having been unavoidably prevented attending, Mr. Sheriff Bell, one of the vice-presidents of the society, took the chair, till the arrival of the Lord Mayor, who subsequently occupied it. The Rev. Mr. Watkins read a report which disclosed such scenes of wickedness as shocked every chaste mind, and affected every feeling heart. Several clergymen and dissenting ministers addressed the meeting—the Rev. Joshua Mann, D. Wilson, D. Ruell, J. Clayton, jun. Rowland Hill, C. Hyatt, G. Clayton, and Dr. Collyer.

The Lord Mayor, in addressing the meeting, said, it was the bounden duty of every magistrate to lend his influence to aid the society in the suppression of vice, and the prevention of crimes—that he would see to it, that officers were appointed to watch the streets by day as well as by night, and concluded by recommending a general application to the legislature upon this deeply affecting subject.

The collection, upon this occasion, amounted to nearly 200*l.*

Poetry.

A FRAGMENT.

Who is the happy man?
" He who possesses yonder fields,
" Enjoying all that nature yields,
" And all that mortal can.

He who *possesses!* didst thou say?
False words, and vain; his happier lot
Was lent him—he possess'd it not—
The tenant of a single day!
And, had he all that mortal could,
Continuance alone, is good;
And these will pass away!

What, though the silver voice of Fame
Delight to shout abroad thy name:
Her trumpet blows a single blast,
And soon the flatt'ring sound is past;
It sinks to whence it came!

Is it that friends, and youth, and health,
And joy, and happiness, and wealth,
Combine to raise a pile so fair,
It stands, as though the force of care
Could never make it bow?
The whirlwind sweeps along the land,
And lays it level with the sand!
Where is the fabric now?

Perchance, for many a sorrow past,
She, whom thou lov'st, is thine at last;
All that was wish'd thou art!
Check thy delight, and pause awhile;
This rapture wears the mask of guile;
Ye are but join'd to part!
This thought, methinks, might well destroy
The burning violence of joy,
And chill the warmest heart.

'Tis death alone *that* good can give,
We only hope for, while we live,
The azure flutt'rer of the east,
Daughter of pleasure and the sun;
Whose life is one nectareous feast,
And hour of joyance never done,
Till the long summer's course is run;
Had it not been awhile her doom,
To sleep within a silken tomb,
Had been a caterpillar still;
And slowly crawl'd, from stem to leaf,
Nor rang'd o'er Persian sweets, at will,
The fairy queen and chief!

So, methinks, the captive mind,
Bursting from its prison clay,
All its shackles left behind,
Unrestrain'd and unconfin'd,
Rises to the realms of day!
Greater diff'rence will there be,
Betwixt the soul in deathless bloom,
And the pale tenant of the tomb,
Than in her former state and she!

Here is darkness—there is light;
Sorrow—joy, for ever bright.
Here, it glimmers for a day;
There, 'twill never pass away!
Like the phœnix, from the flame,
Rising on a new-born wing,
When his tomb he overcame,
Shall the spirit soar and sing.
Death alone can riches give,
Though he seem to wear a frown;
Death can weave a deathless crown!
Who, then, would wish to live?

DEATH.

'Tis heaven's decree, and, man, thy doo
All that have being and have breath
Must swell the trophies of the tomb;
Shall yield to all-subduing death.

There is no armour here to save,—
Wisdom and riches find no friend;
All flourish but to feed the grave,
And all to dissolution tend.

The tyrant of this dreary land
Accepts no homage, sees no tears,
Firm to the sentence in his hand,
He sweeps the wretch off with his fears.

The brows that coronets adorn,
Lords of the earth and worshipped kings,
He buries in the dust with scorn;
And makes them food for reptile things.

He lays his icy hand and cold,
Upon the burning sons of lust,
And, lo! they lose their eager hold,
Sicken, expire, and turn to dust.

He stops the sordid wretch who builds
New barns, and counts long years to see;
" This night, O fool! resign thy fields.
" This night thy soul's required of thee."

The new-made heir, in all his prime
Of pomp and pride, and youthful bloom,
He hurries off before his time,
A poor possessor of the tomb.

He breaks the lover's ardent vows,
And spoils their hopes when nearly crown'd;
He changes beauty's witching brows,
And shades his mournful image round.

The just alone his power despise;
And hail the dart with all its pain:
They die to live, and fall to rise,
Triumphant o'er the tyrant's reign.

They all repose in guarded bowers,
Their souls at rest on Canaan's shore:
They shall come forth again as flowers,
Never to droop nor wither more.

R. Thompson.

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THE

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FEBRUARY, 1816.

THE SUBSTANCE OF A SERMON,

DELIVERED BY THE

LATE REV. ANDREW FULLER,

At Devonshire-Square, on Lord's Day Evening, June 26th 1796.

THE subject with which I would close the solemnities of this day, you will find in Philip. iv. 7. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Read it in connection with the three foregoing verses. "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God," &c.

Peace, it will be allowed, is an inestimable jewel. No man that has been at all acquainted with the calamities of war, the distress of domestic confusion, or the horrors of a guilty conscience, can dissent from this proposition. Under such circumstances, how often has the heart yielded a sigh on the desireableness of the blessing of peace! But if peace, in the general, be so desirable, what must be said of the peace of God, which passeth all understanding! Peace among men is healing to the human heart—it is transporting to the human breast, to see the bloody sword sheathed in its scabbard.

It is pleasing to see amity and concord prevail, and old friends meet that have been separated, perhaps by jealousy and misunderstanding: but all this is only between man and man. The peace of God exceeds every thing of this sort, as much as God's ways are above our ways, and his thoughts above our thoughts. As much as the heavens are above the earth, so much is peace with him greater than peace with each other. It is on this subject, that we shall now discourse:

Could the apostle Paul express a better wish than this: "The peace of God," &c.

In discoursing on this subject, we shall, First, *Ask in what this peace consists.* Secondly, *Consider its great use in the Christian life.* Lastly, Inquire,

by what means it is to be attained.

Let us try to ascertain what it is—What is this invaluable jewel? What is this peace of God? Depend upon it, it is something valuable, or rather something invaluable, or our Lord Jesus Christ would not have singled that out as his last bequest, at the time he was about to leave his disconsolate disciples, and when his heart was overflowing with tenderness for them. He left them one great blessing. What was it? Not crowns—not kingdoms—No.—It was something far superior to these: "My peace, I give unto you, not as the world giveth, give I unto you. Let not your hearts be troubled."

The word, which is here rendered "the peace of God," signifies oneness—union—being gathered into one—reconciliation with God. It is the blessedness of being in a state of reconciliation with God. I should suppose it may include the following ideas:

In the *first* place, *That sweet tranquillity of soul, which arises from a well-grounded persuasion of being accepted by God.* This is what the apostle means, when he says, "Being justified by faith, we have peace with God."—Being accepted through the righteousness of the Redeemer, we have peace with God. I need not inform you, that in our native state, we are all at war with God, and God with us. Sin is the great enemy. It has separated chief friends. God and man, you know, were once great *friends; but sin* separated those chief friends, and drew a veil of separation between them. Man became an enemy to God, and God to man. God in the character of a righteous governor was required—his own rectitude required him to be an enemy to man. For he hateth all the workers of iniquity: but, through the mediation of the Son of God, the atonement is made—the blood of the cross heals the breach, and opens the way of communion. God declares himself well-pleased with his dear Son; and every poor sinner, who sues for mercy in his name, finds relief. The past is forgiven—is forgotten. The soul is justified through the redemption of Jesus Christ—the effect of all this is sweet peace.

Who can estimate the sweetness of that enjoyment which arises from a well-grounded persuasion, that God is my Father. To be permitted to say, "I am an heir of blessing. I am no longer under the law, but under grace. I am no longer an alien, but a son or daughter. The blessings of the gospel are to be made my own. Where such are the persuasions, there is the peace of God.

To this I add: The peace of God, I should think, includes *that sweet satisfaction which possesses the mind from a view of God, sitting at the helm of the universe, and having the management of all our concerns.* We are like people who are sailing in a storm. This troubled ocean casts up mire and dirt, and we are continually subject to tempests: and, were it not for the consideration, that we have a pilot at the helm—

a God who has the turbulent ocean under his control—were it not for the consideration, that the cares of the world were under his direction, what peace could we enjoy? Let me ask you, thinking Christians, when you consider the temper of the world—when you see man hating his fellow man, and see them combining against one another by thousands—when you see the enmity of the heart to be such, that there is hardly any rational hope of peace under the sun, what would quiet your heart but the consideration that God reigns, and "that the inhabitants of the earth are but as grasshoppers—that he maketh the wrath of man to praise him, and that the remainder thereof he doth restrain." The thought, that Jesus Christ is head over all things to his church, and that all shall contribute to the spread of the gospel, begets that peace in the mind that enabled the psalmist to sing, in the midst of tumult and confusion, "Though the mountains be cast into the depths of the sea, there is a river, the streams whereof shall make glad the city of God." There is a source of consolation to the children of God, to which others are strangers. God will help his people, and that right early.

But I should add one more thought: Is it not necessary, *that we should feel peace in our own consciences?* We cannot experience the peace of God and joy in the Holy Ghost, unless we have the testimony of our consciences, that, in simplicity and godly sincerity, we have had our conversation in the world. Enoch, had the peace of God, when he had this testimony—that he pleased God. By the history which we have of him, which is very short, it appears, that he pleased very few people. He was a thundering preacher in his day; the object of the ill-will of his hearers; but he had the testimony, that he had pleased his God.

That Christian, or that minister, who enjoys a solid, well-grounded persuasion, that he possesses the favour of Jesus Christ; whose confidence is in him who sits at the helm of the universe, who walks with God, and has the testimony of a good conscience, possesses the peace of God.

Let me next proceed to justify the apostle's encomium. He tells us, that "it passeth knowledge." It is a very strong expression; but, I apprehend it is literally true—it is no hyperbole. Some have interpreted it, that it passeth the understanding of carnal men. That is very true; but that is not a thousandth part of the truth. It is of such value, that the understandings of neither appreciating men nor angels are capable of its worth; the peace of God, none can fully estimate. None but God himself can know its worth. We estimate most things by contrast. As the worth of national peace is best known by those who see the effects of war, so the worth of domestic peace is best known by those who suffer by domestic feuds; so

the value of peace with God cannot be known in any tolerable degree, but by those who experience the horrors of a guilty conscience. Go then, if you would know the value of the peace of God, look at the case of a man who is borne down by worldly sorrow, and who is a stranger to God. Go, visit a poor man, on whom the Lord hath poured out much trouble and distress, under which he almost sinks, and yet he is a stranger to God. He has no refuge to which he can flee in the hour of distress. From this, you will judge in some degree, what a blessed thing it is to have the peace of God. This it was, which made our Lord say, "I send you forth like sheep among wolves," but I give you that which shall be a balance to every load, "into whatsoever house ye enter, say, Peace be to this house." Would you know something of the value of this blessing, go to the room of a poor sinner, whose eyes are opened; whose conscience is awake, but who is without God, in a dying hour. Did you never visit a dying sinner, and take notice of him when he did not expect that he had an hour to live? Did you never see, with what a frighted countenance he views you? O! that pale face! that frighted countenance!—that mind that looks upon the past, with bitter regret, as gone for ever; that looks on that which is to come with horror and dismay! Did you never know such a case? You might know many such instances—they are not rare. There you might learn something of the value of the peace of God; there a man would give a thousand worlds, if they were all his own, for a well-grounded hope, that his sins were forgiven; there he that once despised religion, the man that has joked and derided serious people, is alarmed, and wishes, that those very people whom he once derided, would come and pray with him. Who can estimate the value of the peace of God! If you can tell the worth of the salvation of a soul—if you can estimate the pains of the damned in hell—if you can reckon the loss of an immortal creature—then can you tell the value of the peace of God.—If you can estimate the worth of celestial enjoyments—all the pleasures resulting from God's favour—then you may calculate the value of the peace of God.

That which endears this blessing to us is not only the importance of it, but the medium through which it comes. The text says, "through Christ Jesus." Do not you think, for example, that the parcel of ground which Jacob gave to Joseph his son was endeared because it was the dying bequest of his beloved father? No doubt it was; that was the singular portion he gave to his son Joseph: and what made it still more valuable, was, that his father had procured it from the Amorites: "which I took out of the hand of the Amorites with my sword and with my bow."—And the peace of God must be endeared, because it was obtained by the shedding of Christ's blood.

How it will enhance its value to the people of God, that it was the price of blood—the blood of the Lamb! There is the divine flavour of it! Heaven itself would not be a thousandth part so pleasant to us, if it had not been obtained in this way. It was obtained by the shedding of Christ's blood!

But we pass on to consider, in the *second* place, *The great use of peace in the Christian conflict*, "the peace of God which passeth all understanding, shall keep your hearts and minds."—The word here translated *keep*, is very expressive: It is a military term, and alludes to soldiers that are in a besieged town; or rather to soldiers that come in aid of others that are besieged. So the peace of God is that to a believer's heart and mind which a relieving army is to those who are besieged. The heart and mind are supposed to be besieged by the temptations of the present world, and in danger of being taken; and the peace of God, like a supply thrown in, affords relief, and prevents their being obliged to give up the contest. This word might perhaps be expressed by the term, *fortified*,—"the peace of God which passeth all understanding shall *fortify* your hearts and minds." The terms *heart* and *mind* comprehend the soul; the one is put for the affections; the other for the judgment—the peace of God serves as a relief, a fortification for both. Let me here be a little more particular.

There is one set of temptations which assail the heart, another the mind; and the peace of God serves to fortify our souls against them both. With regard to the former—such as assail the heart—what are those? In times of persecution, the wrath, enmity, and outrage of a wicked world, were such as assailed the heart. It must have been trying to the feelings of the primitive Christians, and all others who have lived in times of persecution. As for our parts, we have so long enjoyed religious peace, that we can scarcely realize the scene. But only consider that those who were persecuted were men like you and I, and their property was, perhaps, obtained by the sweat of their brow—and it was hard to have that wrested from them by fines and imprisonment. They had families. It was hard to be torn flesh from flesh—bone from bone. Perhaps the tears of the wives and children might say, "Spare him for our sakes!" It was cruel—it must needs come close to the heart—they had the feelings of men. Nothing but the peace of God could fortify them. "Behold I send you forth as lambs among wolves." If they throw you into dungeons—if they deprive you of the honest fruits of your industry—of your friends—your liberty! If they deprive you of all these, they shall not deprive you of one thing—the peace of God!—This you shall be able to carry with you into the darkest dungeons, and it shall cause you to sing praise to God at midnight. There is another set of temptations which assail the heart—these are the allurements of the world—the

former were in the days of yore principally—these in our times. The world seems to be friendly to us: Its pleasures melt resistance. It sometimes captivates the heart; and I know not but enemies of this description are more dangerous to Christians than the others. Many have stood in the hour of persecution—they could fight like Samson against thousands when the Philistines set on him; but, when the smiles of a Delilah come upon them, they, like him, would fall. There is nothing so good an antidote to this as the peace of God in the heart. But peace in the heart does not include carnal ease. I grant that *that* is no friend, but an enemy. Peace and union with God are the best fortification of the heart against the allurements of sense. Not all the terrors of Sinai, nor the curses of the law are so good a preservative as the peace of God in the heart—and why so? It affords superior pleasure to that of the world. It rises infinitely above it. You know very well that when a superior light shines forth, it eclipses an inferior one; so when the sun shines forth, the lesser lights, the moon and stars, hide their heads—they are lost. The peace of God affords so much a superior pleasure in the soul, as to overcome flesh and sense. Thus it is that faith overcomes. You have often read that expressive passage—"Who is he that overcometh the world; but he that believeth that Jesus Christ is the Son of God." Faith penetrates futurity, it *rends the veil* and pierces into an unknown world—it fixes the eye on eternity, and these little worlds disappear—the heart becomes dead to the pleasures of sense. It was thus that Moses "seeing him that was invisible," became dead to the pleasures of the Egyptian court. It is not, then, very difficult to perceive how the peace of God, a solid, well-grounded peace, communion with God through our Lord Jesus Christ tends to make a man dead to the world through the cross of Christ.

Again, there is a third temptation with which the heart is assailed, and this is, The sorrows of the world. The losses, the bereaving losses, trials, and disappointments, which befal the children of God, which, on some occasions, are so complicated, so heavy, and so lasting, that the heart is in danger of yielding to despondency. "O that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea, therefore my words are swallowed up," that is, I want words to express my grief; that intolerable load of grief that rankles in my bosom. —My heart is in danger of yielding to despondency. Nothing but the peace of God can now preserve it. The thought that God rules and over-rules all—that whatever befals us is under his appointment—that every evil is overruled by him for our good. Such thoughts as these, which constitute the peace of God, bear up the soul, and keep it

from sinking under all the loads of distress by which it is burdened.

Once more:—There is another temptation; and that is, Despair under a load of guilt. I do not know but this may be the heaviest of all. When guilt is fixed on the conscience, and with such strong chains, that it becomes impossible for us to break them, the temptation to sink under despair becomes very great. O! how many wretched souls, under a consciousness of guilt, sink in desperation. It was thus Cain was swallowed up—"Mine iniquity is greater that I can bear." It was thus that Judas was swallowed up—"I have sinned in that I have betrayed innocent blood;" and, in his despair, he went and hanged himself. Such a load of guilt as this, even the wrath of God, is greater than a poor sinner can bear. But there is that which will bear us up—the peace of God will keep, will sustain, will fortify the heart, even under this load.

Here is the difference between a good man, when he falls into sin, and a bad man. When Saul rebelled against God, and God expressed his displeasure against him, he sunk in despair! When David sinned against God, and God by Nathan had reproved him for his sin, he flew into the arms of Divine Mercy. "Have mercy upon me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." A view of the Divine Goodness bore him up. Though at a great distance from God, yet some faint gleam preserved him from despair. It is true the waves of sin rolled over him, but the mercy of God was like a rope held out to him, by the laying hold on which he was saved. "Out of the depths have I cried unto thee, O Lord, Lord, hear my voice. Let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared."

What phrase, what terms could the apostle have used that could be more expressive! "The peace of God, which passeth all understanding, shall keep your hearts and minds"—shall support you under affliction, and shall afford relief under the impressions of a guilty conscience. But we pass on—

The mind, as well as the heart, is assailed by various temptations and difficulties. The mind is expressive of the intellectual part of man. The temptations to which the mind is exposed are, chiefly, pernicious principles and distracting cares.

The pernicious principles that circulate in the world are like so many poisoned arrows aimed at the heart, and we need to be as much fortified against these as against any others which I have mentioned. God has thought fit to try his people by suffering them to go forth. It must needs be, that there must be scoffers walking after their own ungodly lusts.

—There must be infidels who should ridicule the Bible and those that profess its doctrines. These are so many fans by which God thoroughly purges his floor, which is composed, methinks, of grain and chaff. There are many professors who are merely chaff; and these pernicious principles—these scoffs —these jeers, that are uttered against the gospels are like so many blasts of wind by which the chaff is blown away, while the grain shall stand and withstand.

God permits pernicious principles, under the name of Christianity, to go forth. There must needs be heresies among you—these are a kind of poisoned arrows that are aimed at the mind, the judgment, and, if they stick, the poison of them very soon infects the whole frame; for that which once fixes on the judgment presently affects the whole soul —the whole man. Here we need, therefore, to be particularly fortified—we need the arm of God to keep us. One of the seven churches is commended because it had kept the faith; and, therefore, God says, "I also will keep you in the hour of temptation." Keep right with God—keep close to God —keep conversant with the gospel of peace—walk close to the God of peace, and these arrows shall not touch you. You shall be secure from every fiery dart.

To these I would add, Distracting cares. For, as the mind is in danger of being pierced and tainted with pernicious principles, it is equally *liable to be hurt and* interrupted by distracting cares. The mind, or the judgment, is in man like one who sits at the helm of a ship—it is that superior thing which governs and controls all other things. The mind has the reins of the soul in its hand, and our Lord says, "In patience possess ye your souls." But, when distracting cares come upon us, the mind is in danger of being swept away from the helm—the mind, if once confounded, is in great danger. But I may say, as I said before, the peace of God; that sweet peace which arises from communion with God, is the best preservative. Let that once get possession, and you will ride out the storm and enjoy serenity amidst all the tumultuous scenes which are passing before your eyes.

But it is time to draw to a close. I will therefore conclude with a few observations, showing how this inestimable blessing is to be obtained. You have only to look at the preceding context.

You may observe, there are three things pointed out by which it is to be obtained. One is, that we should feel an habitual joy in God. "Rejoice in the Lord alway: and again I say, Rejoice." O what a blessed art this is to be able to rejoice in God, come what will! The primitive Christians had learned this heavenly art of not being moved by any of the vicissitudes of fortune: "They rejoiced alway." If persecutions broke out against them, they rejoiced that they were thought worthy to suffer—so come what will, they would rejoice. They were

like the industrious bee, who goes forth seeking honey; he extracts honey from every opening flower. Be it to others sweet or bitter, it is all alike to him. Such is Christianity; and, if we entered into it, it would teach us to rejoice in God, whatever befals us; though there should be no fruit on our vine, or no flocks in our folds, yet we should rejoice in God. Cultivate this spirit, and then the peace of God shall keep your hearts and minds. You will be armed with this armour of God, and will be able successfully to defend yourself against any enemy.

The thing next recommended, is Moderation. Do not be concerned at either the smiles or the frowns of this world. If providence smile upon you, do not be elated: be moderate in your attachments; or, if she frown upon you, do not be immoderately cast down. It is not the smiles of providence that can make you, nor her frowns that can unmake you. Your possessions are in another state. You have not hazarded all your substance in one vessel, I hope. The man of the world may be greatly interested, because, if one vessel sink, all his treasures are lost. But your chief treasures are embarked on board another vessel—one that cannot sink. You may cultivate a noble independence. "The Lord is at hand." Time is passing away, and then all those little things which now distract men's minds will distract them no longer. The Lord is about to descend from Heaven, and all these little things will disappear. Let your moderation be seen by all about you. If this spirit is cultivated by you, you will be fortified against every evil. You will have a better armour than Ahab had in the day of battle—nothing can pierce it.—But,

Lastly, We are here recommended to cultivate a noble indifference respecting things in this state, and to commit them to God. "Be careful for nothing." The apostle does not here mean that we are to care for nothing—that we are not to be contriving schemes, but that we are to divest ourselves of that kind of distracting care which unfits us for religion. Be careful in this way for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God, with resignation to his will, and the peace of God will most assuredly keep your hearts and minds in the knowledge of Christ Jesus. Amen.

SOURCES OF CHRISTIAN CONSOLATION.

It is a consideration which inhances the value of the gospel in no small degree, that it is in its own nature calculated to yield the most solid and permanent satisfaction to guilty men. It is truly "good news to perishing sinners." Most painful, however, is the fact, that many of its friends enjoy but a small share of its consolations. This is very much owing to the persons them-

selves; for although God *may*, as a Sovereign, withdraw his smiles from his people at times, without any particular cause in them; yet there is reason to apprehend that this is very, very rarely the case.

I shall in this paper endeavour to point out the sources of Christian consolation; and attempt, as I go along, to stir up the mind of the believer in Jesus to seek these sources of enjoyment.

I. Our Lord Jesus himself, is, in the sacred writings, styled, "The consolation of Israel," Luke, ii. 25. His unchangeable grace and mercy; his glorious obedience unto death, and the divine intercession of him who is the Lord our Redeemer, is replete with comfort to the lost and undone sinner. While the despairing soul has his attention directed to this source of mercy, his unbelief receives a death-wound; his distracting fears are hushed to silence, and "believing he is filled with joy unspeakable and full of glory." Here he beholds himself exonerated from his oppressive load of guilt, and delivered from "the wrath to come." In proportion as the heart enters into this subject will his joy abound. It is not a speculative acquaintance with Jesus Christ and him crucified, or, having the understanding alone illuminated with its radiance, which can give solid satisfaction to the conscience. The genial rays of the sun may shine on the adamantine rock, but it will remain barren and fruitless; the Sun of righteousness must, by his beams, penetrate the heart, if ever the heart rejoice in its rays. The soul must be taken up, yea, delighted in Christ, if it would enjoy his consolations. Evident beyond contradiction is it, that many are so much carried away with other things that Christ is almost overlooked. Some favourite point in theology, or some mere matter of opinion has engrossed the time and attention of such professors. Such a point is canvassed in every company; such an opinion is the theme of all conversation, while the mind is rendered most miserably frigid in its perceptions of the love of Jesus. The apostle Paul "always triumphed,"—but it was "in Christ;" and if we would always triumph we must live as he did, "by the faith of Christ Jesus." "He rejoiced always,"—but it was "in the Lord." Phil. iv. 4. How pitiable, how much worse than contemptible is it, when the Christian can please himself with questions which only engender strife, and live in the neglect of the great source of all consolations for time, and enjoyment for eternity!

II. Another absolute source of consolation is, the volume of divine grace. Here Jehovah utters all the kindness of his heart. How cordial are the invitations of mercy to the miserable soul! How animating are its prospects to the desponding heart! How richly fraught with blessings of eternal importance, are all its promises to the impoverished sinner! This revelation of truth discovers the way of reconcilia-

tion with God, the path of truth, safety, and life. After the poor sinner has been led to taste of this fountain of joy, it is sweeter to him than honey, or the honey-comb. But, when the mind is called off from close reflection on the contents of this discovery of grace divine, we may easily account for the want of consolation which so many are heard to deplore. Is there not reason to fear, that such persons seldom, very seldom, read the word of God? —or, if it be read as a part of family-worship, how seldom is it read with close application of its truths to the heart, or with fervent prayer in secret! a chapter or two are hastily read as a task, rather than fed on as the bread of God.— With how many others is it common to read only to find proofs for some favourite opinion, or to furnish matter for angry debate, rather than godly edifying. If thus we read the sacred word of God, let us not be surprised if we experience little of its consolations. We do not enter into the spirit of it, and betray an ignorance of its leading design—to bring the soul to God.

But there are also minor sources of consolation, which, to a man of God, are of great importance. Of these, I shall mention one or two. While "The Comforter" is bringing the things of Christ to the soul, and making his own word the joy of the heart.

III. The Christian will find a good conscience, towards God and men, of singular moment as a source of consolation. *It is* true, a good conscience is only to be enjoyed by the blood of Christ being sprinkled upon it; or, having such an application of the blood and righteousness of Jesus to the soul, as fully convinces the conscience, that God can, and does forgive sin, and justify sinners in harmony with all his divine attributes. But the Apostle Paul speaks also of a good conscience arising from a sense of having sincerely attempted to promote the glory of God and the welfare of men, 2 Cor. i. 12. "For our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." Paul was a minister of the gospel. If he had attempted to soften any of its truths to adapt them to the carnal relish of men—if he had concealed any of them for fear of giving offence—if he had dropped into an imitation of the fripperies of Grecian philosophers; or had preferred smoothness of cadence, harmony of periods, or rhetorical flourishes to the plain and simple declaration of Christ, and him crucified — to have uttered the words I have quoted would have been his confusion. Paul was a Christian: If he had lived in the known neglect of any moral, or positive precept of Zion's lawgiver in order to indulge in fleshly ease; or to avoid the reproach of men; or, by an apprehension, that by a prompt regard to such precepts, his temporalities might

have been injured: His conscience would rather have been asleep, or seared, than have been a good conscience towards God and men. To have a good conscience, a man must live as God would have him to live; must walk in all uprightness of heart and life; be able to appeal to God, that he has not omitted a practical regard to all his will, as far as he has understood that will. The consolation arising from this reflection is incalculably great. Under misrepresentations, revilings, and bitter persecutions, the man of God will be able to say, with a worthy minister of the 17th century who was imprisoned for his firmness in the cause of Christ,—

> "My charged crime, in his due time,
> He fully will decide:
> And until then, forgiving men,
> In peace with him I 'bide." *

IV. Another source of consolation arises from the reflection, that ere long the Christian will be as perfect in his own person, and as happy in his circumstances, as his soul could wish.

Christianity, while it provides the richest cordials for men who have received it in truth, adapted to every affliction in life, it also holds to view the most animating and cheering prospects in an eternal world. The perfect purity of the soul; the resurrection of the body, and its re-union with the soul at the last day; the enjoyment of God as an everlasting portion — these are enjoyments indeed! These are all secured to the man who takes refuge in Jesus. With what admiration, with what rapture, does the afflicted and despised, but upright follower of the Lamb of God look forward to these realities. After having travelled through howling deserts; after having been tossed on the surges of distracting cares; after having been even in deaths often, the cool, the sober conclusion of his mind, is this: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. viii. 18. If such are not our consolations, "is there not some secret thing with us?" Are we not giving up our minds so to temporal and perishable things, as not only to lose sight of, but even the relish for, eternal things? If we can find time for protracted reflections on trade, for unwearied pursuits of gain, giving these things all, or nearly all our time, our talents, and affections, they soon, like the canker-worm, will eat out the vitals of Christian consolation. We cannot, in such circumstances, enter into the joys of Heaven, for the things of a moment have enthroned themselves in the heart; the heart, under their influence, is feeding on every vanity.

It is obvious to every person acquainted with the word of God, that there are many sources of consolation besides these I have mentioned; but the design was only to call the attention of the reader to some of the first importance.

Shipley. J. M.

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* *Mr. Abraham Chear*: See Ivimey's History of the English Baptists, Vol. II.

THE PARADOXICAL SAYINGS OF THE APOSTLE PAUL *IMPROVED.*

(No. II.)

"As unknown and yet well known."
2 Cor. vi. 9.

JUST views of God, of the worship he will accept, and of the character which he approves, can only be obtained from revelation. But such is the darkness of the understanding, and the total depravity of human nature, until divine knowledge is imparted by the energy of the Holy Spirit, we shall remain ignorant of those things in which we are most deeply interested, and treat with neglect or contempt the momentous concerns of eternity. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." While men are unenlightened by the spirit of God, they have no just discernment of divine truth, and are equally ignorant of the true character of those who live under its influence. The spiritual man who is born of the spirit, and is regulated by his dictates, is discerned of no man. In this respect, the apostles were unknown; they did not disseminate their doctrines in private, nor in obscure situations, but agreeably to the command of their Divine Master, beginning at Jerusalem, which had been the scene of his ministry, and where many of his miracles were performed, they published the important facts of our Lord's sufferings, death, and resurrection; and afterwards, in the chief cities, they made known the glad tidings of salvation. They excited universal notice, and such was the extended sphere in which they moved, that "their sound went into all the earth, and their words unto the end of the world;" still they were unknown in their true character to all who rejected their message. The Redeemer foretold the accumulated sufferings, which his servants should experience, and attributed these to the ignorance of their enemies; "they shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service, and these things will they do unto you, because they have not known the Father nor me." Thus, while the Saviour was in the world, and, although the world was made by him, yet it knew him not. While the carnal multitudes were engrossed with their evil pursuits, blind to all spiritual discernment, and dead to all spiritual enjoyment saw no beauty in him, that he should be desired; his disciples, whose understandings were opened to discern his true dignity and exalted character, declared, "we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth—" "and of his fulness have all we received, and grace for grace:" They were not only witnesses of this glory, but they became partakers of it; they received

grace, according to the various and abundant grace treasured up in *Him;* producing in them all those gracious dispositions, which dwell in perfection in *Him,* who in all things has the pre-eminence. This is mentioned as one instance of the superior excellency of the gospel dispensation. The glory of Moses's countenance was not reflected upon any of the Israelites, they could not even behold it; but the apostle, speaking of the glory of the Redeemer, says, that it is reflected upon all his disciples. "But we all, with unveiled minds, beholding as in a glass the glory of the Lord; are changed into the same image from glory to glory, even as by the Spirit of the Lord;" thus is that resemblance to the Saviour begun on earth, which shall be perfected in Heaven, agreeably to the gracious purpose of God, who hath predestinated us to be conformed to the image of his Son; and hence it is, that those who know not the Lord Jesus have no just discernment of his followers; therefore, "the world knoweth us not, because it knew him not." The Christian life being a life of faith, in its nature, enjoyments, and consummation, it is altogether unknown to the world. Earthly good is the summit of the unrenewed man's ambition; after things unseen and eternal he never aspires: the Christian's happiness consists in the enjoyment of the favour and image of God, and, in the possession of these, he experiences more *joy than all created* good is calculated to impart—"There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us; thou hast put gladness in my heart, more than in the time that their corn and their wine increased:" From opposing principles within, and temptations from without, he may have reason to exclaim, "O wretched man, that I am, who shall deliver me from the body of this death!" but, while the ungodly are unacquainted with this spiritual warfare, they are equally ignorant of that happiness which is connected with a full acknowledgment of sin, and holy mourning over it before God, and to the joy arising from the cheering hope of being delivered from its existence. "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

While the apostles of our Lord were thus unknown in their true character; exalted dignity, happy enjoyments, and future anticipations, they were well known to myriads who were, by their instrumentality, made partakers of the like precious faith with themselves. There existed a blessed and holy fellowship in their joint participation of the blessings of salvation; a unity of sentiment and affection; the same experience, trials, and prospects, "that which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ." The angels of God were spec-

tators of their zealous and successful labours, and participated in the joy that accrued from the conversion of sinners, by their instrumentality. They were well known to their God and Saviour, who beheld them with approbation and rendered their labours effectual, from which the greatest good accrued to man, and the highest glory to God. In them, and in the success of every faithful minister of Christ, his promise is verified, "Lo! I am with you alway, even unto the end of the world." While ungodly men are incapable of discerning the character, and appreciating the labours of the true servants of God, the divine approbation is their highest satisfaction. "Wherefore we labour, that whether present or absent we may be accepted of him."—"In all things approving ourselves as the ministers of God."

Whitchurch, Salop. J. H.

THOUGHTS ON SLEEP.

Sleep may be justly contemplated as a wonderful law of nature; but it has been observed by a very acute anonymous author, that, strictly speaking, "sleep is rather an affection of the mind than a property of the body, and therefore more naturally a subject of metaphysics than of physiology." But we are by no means sufficiently acquainted with this important law of our constitutions, nor the modus of operation to develope it accurately. That the human constitution should require, at such short intervals, this kind of stupor, or insensibility, to recruit its wasted energy, is truly wonderful. It is a mark of Divine Wisdom, that some of the most important functions of the animal economy should be involuntary, such as respiration, perspiration, and the circulation of the blood; for the nervous system is comparatively paralised; the ears cannot hear an ordinary sound; nor the eyes see, no, not those who have been known to sleep with their eyes open. Sleep is a subject that has engaged the inquiries of poets and philosophers from the remotest periods of accredited history; but the limited state of our present knowledge has hitherto refused to gratify many questions, or desires, on this law of nature. Homer, indeed, represents sleep as a person, and ascribes a short part to him in his Iliad. The heathens made statues of him, placed him in their temples, and looked upon him as a real deity. None but the imagination of a Milton could have conceived our first father created with all the involuntary motions of circulation, &c. and he asleep on the ground in a fine perspiration, till he awoke and spake, as in book viii.—

"As new waked from soundest sleep,
Soft on the flow'ry herb I found me laid
In balmy sweat, which, with his beams, the sun
Soon dried, and on the reeking moisture fed,
Straight towards heaven my wond'ring eyes I turn'd."

Although we are not sensible in sleep, of the great and many benefits resulting from that state, yet every day's ability for

business proclaims the goodness of our wise and merciful Creator in that ordinance; but, as there is no enjoyment but what is exposed to impediments and interruption, so it is with sleep; some are voluntary; the man of bustle and business, who will not allow himself time enough for repose, but robs himself of that salutary refreshment which was wisely appointed to fit him for his daily toil, and thus with unequal strength, loads and disquiets himself with cares and labours. Eccles. viii. 16, the wise man had observed such; "For also there is, that neither day nor night seeth sleep with his eyes," this was among the labours that had vanity attached to it; but other impediments are involuntary, as pain: a very small portion of this on the surface of the skin, or at the point of the finger, is sufficient to chase all sleep away; but how impossible is rest when pain rises to agony and torments the sufferer to the uttermost limit of human ability. Guilt of conscience is another hinderance to sleep; if the wretch, after nights of watching, overcome by the pressure of weariness, should chance to fall into a moment's slumber, dreams, the most terrific, supply the place of wakeful conscience, and haunt him to life again, trembling as a leaf agitated by a violent wind. Apprehensions of danger will prevent the eyes from the friendly aid of quiet darkness. The Assyrian monarch of old, feared that his dream was ominous; for it is recorded, Dan. ii. 1, "That *his spirit was troubled*, and his sleep brake from him. But the most remarkable of all impediments, is insanity. The length of time that maniacs will remain sleepless, is wonderful. By this disease, the nervous system, the brain in particular, which is the root of all the nerves, seems to be kept in a state of diseased and incessant stimuli. Sleeplessness has been inflicted upon the martyrs of old by their heathen tormentors, to wring from them some expression like recantation, that in the last stages of rationality, nearly allied to lunacy, they might be seduced to say something, which their persecutors might construe and report to the disadvantage of their characters. The denial of sleep has been used with success to reduce the terrible spirit, and fury of the wildest beasts of prey brought from tropical deserts, where they basked, burning with exalted rage. It is frequently, during sleepless nights, or in uneasy sleep, that imperfect vision, and a wandering imagination, especially in ignorant persons, that supposititious images, or accidental noises, or the presence of some person not expected, have given rise to apparitions, falsely so called. It is to be regretted, that so few persons will take the trouble to rise and examine these marvellous cases. I cannot forbear to quote the famous story of De Thou, though it may be known to the more select and elegant class of readers: it occured at Saumur, 1598. "One night having retired to rest very much fatigued, while he was enjoying

a sound sleep, he felt a very extraordinary weight upon his feet, which, having made him turn suddenly, fell down and awakened him. At first, he imagined that it had been only a dream, but hearing, soon after, some noise in his chamber, he drew aside the curtains and saw, by the help of the moon, which at that time shone very bright, a large white figure walking up and down, and, at the same time, observed upon a chair some rags, which he thought belonged to thieves, who had come to rob him. The figure then approaching his bed, he had the courage to ask what it was; "I am," said it, "the queen of Heaven!" Had such a figure appeared to any credulous ignorant man, in the dead of the night, and made such a speech, would he not have trembled with fear, and have frightened the whole neighbourhood with a marvellous description of it? But De Thou had too much understanding to be imposed upon. Upon hearing the words which dropped from the figure, he immediately concluded, that it was some mad woman; got up, and called his servants, and ordered them to turn her out of doors; after which, he returned to bed and fell asleep. Next morning he found that he had not been deceived in his conjecture, and having forgot to shut his door, this female figure had escaped from her keepers, and entered into his apartment. The brave Schomberg, to whom De Thou related this adventure some days after, confessed, that *in such a case, he should not have shown so much courage.* The king, also, who was informed of it by Schomberg, made the same acknowledgment.

It may humble the mighty being, man, to be reminded, that, however great his power, his resources, and means, yet, his impotence and dependence are manifest in his inability to command natural sleep; behold, he who could command one hundred twenty and seven provinces, could not command a minute's sleep, Est. vi. 1.

The value of sleep ought to be estimated duly, that we may adore our beneficent Creator for so wise a constitution of things. We are taught, from the highest authority, that it is his blessing that makes the laws of nature faithful, and efficacious to our comfort through life, without which, sleep itself would cease to nourish us. It is worthy of admiration, that a few hours' repose and inactivity should be found sufficient to invigorate the body for new exercise: as if the past day had imposed no pain or weakness!

However the infidel may laugh at what follows, yet remote antiquity has, with inspired authority, taught us, that such is the absolute and total dependence of created being, upon the great First Cause, that after we have sunk helpless into the slumbers of rest, we should never wake any more, but for the visitation of God. Job, vii. 17, 18, "What is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him: and that thou shouldst visit (awake) *him every morning.*"

How much happier are angels, who do not want sleep, and therefore, have nearly twice the time to serve and delight in God. How high is our security in sleep, since he that "keepeth us neither slumbers nor sleeps." There is one sleep that awaits us, the softest, and most quiet of all,—death and the grave! and there will be a morning, when the voice of the archangel, and the trump of God, shall call us from our beds, to rise and live for ever!

AWAKE.

ON DIVINE INFLUENCE.

To the Editors of the Baptist Magazine.

As the doctrine of divine influence is largely insisted on, and represented in a very important point of view in the sacred scriptures, as well as having been highly valued by the truly godly in every age, any thing on the subject calculated to assist our thoughts, and to guard against mistakes, will seldom fail to be acceptable or useful. On this ground, therefore, the following paper, written upwards of twenty years ago, may, perhaps, appear worthy a place in your excellent Magazine. The writer drew it up for his own use, and inserted it in his common-place book, in order to record his thoughts on the subject. It appears, therefore, in somewhat more of a mathematical form than would otherwise have been adopted for a periodical work.

Proposition.—That degree of *the influence of* God's Spirit *granted to a sinner, in* conversion, does not infallibly secure him from all mistakes in principles or conduct.

Explanations.—1. The conversion of a sinner is the work of God's Spirit. This has been the general acknowledgment of the godly in all ages, and is the current language of scripture. See Ezek. xxxvi. 25—27, "Then will I sprinkle clean water upon you: and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I *will* put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." John, iii. 5, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

2. Such a degree of divine influence is imparted as infallibly preserves the subject of conversion from such errors as would prove fatal to him. If not, the end of God, in his conversion, would be frustrated, and all those texts of scripture which speak of the efficacy of grace, the perseverance, and the certain salvation of the regenerate be contradicted; such as, Jer. xxxii. 40, "I will put my fear in their hearts that they shall not depart from me." Phil. i. 6, "Being confident of this very thing, that he which hath begun a good work in you, will perform it, until the day of Je-

sus Christ. John, iv. 14, "The water that I shall give him shall be in him a well of water springing up unto everlasting life."

3. Had it been the sovereign pleasure of God, he could have imparted such a measure of his spirit, as would have infallibly preserved every subject of converting grace from any the least deviation from truth and holiness; or, in other words, have made, and have kept him perfect in both. Of the truth of this, no one who believes the all-sufficiency of God, and who expects the perfection of saints in glory, can consistently doubt. But what we affirm is, that he has not seen fit to do so.

Proofs.—1. The confessions, complaints, and imperfections of saints, recorded in the Old and New Testaments, all of whom were unquestionably the partakers of divine influence; such as Noah, Abraham, David, Hezekiah, the Corinthians, Galatians, and primitive Christians, in general. Of the former, their is no need to cite particular texts, as the instances of their failings will recur to the recollection of every one acquainted with his Bible; of the last mentioned, the Apostle John makes this acknowledgment: "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John, i. 8.

2, The directions, cautions, and reproofs addressed by the apostles to such as they considered as real Christians, and partakers of converting grace. These abound in all their epistles, written both to *churches and individuals; but they would* have been wholly unnecessary, if it were impossible for such as are converted to do wrong.

3. The failings of the very apostles themselves, who were not only beyond all doubt truly converted, but, likewise, it may be safely presumed, possessed of a very large measure of the Spirit's influence. The ambition of James and John, and the denial of his Lord by Peter, during our Lord's abode with them, and the contention of Paul and Barnabas, and Peter's dissimulation at Antioch, after his removal from them, may be selected as instances.

4. The Apostle Paul not only acknowledges himself to be the subject of habitual remaining depravity, as in the latter part of the seventh chapter of the Epistle to the Romans, but also in the account he gives us of his visit to Paradise, 2 Cor. xii. 1—10, he informs us that his adorable Lord saw fit to send him the thorn in the flesh, even the messenger of Satan to buffet him, lest he should be exalted above measure: It is manifest, then, that this holy man, even upon his return from the third heaven, at which time, it may be presumed, he was under the most eminent degree of divine influence, was still in danger of being exalted above measure by the very revelation itself.

Uses of the above.—1. No one ought to conclude, that all his principles and practices are right, because he thinks, and may have just reason to think, he has been, and continues to be, under the powerful influence of the Spirit of

God, but is still under indispensable obligations to examine them by the word of God, and compare them with it; and this obligation, instead of being impaired, is strengthened by whatever may be remarkable in his conversion, and tend to render the hand of God more visible, as these very circumstances render the temptations to pride and self-confidence so much the more powerful.

2. We should not hastily question the reality of the conversion of any, much less peremptorily deny that he is the subject of divine influence, because, we may perceive in him many things we conscientiously disapprove, of the criminality or impropriety of which he may, however, be insensible, and be even prejudiced against the very means of conviction.

3. We should not implicitly assent to the truth of what any one advances, or to the propriety of what he does, be he ever so positive in asserting the one and defending the other, though we have sufficient ground to conclude him to be truly converted to God, and to be, in the general, under an eminent degree of divine influence; but, on the contrary, should bring his opinions and practices to the test of the word of God.

4. Ministers should be particularly cautious in insisting on the doctrine of divine influence, lest they so represent it as to lead their hearers to conclude, that it supersedes the necessity of watchfulness, and a careful examination of their principles *and practices in such as are the subjects of that influence*; and, in their conversation with young converts, they should labour to guard them against that presumption which would lead them to conclude, that if they have reason to think themselves converted, every principle or practice they may have adopted must therefore be right. They should endeavour, also, to point out to them what, in their experience, they ought to approve of and cherish, and what they should reject as unscriptural and corrupt; and, in dealing with such persons whose conversion may have been more than ordinarily remarkable, or whose natural tempers may be warm and precipitate, such labour becomes more particularly needful, as the temptation against which, it is the object of this paper to suggest a caution, would be proportionably more powerful and specious.

Bradford. W. S.

PLAN FOR THE ERECTION OF *NEW PLACES OF WORSHIP.*

To the Editors of the Baptist Magazine.

I KNOW not whether you will think the subject of this communication of sufficient importance, or of a suitable nature, for insertion in your valuable Theological Miscellany; but it appears to me, that if the hint it contains should be adopted by patrons of seminaries and dissenting congregations, to any considerable extent, it would, under the divine blessing, greatly promote

the interests of religion and literature; however, I shall be perfectly satisfied with your determination respecting it.

I am aware, that the good proposed, however certain, is too remote to influence some minds, and that others will think we are too far advanced in the world's age to justify schemes which stretch to so distant a period; but, as the bulk of your readers profess to be powerfully affected by unseen and distant realities, I trust they will not pass this paper over without serious consideration.

We all rejoice at the increase of places of worship where the gospel is dispensed, though we sometimes think the applications for money on that account rather too numerous. May not this be, ultimately, in a great measure obviated?

What I wish to suggest and propose is, that every congregation, on being settled in a place of worship, raise a sum of money for the purpose of accumulation by compound interest: this sum should be according to the size of the place and congregation. I suppose, for brief illustration of my idea, a congregation to erect a noble edifice, which may cost them 10,000*l.* or somewhat more: let us suppose this building may want replacing by a new one in about one hundred years; I say, it would be generous, if not the duty, of such a congregation, to provide a fund for this purpose; and it may be done with a trifling sacrifice; for, by devoting 100*l.* to this laudable design, at the expiration of ninety-eight years, 12,800*l.* would be actually ready for the sacred services of the sanctuary! In like manner, to give an example upon a smaller scale, 20*l.* would produce, in the same time, 2560*l.* Had the idea occurred to our venerable ancestors, I have no doubt they would have adopted it, in which case, we should now be heirs to a glorious inheritance; but, as I think there is scarcely one of your readers who would not be willing to do that for a future generation which he wishes had been done for the present, in connection with the cause of God and truth, I do hope that the idea may now be adopted.

The reader is, perhaps, by this time ready to suggest his doubts, difficulties, and subtractions. I would notice what I anticipate, but fear to trespass on your indulgence. Allow me only to express my conviction, that, should the subject be worthy of consideration, all doubts will be easily solved, all difficulties easily surmounted; and that very little, if any, subtractions need be made from the above statement.

J. P.

ON THE BIBLE.

HENRY VIII. made a law, that all men might read the Scriptures, except servants; but no woman, except ladies and gentlewomen who had leisure and might ask somebody the meaning. This law was repealed in *Edward* the Sixth's days.

SELDEN.

Juvenile Department.

CALENDAR
FOR
FEBRUARY 1816.

I. *The Name* is derived from *Februa*, an epithet given to Juno, as the goddess of purification.—Shakspeare says, in allusion to the character of this month,

> "You have such a *February* face,
> "Full of frost, of storm, and cloudiness."

II. *Fasts and festivals.* Feb. 2. Purification of the blessed Virgin Mary. This festival is of high antiquity; and the ancient Christians observed it by using a great number of lights; in remembrance, as it is supposed, of our Saviour's being declared, by Simeon, to be "a light to lighten the Gentiles;" hence the name of *Candlemas*-day.—(*Time's Telescope.*)

Feb. 14. *St. Valentine.*—Valentine was an ancient presbyter of the church. He suffered martyrdom in the persecution under Claudius II. at Rome, about A.D. 270.

Feb. 27. *Shrove Tuesday.*—*Shrove* is the preterite of *shrive*, an antiquated word, which signifies to hear or make confession. On this day, it was usual for the people to *confess*, that they might be the better prepared for the observation of the ensuing season of penitence, and for receiving the sacrament at Easter.

Feb. 28. *Ash Wednesday.*—Lent is not of apostolic institution; nor was it known in the earlier ages of the Christian church. The day was formerly called *Caput jejunii, the* head of the fast; and *Dies cinerum*, or Ash Wednesday. Till the late revolution in France, it was customary, in the church of Notre Dame, at Paris, and in other cathedral churches, for notorious offenders, sometimes, with ropes round their necks, to do public penance on this day. After which, they were driven out of the church, and re-admitted to communion on Holy Thursday.—(*Shepherd.*)

III. *Astronomical Occurrences.* The sun enters Pisces at 54 minutes past four in the afternoon of the 19th. The moon enters her first quarter on the 6th. Full, 13th. Last quarter, 20th. New moon, 28th.

The beautiful planet, Venus, continues to gild our mornings during the whole of this month. She may be sometimes seen after the sun is risen, if her course is carefully watched as she ushers in the day. The planet Mars will appear conspicuous during the whole of the evening. He comes to the south about five o'clock in the afternoon; and is at that time, about as high in the heavens as the sun is at twelve o'clock in the month of May.—The planet Jupiter may be seen early in the morning; and come to the south about break of day. Both Jupiter and Venus appear at that time; but Venus is a brighter planet than Jupiter, and is more towards the east.—On Tuesday, the 20th of this month one of the fixed stars will pass behind the moon, early in the morning. At 39 minutes after three it will go behind the bright side of the moon; and, at 52 minutes

after four, it will come out from behind the dark part. This reappearance will be instantaneous. The star's name is *Beta Virginis;* and it is of the third magnitude.

IV. *Naturalist's Diary.*—God renews the face of the earth.—About the 4th or 5th, the wood-lark, *(alauda arborea,)* one of our earliest and sweetest songsters, renews his note. A week after, rooks begin to pair, and geese to lay; the thrush sings; the yellow-hammer and the chaffinch are heard. Turkey-cocks strut and gobble. Partridges begin to pair; the house pigeon has young; field crickets open their holes; missel-thrushes couple; and wood-owls hoot. Gnats play about, and insects swarm under sunny hedges. Frogs croak, and the stone curlew clamours.—By the latter end of this month, the raven has generally laid its eggs, and begun to sit. Moles commence their subterraneous operations.

The flowers of the crocus appear, before their leaves are grown to their full length. The barren strawberry, the laurustinus, and the yew-tree, are in flower. The elder-tree begins to put forth its flower-buds; and the catkins of the hazel are very conspicuous in the hedges. The gooseberry-bush, and the red currant, show their young leaves about the end of this month.

About the middle of this month, we shall have an opportunity of observing the pleasing symptoms of approaching spring, in some of the early wild flowers. Among others, the following will begin to unfold themselves. The *less periwinkle,* the *common daisy,* (bellis perennis,) the *snowdrop,* the *coltsfoot,* the *chickweed,* (alsine media,) the *red archangel,* or *deadnettle,* the *shepherd's purse,* and the *common whitlow grass.*—The coltsfoot is *in flower before* the leaves appear. The flowers are a little like those of the dandelion, but appear far more beautiful when closely examined. The shepherd's purse has a white flower; and, afterwards, has seed-vessels in the form of a heart.—The whitlow-grass is a very small plant growing on walls. It has white flowers, and, by this circumstance, may be readily distinguished from the mosses, among which it often grows.—In the garden, the *crocus* will appear, arrayed in all its splendour; and the blue or purple flowers of the *noble liverwort,* or *hepatica,* will also attract attention.

The husbandman is now eager to commence the work of ploughing; which important business is finished in this month, if the weather permit. Early potatoes are set, hedges repaired, trees lopped, and wet lands drained. Poplars, willows, osiers, and other aquatics, are planted. Pheasant shooting usually terminates about the 1st, and partridge shooting about the 15th, of this month.

V. *Remarkable Events.*—Feb. 3, 1660, General Monk entered London with his army.

Feb. 13, 1680, William III. began to reign. This Prince of Orange was born in 1650, created stadtholder in 1672, and married to the princess Mary of England (daughter of James II.) in 1677. He landed at Torbay, in Nov. 1688, and was declared king of England in Feb. 1689. *The Revolution* altered the line of succession, by a power immediately derived from the people That the crown should never more be possessed by a papist, was an important declaration, made by the *bill of rights.* William III reigned 13 years, and died, 1701, aged 52.

Feb. 16, 615, Dagobert I. king of France, died.—He built the once noble abbey of St. Denis,

and is said to have robbed the finest churches in France of their ornaments, to embellish this favourite edifice.

VI. *Births and Deaths of Illustrious Men.* — Feb. 4. 1555. John Hooper, bishop of Gloucester, burnt in that city.

Feb. 6, 1685. Charles II. died at Whitehall

Feb. 7, 1587. Mary, queen of Scots, beheaded at Fotheringay.

Feb. 9, 1700. Daniel Bernouilli born, at Groningen.

Feb. 10, 1798. The French entered Rome.

Feb. 13, 1732. Francis Atterbury, bishop of Rochester, died in exile, at Paris.

Feb. 14, 1779. Captain Cook killed at Owyhee.

Feb. 19, 1472. Copernicus born.

Feb. 22, 1797. Twelve hundred French troops landed at Fisgard-bay, Pembrokeshire.

Feb. 23, 1792. Died, Sir Joshua Reynolds, a very eminent painter.

VII. *Reflections.*—How prone are men to regard, as religious appointments, rites and ceremonies which are merely of human contrivance; to "observe days, and months, and times, and years!" How wonderfully exact are the revolutions of the heavenly bodies, each of which "declares the glory of God;" and "shews forth his handy-work?" How much of the wisdom of God may be seen in the works of nature! How wonderful art thou in thy works, in wisdom hast "thou made them all." How few of the events of time are recorded, and how very few of the inhabitants of the world have had their names enrolled in the catalogue of the great! Let the reader seek for "desirable riches and righteousness"—"for glory, honour, immortality, and eternal life."

PHILOSOPHICAL REFLECTIONS.

No. II.

OF MATTER.

FEW words are more frequently employed, and, perhaps, less understood than *matter*. It is used in a philosophical sense, and it is not our present business to dwell upon any other of its significations. The gradations of being are comparatively endless, and the variety of substances innumerable, yet all are included in this general term; for philosophers consider matter as the general name of every thing that acts upon our senses Let the young reader reflect on this comprehensive definition.

To every species of matter, hitherto observed, the following properties have been found to belong; solidity, divisibility, mobility, and inertness: nor can any one say but it may possess properties which our imperfect powers have not yet discovered. We may sometimes please ourselves with our knowledge of infinite Wisdom, and think it considerable, but discoveries are perpetually making, and no doubt will continue to be made, till it shall be announced, that the end of all things is at hand; then shall the perfections of God be displayed indeed, and we know what it hath not entered into the heart of man before to conceive.

By solidity is here meant, that property which every body possesses, of not allowing any other substance to occupy the same place with it at the same time;—a property so obvious, that it needs but to be mentioned to be understood. The reader would think it a reflection on his understanding, if I attempted to convince him, that before my own

body could occupy the chair in which he is now sitting, or the place in which he is now standing, he himself must remove; and so of smaller bodies, or particles of matter, however minute. If all sorts of matter were visible, the acknowledgment of this general property would be easy; but, as some kinds are invisible, being transparent, as the air we breathe, it is necessary distinctly to consider, that fluids have also this property. It is not possible to thrust into a tube, closed at one end, and filled with water, a piece of wood that should accurately fit it, without first emptying it of the water; and when we come, in a future paper, to reflect upon the nature of air, it will be seen that even air, when confined within certain limits, is equally solid with the hardest stone.

Divisibility is the property by which the parts of matter may be separated from each other Nor let this circumstance, however obvious, be too lightly treated. We can take a body of a certain magnitude, and divide it into more parts than we have patience or ability to enumerate; yea, till our sight will fail us to proceed; we may then, by the aid of glasses, carry on the division, and continue to gratify our curiosity, in proportion to the powers of the lenses employed; but, after all, we must pause, and acknowledge the imperfection of our faculties, and the unsearchable wisdom and power of our great Creator! To what extent this divisibility may be carried, no philosopher has yet been able to discover; whether to infinity, as some contend, or whether we should at length arrive at ultimate atoms, as others suppose, remains among the difficulties which, in this state, *may never be* known. The Christian philosopher finds mysteries in nature, as well as in providence and grace, which the boasted reason of infidelity in vain attempts to explore. This characteristic of matter affords the most striking proofs of an Almighty Hand! Gold is of such a nature, that one grain of it can be hammered to such a degree of fineness, that the two millionth part of it can be seen by the naked eye. There are living creatures, completely organised, so minute, that thousands of them may stand on the point of a needle: for, let it be remembered, the point of a needle, when viewed through a microscope, is far from fine or sharp. Let him who doubts these facts, instead of sleeping away the most beautiful part of the day, or idling away the most social part of it, examine for himself. It has been sometimes said, to the disparagement of religion, that it curtails our pleasures, and allows of no amusements; this is one of those libels that observation would soon falsify. Last evening, I beheld a family seated around a table, amusing themselves with decorated paper, called cards. I observed the best powers of immortal minds called into exercise, in connection with the worst passions of our nature, avarice, envy, jealousy, &c. the soul not once elevated to Him who gave it. This evening, I am more happy. I see a domestic circle far otherwise employed. They are now seated round the microscope, beholding with wonder and admiration, the otherwise concealed beauties, and even existence of various animalculæ: Satisfaction beams on every countenance, and to-morrow they will have this gratification, that their employment was rational, because useful.

But I proceed to mobility, which is that property, by which we are enabled to move matter from one part of space to another. It is as universal as either of those already mentioned. It is true, there are substances so huge and weighty, that we, hyperbolically, denominate immoveable; but this arises from our inability to apply an adequate force. The application of the mechanical powers has effected much.

Inertness, or inactivity, is that characteristic of matter, by which it would ever continue in the state of rest or motion in which it is put, unless prevented by some external force. That matter can put itself in motion, no one will imagine; but, that it would never stop, when once set in motion, is not so self-evident. We have heard much of perpetual motion, but have never seen any thing like it; because all the motions, with which we are acquainted, are obstructed, and, finally, destroyed, by the resistance of the air and friction. In proportion as these are diminished, the motion of the body is prolonged; and, could they be entirely removed, the motion would be uniform and perpetual. A variety of illustrations and examples might be adduced in proof of these remarks; but, it is presumed, the thoughtful mind will soon supply them.

Too much depends on each of these properties, to admit of our ascribing them to the effects of what is irreligiously and ignorantly called *chance*. Who, but a Being, excellent in wisdom, and wonderful in working, could have adjusted, with such transcendant skill, the very elements of creation, and, out of chaos, commanded such untold beauties to arise? Oh, my soul! trifle no longer. How much is there to learn!

N. N.

ENGLAND AND FRANCE UNITED.

THE following is an extract from a sermon by Mr. Flavel, preached at the public thanksgiving, February 14, 1688-9, for England's deliverance from popery, &c. It is entitled "Mount Pisgah." Some efforts which are now making for the promotion of Christian knowledge in France will give it great interest:

"Liberty to serve the Lord without fear, liberty without a snare or hook in it, and a well-settled durable liberty, for such is that we may now (if ever) promise ourselves; what soul can dilate itself wide enough, to take in the adequate sense of such a mercy? We were glad of liberty from our enemies, when we sought it not; we peaceably and thankfully improved it, though just fears and jealousies much darkened the lustre of it: but the Lord, in this dispensation of his providence will, I hope, so establish the just liberties of his people, that it shall never be in the power of violent and wicked men any more to oppress them. There was a time when the witnesses of Christ lay dead, and their enemies rejoiced over them; the Lord hath begun to revive them, and the time (I trust) even the appointed time, is at hand, when they shall hear a great voice from heaven (*jussu Supremi Magistratus*, saith learned Mede) saying, 'Come up hither; and *both England and France shall rejoice together in their spiritual as well as civil liberties and mercies.*' What soul that loves Jesus Christ in sincerity doth not feel itself cheered and raised in proportion to the hopes and evidences it hath of the approach of so great and desirable a mercy?"

Obituary.

WILLIAM HAMMOND,

DIED AT RAYLEIGH, ESSEX,

October 17, 1815.

HAVING been vitally united to the living head of the church, he sought, and obtained, a name and a place among the living members. Though mean in his own esteem, his humble, grave deportment, his activity in every good work, endeared him to the whole church. To diligence in business he added fervency of spirit, alike removed from legality and licentiousness, he kept the narrow way. While he heartily embraced the glorious gospel, with all its rich, free, unbounded blessings, he acknowledged his obligation to Christ as the only king and lawgiver in Zion. To the well-being of the whole, he contributed his part, according to the measure of grace he had received. During the last year, his health was declining, but his soul was evidently ripening for glory. Having attended him through the last painful affliction, I am enabled to speak what I know, and testify what I have seen.

A severe rheumatism, and asthmatic cough, rendered him so feeble, that with difficulty he followed his daily calling. Wishing to live honestly, he exerted himself beyond his strength; till a copious spitting of blood threatened a speedy dissolution: but he obtained relief for a few days; when he was siezed with an alarming spasmodic asthma. Phlebotomy and blisters gave momentary relief: he breathed better, and was assured, that, although it was an alarming disorder, it was not dangerous. This he could not believe; therefore he endeavoured to set his house in order.

He discovered a deep concern for himself that he might be favoured with the witness of the Holy Spirit that he was in Christ; —for his wife, that she might be supported and provided for,— and, for a just payment of his debts.

Having been married only a year, and begun business with only a few shillings, he was fearful that the expense of the affliction would run him in debt; for, said he, "If it had not been for this, I should have been clear of every one by Christmas."

The affectionate assurances of Christian friends allayed his fears on that subject; and afforded him every attention in their power.

By the frequency of the attacks, and loss of blood, he was rendered so weak as to keep his bed.

He said, "Oh how good is God to me! He spared me when I was a vile blasphemer; and led me about in his kind providence to this place; where he brought me to know him, and placed me in the midst of so many kind friends, where I have every attention, and every comfort I need,—Blessed be the Lord!"

Prayer was made for him continually; and although it did not please God to spare his life, he imparted such an abundant measure of his grace, to his afflicted servant, as enabled him to joy in God, through our Lord Jesus Christ.

For nearly a year, he had been sorely tempted to destroy himself, and once was awakened in a

dreadful agony by the fiery darts of the enemy; but, when it pleased God to bring him into this last trial, he rebuked the tempter; removed all gloomy doubts from his mind, and enabled him to say, " I have no doubts; I long to depart; my afflicted wife, and all my cares, I leave in the hand of my gracious God;" and added, " I shall soon see dear sister N. and brother G. and sister G. (members of the church who had died this year) and there I shall see my dear Lord!" I rejoined, ' Yes, my dear brother, you will soon be delivered from the cares of this world—from an afflicted body; and from a body of sin and death!' Lifting his feeble hands and languid eyes, with peculiar energy, he showed, that a perfect freedom from sin,—a perfect conformity to God, was the consummation of his happiness.

Three days before he died he sent for me and another brother. He appeared drawing near his end; and being too weak to endure two persons at once in the room, brother Q. went to him first, to whom he said, " My dear brother, I want you to take my books, and take an account of the work that has been done, since I have been confined; also to make out the bills, and get the money for me. I hope, if there should not be money enough to pay every one to the full, that my brethren will think favourably of me, as it is the affliction that has increased my expense."

Understanding that a lad, who had worked for him, was in the house, he said, " Joseph, you know I often admonished you not to neglect attending a place of worship,—it is your father's wish also. I now, as a dying man, for the last time, give you the same advice." *He paused,*—then charged Joseph to tell his master, that he had often warned him of the danger of neglecting the means, and he charged him to tell him, that he did it now, for the last time. His weeping wife and friends were on the stairs within hearing.

When I came to his bed side, he took hold of my hand, and said, " I have sent for you, my dear pastor, to speak a few comfortable truths to me, and then commit me into the hand of God." This was rather too much for my nerves to bear. Having spoken a few minutes, he raised his hands, and, in a deliberate, lucid strain, spoke of the special grace of God to him, in calling him from darkness to light, and to the fellowship of the saints—of his own conduct as a member of the church—of his own unworthiness; and closed with a fervent expression of his entire dependence upon the full, finished salvation of Christ Jesus, as the only ground of his hope.

At his desire, his wife, and all who were in the house, came within hearing, when I kneeled down, and commended his soul and all his affairs into the hands of our covenant God. But his work was not done. The next evening, about eleven o'clock, I went to see him, heard him groaning and calling out, " O Lord, help me! Oh how good is the Lord to me! I begged he would send one of his servants to help me; and he sent you in the time of my need" After many blessings for a trifling service, I left him, and he had a comfortable night.

The day before he died, a young man (who had withdrawn from the church, with many others, because *I did not preach the gospel*) called upon him. To whom he said, " Friend, you now

see me a dying man; you once told me that the doctrine I heard would lead me and my pastor to hell,—What do you think now?" 'Why,' said the young man, 'if I must speak, I do not believe your pastor does preach the gospel.' To which, as well as expiring nature would enable him, he replied (with holy firmness)—"Do you think if it were *not* the gospel it would support me now?—My whole dependence is upon the Lord Jesus; I feel him now precious to me, 'though heart and flesh are failing, he is the strength of my heart and my portion for ever.'"

To the doctor he said, "Tell me, sir, if you think me a dying man; do not be afraid to tell me the truth; I am not afraid of death, I know there is laid up for me, a crown of glory."

Having taken a composing draught, his wife begged him to try to sleep. He said, "My dear, I told you before not to weep; I do not believe I shall ever sleep again in this world!"—Accordingly, on the next morning, he calmly fell asleep, in the full assurance of eternal glory, aged 31 years.

On the Lord's day following, devout men carried him to the grave. The pall was supported by the committee of the Sunday-school of which he was a teacher, and the corpse was followed by relatives, the church, and children of the Sunday-school.

After a solemn address to a numerous assembly at the grave, we sung "Absent from flesh, blissful thought," &c. I preached a funeral discourse from 2 Tim. iv. 6—8, to an overflowing house.

While we discharged the last offices of love to our brother, the wants of the widow were not neglected.

Having witnessed the awful shipwreck of many a vain professor, who carried more sail than the deceased, I am the more rejoiced, to behold a feeble bark safely moored, within the haven of eternal repose. J. PILKINTON.

Mr. EDWARD EVANS, aged 81, *Deacon of the Church at Shrewsbury;* Mr. THOMAS EVANS, aged 40, AND Mrs. MARY EVANS, aged 102.

To the Editors of the Baptist Magazine.

ON the 17th of November, 1815, died, at Knocking, Shropshire, Mrs. Mary Evans, in her 102d year. As a brief account of this venerable widow *indeed*, her valuable husband, and their son, may give pleasure to your readers, I transmit it to you for insertion.

Salop. J. PALMER.

Mr. Edward Evans was a native of North Wales, and was greatly respected for his sobriety and integrity. Coming into Shropshire, he married the widow of Mr. Bates, a respectable farmer, who resided at Kinton, by whom he had several children. Some years after their marriage, it pleased God to afflict him with a fever; on his recovery from which, he went to his parish church, to thank God for his unexpected restoration! Some of his neighbours brought a child, to do for it after the custom of the national establishment. His pew was near the font. He heard all that was read and promised, with new ears; and, to use his own words, "was, at the same time, convinced of his lost estate as a sinner; and, that what he then saw practised had not any foundation in the scriptures, which it had been

long his practice to read with much attention." He was, for a considerable time, under great distress of mind, as was also his wife. At length, he heard a sermon, preached by a person who called himself a follower of the late Mr. Cudworth. Under this sermon his soul was set at liberty; and, as there was preaching, and a society of those people, not very distant from his own house, he cordially united with them; but soon found, to the grief of his soul, that many of them were rather "hearers than doers of the word." He mourned the want of family piety and vital godliness that was amongst them; admonishing, reproving, and exhorting them, when he had opportunity; but was told, he was young in the ways of God, ignorant, and legal. At length, he told the church, when assembled, his fears and griefs, adding, "If you do not begin and keep up family prayer in your houses, abstain from sin, and walk more according to the gospel, I must, I will, leave you; for, 'as for me and my house, we will serve the Lord.'" He left them, and went in quest of the gospel. He found it at Shrewsbury. To this place he came himself, and brought as many of his family as he could, (a distance of nine miles,) most Lord's days. The new meeting-house being finished, he and his dear wife were the two first who were baptized in it, by Mr. Sandys. This was on November 5, 1780. They joined the church, and some of their children followed their example. He established preaching in his house at Kinton, for which cause he suffered reproach and loss, and, at last, gave up the farm, on which his wife's family had resided for 200 years! because he was not allowed to continue to have preaching there. In March, 1795, he removed to a farm, called Alcaston, in the parish of Acton Scot, 19 miles on the other side of Shrewsbury. Here he immediately opened his house for preaching, and invited the neighbours all around to come and hear for themselves; he was neither afraid nor ashamed of the cross; and both he, his wife, and son, greatly adorned the doctrine of God their Saviour. The farm had been badly managed before they came to it, and it cost them much labour and money, as well as time, before it could be made to answer. Their difficulties, losses, and trials, were many; but the word of the Lord, and the covenant of his grace, were their support. *Religion* was not neglected. I went, for many years, and preached, once a month, in their large parlour. At times, we have had nearly 200 hearers. To some of these, the gospel was made effectual. Two persons I baptized in a river on the farm; and two others from Alcaston, whom I baptized in Shrewsbury. All these had been in the employ of Mr. Evans. We frequently broke bread there, and, at times, have had from 10 to 20 communicants. Our church chose Mr. Evans to the office of deacon; and he was set apart with prayer, imposition of hands, &c. April 19, 1796, (being the same day that I was ordained as pastor.) Seldom has a deacon and his wife accorded more exactly with what is said in Paul's 1st Epistle to Timothy, chap. iii. from the 8th to the 14th verse; nor is it easy to give a just idea of the simplicity and godly sincerity of this pious aged couple. Often have I heard him reading the scriptures, and earnestly praying with his servants, between three and four o'clock in the

morning, when they had to go out to plough. He used to tell both them and me, that "not a servant should go over the threshold of his door, before they had bent their knees unto the Lord." After breakfast, it was his custom to call all together, that were near the house, to worship God. In the evening, reading, prayer, and praise, were repeated, with and for the family; and when he and his dear aged partner entered their bed-chamber, they again bent the knee, and called upon God.—Sometimes I have hearkened until my heart has melted, my eyes run down with tears, and my soul been elevated to God. Such earnest pleadings with God (for a blessing on the word and ordinances, on churches and pastors, on the whole Israel of God, and for the conversion and salvation of men) seldom proceeds from the heart and lips of even the godly. It was seldom he took a meal of food without having the Bible by him, and never without imploring a blessing, and giving thanks; and often, while others were eating at his table, he would read and expound the word of God to them, and weep over those he feared did not know the Lord. He was clear and well established in the doctrines of grace and the ordinances of the gospel; but manifested great love to all the saints, and was much beloved by them. His zeal, at times, was so great, that many would have thought he went rather too far, in reproving, exhorting, cautioning, and instructing others; but there were such openness, affection, and godly simplicity, in what he did and said, that I have never known him give offence; for all said, "he is what he appears to be."—Whenever he came amongst us, and took the lead in prayer and praise, our hearts, as a church, rejoiced, our spirits were refreshed; and, if ever the people were waiting for the preacher to arrive, either at his own house or in other places, he endeavoured to redeem and improve the time, by prayer, reading, and expounding the word of God. One instance of this sort was as follows: He was informed, that Mr. F. a clergyman in the established church, was awakened, and preached in a way very different to his neighbours; and that he preached, once a month, in a small chapel, about three miles from Alcaston. There the good old man went, with a warm heart. The bell tolled; the people assembled; but the minister did not come. After waiting some time, Mr. Evans, perceiving there was a large Bible on the desk, went and opened it, and thus addressed the congregation:—"My dear friends, here is an excellent Bible; and we may well employ the time, till the minister comes, by reading a portion of the blessed word of God. I shall read to you part of the Epistle to the Ephesians, and make a few remarks upon it."—He then began, read, and expounded, the whole of that epistle; the assembly were all attention. When he came to the close, he said—"I suppose Mr. F. will not come now; and, as it is growing late, I think we had better be going home."—So saying, he closed the book, and left the desk; when some in the congregation said—"But, Master Evans, will you pray with us before we part?" He replied, "Yes, I will." Kneeling down by the communion rails, and the congregation kneeling also, he poured out his heart in fervent prayer for them.—Hearing of this, I requested he would not do so again; as,

I feared, if it reached the ears of the dignitaries of the church, Mr. F. the minister, may come into trouble.

He was, in person, one of the finest old men I ever beheld; about six feet high, robust, a clear skin, fresh colour, lively blue eyes; the most perfect symmetry in his features; silver hair, parted in front; and his venerable locks falling on his well-formed shoulders; a countenance, open as mid-day, and mild as a summer evening; while he stood erect, at the age of eighty, as a man in the bloom of youth, it was impossible to see, and not venerate; to know, and not love him. But, beautiful as that body was, which had been a temple for God, the time drew nigh, when the earthly tabernacle was to be dissolved. He had, first, an affection of the lungs, attended with a violent cough; then of the liver, which terminated in dropsy and death. A short time before his dissolution, I was preaching, as usual, at the house, when we attended to the supper ordinance. On our being seated at the table, he said, "With desire have I desired to eat this passover with you, before I depart." *It was, indeed, a night much to be remembered!*—After this, he grew weaker, but continued to pray with, and for, all around him; and exhorted them, with purpose of heart, to cleave to the Lord.—On the day he died, he sung, most sweetly,

"And when this lisping, stammering tongue
Lies silent in the grave,
Then, in a nobler, sweeter song,
I'll sing thy power to save."

At times, he was rather delirious; but was not ever permitted to speak unadvisedly with his lips. He dozed, and would often awake, uttering these words:- "*Salvation is of grace; it is all grace.*" Then, looking steadfas ly on all around, he said, "*Min* I SAY, *salvation is of the Lord* and so he sweetly fell aslee June the 13th, 1801, in the 81 year of his age. His remains we interred at Acton Scot. I atten ed his funeral, and preached to large and deeply-affected aud tory.

In about sixteen months aft the death of Mr. Evans, his so Mr. Thomas Evans, was remove by death also, leaving a wido and two children. He was a m of blameless life, of genuine piet and great meekness. In his deat the *church* lost a valuable mer ber, his *wife* a tender and faithf husband, and his *children* a kin and godly parent. His illness w short, but his sufferings great.- He was taken with a pain in or of his teeth. It was thought bes by his medical attendants, to e tract the tooth. The attem produced inflammation, whic was followed by fever, the form tion of matter, delirium, an death. On the Wednesday b fore his dissolution, I preached the house, from John, viii. 5 "If a man keep my saying, h shall never see death." Aft sermon, he addressed me as fo lows:—"My dear brother, I hav sat up in bed, and not had o pain all the while you hav been preaching. I heard ever word; and the Lord sent you t deliver every word for me. never had such a season. Blesse be his holy name, I do believe o Christ, and 'I shall not taste death.'"—Indeed, he appeare ripe for glory.—On the morrow I left him rather better; but, o the Saturday night, his delirium came on, and he expired o Lord's day evening, Oct. 17, 180

in the 40th year of his age. He was interred by the side of his venerable father. None felt the stroke more sensibly than his mother; for he was the son of her old age; and his piety, and dutiful and affectionate conduct, had greatly endeared him to her.

The dear old lady had, for some time, been too feeble to take an active part in the family; but, her sight being continued, she generally, for years, spent at least six hours every day, in reading the scriptures and prayer. In these exercises, she sought retirement and communion with God, and often forgot the hour of dinner or tea until some of the family would remind her of it, to whom she has frequently said, "This is very naughty and cruel of you now to interrupt my communion with God, and disturb me while reading his blessed word; I was so happy, and you could not leave me alone; I am sure I have been but a bit;" when she had actually been thus engaged for at least four hours. About three years after, she left Alcaston, and went to reside with her other children at Oswestry, and Knocking. At length her strength failed her, so that she could not attend upon the means of grace, and her sight, that she could not read; but "*her heart was fixed*," and the remnant of her days were spent in praise and prayer. Her children were kind and attentive to her, for which she thanked both God and them; for several years she was wholly with her daughter, Mrs. Vaughan, of Knocking, twelve miles from Shrewsbury. Here I called to see her twice the last summer. These visits afforded me *pleasure* and *instruction*. On entering the room, and asking her how she was, she replied, "I do not know you." 'No,' said I, 'I think you do,'—"But I am grown almost dark, and cannot see"—'But you can hear?'—"Yes, and I think I know your voice, is it Mr. P.?" 'Yes,' "I am glad to see you; but I am so old, I know nothing of the people, nor what they be about; nor do I want to know."—'Well, you know one thing?'—"What is that?"—'That you are a sinner.' "Oh, I do; I am nothing but a mass of sin and corruption." 'And you know another thing, *That Christ is a Saviour!*' "Oh yes, blessed, sweet, sweet, dear, sweet Jesus! Oh his love, why he died for us! here is love. He died for us all, did he?" 'Yes, for all that *believe on him, I mean;* and do you believe on him?' "Oh yes, I do, blessed, sweet Jesus!" 'And how came you to believe on him?' "Why, he enabled me, to be sure; we can do nothing of ourselves; it is all of grace."—'What do you do now you cannot read?' "My grandson reads for me."—'And does the Lord comfort your heart?' "Oh yes, sweet Jesus, he is *with me*, he will not *leave me*. Oh his *love?* I long to be with *him;* but I must not be impatient; I must not grieve my dear sweet Lord, but I must wait his time, sweet Jesus!" She desired her love to the church; and I left her rejoicing, that I had seen one of the Lord's right-hand planting bearing such rich fruit in her 102d year: fruits of humility, gratitude, faith, hope, love, and patience; surely, thought I, "God is her rock, and there is no changing in him." On the 17th of November, she sweetly fell asleep in Jesus. I endeavoured to improve the event by preaching on Job, v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season."

Review.

Thirty-four Sermons, on the most interesting Doctrines of the Gospel, by that eminently great Divine and Reformer, Martin Luther: to which are prefixed, Memoirs of his Life, by Philip Melancthon, &c.

The reformation from popery, in which Luther acted so pre eminent a part, will ever be regarded, by enlightened and pious men, as an event of the highest order, whose results have promoted the felicity of man, and the glory of a righteous and holy God.

Waldus, Wickliffe, Huss, and Jerome, of Prague, employed all the faculties and energies they possessed in attempting to oppose and extirpate the pernicious heresies of Rome. From this infamous church, as if it were a mountain set on fire of hell, proceeded a stream of burning lava that was desolating the earth, against which these heroes struggled in vain. But the Author and Patron of truth and righteousness raised up Martin Luther and Philip Melancthon, and the Roman pontiff trembled on his throne! Protected and succeeded by the hand of God, these great and holy men, with their several coadjutors, attacked the popish beast, and inflicted a wound, under the effects of which the brute has ever since languished, and will, we trust, at no distant period, expire. When a naval or military hero obtains victories that confer lasting and substantial benefits on nations, and in which eminent skill and bravery were displayed, we are happy to possess and eager to peruse accounts of their origin, education, early indications of future eminence, gradual advances to power and command, first achievements, and mature exertions and success. Let us do justice to the men of God, who, whatever be their fate on earth, will, in heaven, be had in eternal remembrance. The work before us consists of two parts, the first of which is, Memoirs of Luther, chiefly written by Melancthon.

These relations give a clear view of Luther's studies, acquisitions, and state of mind previously to the proclamations of Tetzel respecting the efficacy of the popish indulgences; of the holy indignation with which our reformer regarded this conduct of the Dominican, and the immediate efforts he used to counteract the mischief. Here we behold Luther submissive to the constituted authorities, as far as the commands of heaven would permit; prudent in the midst of astonishing provocations and difficulties, and all the while possessed of peculiar ardour. He stands before us a minister of the word of life; and we are delighted to view the torch of truth in the hand of piety, which gives additional efficacy to its holy light. Here we are introduced to a man of apostolic spirit, so ardently attached to truth as to rise superior to every danger in her defence and propagation, who, engaged in the cause of God, feared neither monarchs, priests, cardinals, popes, the angels, nor the prince of darkness. A man who attained the highest honours, possessed the most extensive influence, had

very great opportunities of amassing riches, and died poor.

The memoirs are not long, but are full and satisfactory, and may be regarded as a recital of the leading events of the Reformation, and the life of the reformer. They are principally indebted to Robertson's Charles V, Roscoe's Leo X, Bower's Life of Luther, Milner's Church History, and Cox's Life of Melancthon. We would recommend the perusal of Melancthon's life in connection with the work before us. Mr. Cox has deserved well of mankind for so fine and accurate a picture of one of its greatest benefactors. Here are admirably represented the early life, amiable temper, extensive erudition, learned labours, and well-merited, extensive, and solid fame of this extraordinary man. But, above all, we were charmed with the picture of his piety. Here we learn that Melancthon was greatly distinguished by fidelity, humility, mildness, frankness, benevolence, almost unexampled liberality, and unwearied diligence in the work of the Lord. He was candid, disinterested, unostentatious, and an example of suffering affliction and patience. Mr. Cox's work abounds also with important notices of eminent persons, who, in different countries, were correspondents and fellow labourers with Melancthon; nor does it fail to present a striking view of the ignorance, superstition, lying wonders, and general deception, profligacy, tyranny, and cruelty of the corrupt church of Rome. Luther and Melancthon are well described as to the wonderful suitability of their characters, tempers, talents, and acquirements for co-operation in the glorious work of emancipating nations from the pestilential influence of the papal church. The work of Mr. Cox evinces great research, is elegantly written, and well deserves a place in every library. Both these works are accompanied with excellent engravings, full-length portraits of the two illustrious men whose lives they contain.

The sermons, which form the second part of the volume now on our table, are truly evangelical, abounding with ingenious remarks and explanations of scripture; they are written with considerable energy and vivacity, and have a holy tendency. However, like all human productions, they have imperfections. Not a few of the observations are fanciful; and, while we have a very high opinion of Luther as a divine, we are obliged to observe, that some of his expressions about the mother of our Lord, the law of God, and Christian baptism, are rather unguarded. Perhaps we cannot do better than give the character which Melancthon has drawn of Luther as a writer and a preacher. "Pomeranus," says he, "is a grammarian, and explains the force of words: I profess logic, and teach the management and nature of arguments: Justus Jonas is an orator, and discourses with copiousness and elegance. — But Luther is *omnia in omnibus*, complete in every thing, a very miracle among men; whatever he says, whatever he writes, penetrates the mind." Zuingljus, who was his opponent on one point of doctrine, bore this testimony to Luther: "As far as I can judge, Luther is a very brave soldier of Christ, who examines the scriptures with a diligence which no person else has used for the last thousand years." --As a specimen of the style and doctrine of

these sermons we have selected the following passage, taken from the 108th page:—

"Wherefore understand this; that good works must follow a new creature, but to attain unto righteousness and that new creature they are able to help nothing at all; or otherwise is the grace of God wont to renew man, than as if God should turn some dry and withered block into a new green and flourishing tree, which may afterward bringing forth fruits plentifully; for the grace of God is a great, strong, very mighty, and marvellously effectual thing; it lieth not in the mind, as the schoolmen dream: it sleepeth not, or is born, as a painted table beareth a picture: it self-beareth, guideth, urgeth, draweth, changeth, and worketh all things in men, so that every one may feel and have experience of it; itself indeed is hid, but the works of it cannot be hid, but do witness of it, as the leaves and fruits do of the tree, of what nature it is."

Socinianism unmasked: A Review of American Unitarianism, &c. &c. 8vo. *pp.* 45. *Williams and Son.*

We cordially recommend this pamphlet to our young friends; and particularly to the students in all our theological seminaries.—Socinianism, when unmasked, makes a hideous appearance indeed! "Surely, in vain the net is spread, in the sight of any bird," Prov. i. 17. Providence, in its wisdom and kindness, has so arranged things, that, where poisonous plants grow, there also antidotes will be found. American Unitarianism will be, we hope, like the *snake* of that country, which, (we are told,) by the alarming noise of its *rattle*, prevents many from being injured by its bite.

We shall not pollute our pages with the blasphemies of Mr. Belsham. *Dr. Priestley*, when writing to Mr. Lindsey, concerning Mr. Jefferson, the president of the United States, remarks, "*He is generally considered as an unbeliever: if so, however, he cannot be far from us;* and, I hope, in the way to be, not only almost, but altogether, what we are."—The letter is dated, "Northumberland, April 23, 1803." See the Appendix. Wicked men and seducers wax worse and worse. So it appears now, that Socinianism, or modern Unitarianism, is considerably *beyond the half-way house*, on the high road to infidelity.

The Brothers; or, Consequences. A Story of what happens every day, &c. By Mary Hays, pp. 71. *Button.*

A well-told tale; moral and entertaining—we should be glad to say, religious; but "one thing is needful."—"Few good families will choose to take a young woman who has behaved with levity and imprudence, and who is continually changing her place." P. 6. As this tract is written with considerable ability, and will, probably, often be reprinted, for the admonition of female servants, we take the liberty of recommending to the fair authoress, the expunging of the profane exclamation, which is repeatedly employed in p. 63.

David Dreadnought; or, Nautical Tales and Adventures in Verse. In four Parts. By Samuel Whitchurch.

We have derived considerable amusement from this little work; and, from the piety of its sentiments, can most cordially recommend it to our readers. In the present day, it is much to be able to pronounce a poem perfectly free from profane or immoral expressions; for, whether poets are

often libertines, or whether society be deplorably corrupt, or both—certain it is, that the generality of the most popular of our poets, either misrepresent religion, or exclude it from their *demoralizing* pages. It is not, however, enough to say, that this production is free from improprieties; it is instructive. The great principles of the gospel are distinctly recognized; and the writer delights, not in stories of war and blood—of furies and fiends—of knights and castles—of dreams and sprites—but, in the history of saints, in accounts of conversion to God, in illustrations of Providence.

The third and fourth parts we deem particularly interesting; and they seem to us the best, in point of composition, for a reason which the reader will immediately conjecture, when we have quoted part of the author's preface:—"With respect to the most prominent characters in the third and fourth parts, I have been no phlegmatic observer, either of their actions or their destiny; and, if I may be allowed to venture so far, without incurring the charge of vanity, or unnecessary egotism, I might assert, of one of them in particular, that I have been deeply interested in part of the eventful history of his life; that I was his companion in the day of battle, and have fought and bled by his side; that I have been an *actor* in many of the scenes which are attempted to be delineated in his narrative; and that some of the incidents developed, and of the circumstances therein alluded to, are even now alive in my memory, and fresh in my recollections."

Mr. Whitchurch is certainly possessed of considerable talents, and has a kind of *knack* (if we may be allowed the expression) for this sort of writing. Some passages are really fine; but we cannot help regretting, that a number of tame ill-sounding lines, which might be easily altered, have clogged the narrative, and sometimes given it an air of dullness. "We pass'd here, and sail'd by there," is sometimes introduced, in rather too plain and prosaic a manner. A little more *management* would keep the narrative alive.—The closing lines may serve as a tolerable specimen of the book:—

"What then is life, at its extremest span?
'Tis a brief voyage—the voyager is man:
He sets his sail, and pleasantly he glides
O'er the smooth waters, and thro' curling tides;
While round his bark bedeck'd with streamers gay,
Bright sun-beams wanton, and soft breezes play.
Anon, alarm'd, despairing of success,
He wanders on the sea's dark wilderness;
Or duty's toils, with trembling hand, performs,
'Mid foaming breakers, and tempestuous storms.
Yet shall his bark, with Providence her guide,
Outlive all perils on the stormy tide;
Sail into port, tho' toss'd and tempest-driven,
And anchor safely on the coast of heaven!

LITERARY INTELLIGENCE.

Lately published,

Divine Energy; or, The efficacious Operations of the Spirit of God upon the Soul of Man, in his effectual Call and Conversion, stated, proved, and vindicated; wherein the real weakness and insufficiency of moral suasion, without the superaddition of the exceeding greatness of God's power, for faith and conversion to God, are fully evinced; being an antidote against the Pelagian error. By John Skepp, with a Preface by the late John Gill, D. D. The third edition, revised by James Upton.

The Cause of the French Protestants defended. By J. Cobbin.

Shortly will be published,

Mr. Allen has, in the press, a work, to be entitled, Modern Judaism; or, A brief Account of the Opinions, Traditions, Rites, and Ceremonies, maintained and practised by the Jews in modern Times.

Dr. Ryland's Memoirs of the late Rev. A. Fuller are in the Press, and may be expected shortly. The Public are respectfully informed that this is the ONLY WORK from which the family of Mr. Fuller will derive any pecuniary advantage.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

Extract of a Letter from Mr. Trowt, Missionary, at Java.

Samarang, May 29th, 1815.

Before I make any observations on Samarang, it may be proper to state, that I continued preaching in the cantonment, and heard four of them express their reasons for desiring to make this profession of their love to Christ. We requested one of them to wait a little longer, and being satisfied with respect to the others, I agreed to baptize them next morning, as I expected to go on board in the course of the next day. We met at the river side at nine o'clock. After singing, I spoke in English, and Mr. Robinson in Malay, to the spectators: after praying in English, I baptized the candidates. When we came from the river, Mr. Robinson prayed in Malay, and I dismissed the people. The names of the brethren are, Robert Thomson, Angus Campbell, and Alexander Macleod; Serjeant Thomson is the regimental schoolmaster. The officers speak well of him, by whom he is well supported. He has a long time preached to a little company of private soldiers, who continue to unite with him daily in divine worship. Though not possessed of great abilities, he appears to be a holy, pious, prudent, and, I trust, will be a useful man. The moral characters of the other brethren appear without blemish. I review my acquaintance with this regiment with a considerable degree of pleasure. Their conduct, during worship, has been with the utmost propriety and attention. They have shewn me many little instances of respect, which have deeply interested me. I hope, it will one day appear, that some among them have been inclined to seek the Lord with purpose of heart. On the morning of the 15th and 23d, Mr. Robinson preached to them, as I hourly expected to be summoned on board; and he will continue to do so. I addressed them in the evening of those days. On the 24th, Mr. Robinson delivered a report of Mr. Coles's translation of Matthew's gospel, to the Bible Society, accompanied by a specimen of his own translation. The society, in consequence, rejected Mr. Coles's, and requested Mr. Robinson to proceed with his; they also allowed him a salary for a writer, and appointed him a member of their committee. I fear, that the state of his health will prevent the speedy execution of this work. Mr. Robinson has lately preached five times a week. I expect he will baptize one of the Seroni ere long. This man appears to be truly pious. He was brought to consideration under Mr. Robinson's ministry, and has established, of his own accord, a meeting for prayer among the natives.

From Mr. Trowt, to his Parents.

Samarang, July 25th, 1815.

I have acquired so much of the Malay, as enabled me to preach about half an hour, on the 29th of June; since that time, I have not preached, but I have visited the campongs, to get familiar with the language. Last sabbath day, I went out twice; in the morning, I met with a very pleasing reception among some of the people. I endeavoured to show them their lost condition; of their need of such a Saviour as Christ. They allowed, that many things I spoke, relating to Mahomedanism, were wrong; and, on proposing to visit them again, and bring some parts of the gospel to read to them, they expressed their cheerful concurrence; told me they had never heard such things before, and that they wished to know more. Who can tell what God can do? I have translated Watts's Shorter Catechism, and the History of the Old Testament, into Malay, and have sent them to Serampore to be printed. We have as yet done very little in Java; in fact, I can only be said to have studied it during the last week. Perhaps it would not be interesting to mention the little I imperfectly know of this curious language. In order to render some assistance to the mission, I have taken five young men, at the particular request of two gentlemen, for their instruction. I expect to get fifty dollars a month. Soon after arriving here, I went to Serandale, a place eight miles distant from hence, to preach to the soldiers of the 59th regiment, at the particular request of the members of one of our churches, which is formed among them. It was a hard day's work to ride there, preach, sometimes twice, and return again in the evening, with a body by no means as strong as when I left England; but, I have been more than amply compensated; the congregation increased—the attention of the people was excited—the church was encouraged—several proposed them-

selves to join the church:—and I have had the unspeakable pleasure of finding, that three persons, who now give pleasing hopes by their walk and conversation, that they are following the Lord, ascribe their first impressions to my poor attempts to set forth the gospel of the Saviour. Two of them were amongst the most profligate and abandoned in the army. Thus, you see, my dear parents, that the good will of Him, who dwelt in the bush, is graciously manifest to your poor child. Do not mourn, that I am separated from you for a few days; for, be assured, I would rather enjoy the honour with which I am distinguished, than the richest temporal possessions—than the most extensive empire. It would delight your souls to hear these poor soldiers relate how they despised the gospel when they lived in England, and how they love and esteem it now. They have subscribed several hundred rupees to the Bible Society. They gave me, before I went to them, one hundred and sixty for the support of our mission. They have established a mission subscription, which is in a very flourishing state.

AMERICAN INTELLIGENCE.

Extract of a Letter from the aged and venerable Dr. Stephen West, of Stockbridge, Massachusetts, to Dr. Ryland, of Bristol.

—— "I can and do rejoice in the manifestations of divine grace, whether among Episcopalians or Baptists. I trust, the Lord has many precious souls among both. You kindly inquire respecting the state of religion in this place. Though the general attention of the people has much subsided, yet we have reason to hope, that there has been no falling away among those, who professed to experience the power of religion, in the late great revival of religion among us. And we have now thankfully to acknowledge the great mercy of God, in giving us encouragement to hope for another gracious visit from on high. A spirit of thoughtfulness and serious inquiry is prevailing. Several persons are much awakened and deeply impressed with a concern for their souls: one instance of apparent conversion, has recently occured in a man, who not only had been very loose and thoughtless, but a ridiculer of all religion. The Lord grant the few present drops may increase into a plentiful shower.

"You will, doubtless, be glad to be informed, respecting the state of religion in this country. In New England, especially, there *is an unusual attention to the* things of religion. A work of God's spirit appears to be great in many places; and the good work is spreading and increasing. We are at this time, blest with an uncommon revival in a number of towns in this country, (Berkshire, Massachusetts,) and many seem to be flocking to Christ. There has been a remarkable work of the Holy Spirit, as we have reason to believe, on the minds of the students, in three of our colleges in New England, and one in New Jersey, the spring and summer past. There is, it is thought, more attention to religion in this country, especially in New England, than there has been at any one period for seventy years past. What abundant reason have we for gratitude and praise to the great God and Saviour! This is the bright side of the picture: but I must not omit to give you the dark. In Massachusetts, among our leading characters and men of learning, Arianism and Socinianism, we have reason to fear, are but too prevalent; yet it is but a small proportion of the clergy or common people, who embrace those pernicious sentiments. The subject is come into public dispute, and I trust, the Lord will graciously raise up able defenders of the cause of truth, and that it will yet prevail among us."

AMERICAN MISSIONARIES.

THE American Board of Commissioners for Foreign Missions, have lately sent four Missionaries to Ceylon, *viz.* Rev. Daniel Poor, Horatio Bardwell, Benjamin Meigs, and Edward Warren. They sailed from Newburyport, Oct. 23d, 1815. A large concourse of people accompanied them to the beech, and the missionaries were commended to God in prayer, by the Rev. Dr. Spring; when the lines, in our last page, entitled, "Farewell to the Missionaries," were sung.

LETTERS FROM FRANCE.

To the Editors of the Baptist Magazine.

THE enclosed Letter, I have just received from a Protestant Minister of Montpellier, through the medium of an eminent Physician in London. The writer is one of a most respectable body of informed Christians, who are influenced by principles, and animated by prospects, of a nature far superior to the mere party questions, that now agitate his afflicted country.

Should tranquillity be happily restored, and all the civil and religious privileges of the French Protestants be once more secured, we may yet hope to see, through

the philanthropic efforts now in progress, moral and religious principles established in the rising population of France, and such a degree of biblical light and information through them, communicated in a silent, gradual, but effectual way to the adjoining countries of Spain, Portugal, and Italy, as shall disperse moral darkness, destroy spiritual tyranny, and pave the way for the millenial reign of the KING MESSIAH! when "there shall be no hurting or destroying through all his holy mountain." Yours respectfully,

Penzance, Nov. 1815. G. C. S.

(LETTER.)

REV. AND HONOURED BROTHER,

I LEARNED yesterday, in the evening, from Mr. W. of Oxford, the lively interest that is taken by the British and Foreign School Society, of which you are a member, in the spiritual welfare of our churches; and I cannot deny myself the pleasure of testifying my gratitude to you for it, and of availing myself of Dr. M.'s return to London, to acquaint you with the situation of my flock; and to ask your advice, on some points that appear to me important. I feel peculiarly happy in embracing this opportunity of writing to you concerning the kingdom of our Lord Jesus Christ; and truly happy shall I be, if I may hope to establish a religious correspondence between us, which would be so truly delightful and profitable, under present circumstances.

That you may be fully acquainted with my real circumstances, I beg to inform you, that I was born in Geneva, and after a suitable course of studies, was ordained at the age of twenty-five. At this time, I had so strong a predilection in favour of your country, that it was with difficulty I could relinquish the thought of visiting it, before I assumed a pastoral charge. I was soon appointed, by the professors, to occupy the pulpit of Montpellier, in which, I am now assisted by Mr. M. At this period, I only knew the Bible as a book which contained the best system of morality philosophers could invent. Unhappily, I devoted my youth to a multiplicity of studies, without any reference to the one thing needful. I only aimed at rhetorical figure, and striking expressions. I wished only to produce oratorical effect. I consulted the Bible only to find passages in it, which I could use for this purpose. Alas! I was a blind leader of the blind. Such, however, were the merciful dispensations of Divine Providence towards me, that, in my new situation, I formed an acquaintance with some who were really children of God. The most eminent of these Monsieur B—, then pastor of Mapi and now professor of Hebrew, at M ban; and Monsieur E—, dean faculty of sciences, at Montpellie now professor of theology, at Mont The latter resided at Montpellie distinguished himself equally by t tent and solidity of his knowledg by his sincere and lively attachn that Saviour, whom his venerable had so faithfully served, during t stormy period. He was willing to me with his friendship, to assist m his counsels, and to teach me wha dation I ought to build on, as minister of Jesus Christ. From thi I directed my exertions to a noble pu and the increase which the Lo graciously granted to the small n of seed sown, covers me with sha confusion.

There had been a School for in Children in Montpellier, but it was extinct, and I have had the happi being a feeble instrument, in the hands, of reviving it. But many fections still remain, and many ol are to be surmounted. In this coun have not books that are necessary children of our community. The of teaching is tedious, ineffectual, pensive. To obtain the needful sa from people who, according to the sion of Isaiah, "only love to spen money for that which profiteth not, tremely difficult. We have to en the utmost indifference in paren the most distressing insubordinatio children, who are accustomed to straint: such, in a few words, is th of our school. I have prevailed twelve ladies of our principal fam superintend the girl's school, and, to the Lord, this department be prosper: but for that of the boys, instructions from those who take t in this branch of public benevolenc it is on this account, I take the lit addressing those who have so happ ceeded in the plan of education for We can procure Bibles, blessed b though at too high a price to a distributing so many as are wanted. families, however, that were stran the Bible, begin now to be provid it. Religious books, in general, are wanted. Doddridge's Rise and P of Religion in the Soul, is out o Uninformed people want books ada their capacity: but there are none in The scarcity of sacramental books ticularly felt, as those who consid necessary to a suitable preparation, without the benefit of this divine ord

The people confined in our prisons, above all, are in the utmost need of instruction; and though I delight in leading them to the fountain of living waters, that they may drink of those streams that make glad the city of our God; yet I find my preaching to them once a-week is very insufficient. They ask me for books; and it is with the greatest difficulty that I can furnish them with a few Testaments and prayer books. Projects for multiplying religious books, of every kind, have often occurred to me; but, either from the consciousness of my own weakness, the want of time (which I ought to devote entirely to preaching, on account of the ticklish ears of my audience, and to the instruction of catechumens,) or the want of pecuniary means, to which I am extremely limited, I have done nothing yet, except that I intend to introduce into my church the Handelburg Catechism, of which I shall publish a new Edition.

Experience has long taught me what is likely to be within the reach of different minds; and, if I had some English books, calculated to supply the deficiency I so much lament, I would strain hard to translate them, as their established reputation would induce some persons willingly to contribute to the publication of such works. In this manner, I might perhaps stimulate the public taste for a kind of works so truly important to the triumph of truth, and the benefit of the Church of Christ.—I beg you then my honoured brother to send me word what books you consider most suitable to the states of my flock, that I may become acquainted with them, and enrich our language with some of your pious English publications, if they are not already translated. I also beg you to give Dr. M. the titles of two of your most approved Commentaries on the Bible. One for sacred criticism, the other for doctrine, because I wish to know those English commentators, that I have not yet had the privilege of consulting. Monsieur G. pastor of St. Hipolite, with whom I have the pleasure of being particularly acquainted, has engaged me to translate Milner's History of the Church of Christ: telling me, that it is truly edifying: It would indeed be a useful work on many accounts, but I only know it by report, and you will sincerely oblige me, by informing me if it is already translated into French. I have reason to apologize for so many questions and commissions; but I have no other means of gaining information of this kind. Besides, I feel so much the need of instruction in the things which belong to my salvation, and to that of my brethren, that I fear not the reproach of importunity. How should I fear it, when addressing *myself to my* brethren in Christ, in England, who anticipate the want of them, who hunger and thirst after the word of God, and who themselves invite them to have recourse to them for assistance. Be not surprized then, reverend and honoured brother, that a stranger presumes to address you: but, for the love of the Master whom you serve, condescend to instruct a solitary individual in what relates to your establishments, for the general good of Christian churches; to honour me with your advice, and to accept the assurance of esteem and brotherly love with which I have the honour of being, Your humble, Servant,

Montpellier, Oct. 10, 1815. A. L. L.

Rev. G. C. Smith, *Pensance, Cornwall.*

ANOTHER LETTER,

FROM A PRESIDENT OF CONISTOIRE, IN THE SOUTH.

I RECEIVED, with great pleasure, the letter you did me the honour of writing. I greatly regret that your journey was not extended to Montpellier. Should have felt great satisfaction in seeing and conversing with you on the great object you had in view; that of rendering men better by religion, which alone confirms them in morality and grace. One of the principal causes that retards the progress of the gospel, and the advancement of the glory of God, in our country, is, the ignorance of the people; the little knowledge they have of Christian religion prevents them from deriving comfort from that source, which is alone the word of God. The want of knowing what is good, is often the source of evil. Your society, in propagating the knowledge of the holy scriptures, present to us, a perfect specimen of humanity, and in that respect alone, of what praise is it not worthy? The want of Christian schools is generally felt among us. Some churches have them, but too many are without them. We also want some elementary books to give the people, and the Catechism will not supply their place, because dialogues interrupt the thread of the discourse, and take away the interest of it.

RUSSIA.

THE Bible Society in Russia is rivalling the zeal of the British Society. They have already printed, or are printing, the scriptures, in fourteen different versions. The president, Prince Galitzen, has lately addressed an interesting letter to a poor Christian woman in Scotland, in answer to one addressed by her to the committee. We hope to be able to give this remarkable correspondence in a future number.

Domestic Religious Intelligence.

PERSECUTED PROTESTANTS IN FRANCE.

We have presented our readers, in our former Number, with the spirited resolutions of the Dissenting Ministers in London, on the subject of the Persecutions in the South of France. Notwithstanding the difficulty of obtaining information from France, on account of the danger apprehended by the writers, enough has been received to convince unprejudiced persons, that a violent assault has been made upon the Protestants of Nismes, Uses, and the neighbouring villages. Many persons have been massacred, great numbers have suffered in their property, and others have fled to distant Protestant towns. Attempts have been made, in some of the public prints, to decry the exertions of those who have taken public measures to expose the authors of these calamities, and to attribute them to mere *political* causes. Though we have no doubt of the truth of the letters published by the Dissenting Ministers, and the Protestant Society, we anxiously wait for further details; as, we understand, suitable means have been employed to obtain full and perfect information of the extent of misery, and losses sustained on this distressing occasion. At present, a want of room makes it necessary we should confine ourselves to the "Resolutions" published by the Committee of the "Red Cross Street Library," on Jan. 12, 1816.

> "At a Meeting of the Committee, appointed by the General Body of Protestant Dissenting Ministers of the Three Denominations, 'for the Purpose of Inquiry, Superintendance, and Distribution of the Funds which may be contributed for Relief of the French Protestants, suffering for Conscience' sake,'
>
> "*It was unanimously Resolved,*
>
> "1. That this Committee have observed, with astonishment and regret, that attempts are making, through the medium of the press, to defeat their object, by misrepresenting their motives; and although the Committee know too well what is due to that respectable body by which they are deputed, to engage in useless warfare with those who are labouring to stifle that public sympathy, which it is the *wish of the body to excite*, they yet owe it to their own character, and to the cause they have undertaken, to state candidly, once for all, the motives by which they have been guided, and the end they have in view.
>
> "2. That this Committee, therefore, utterly disclaim, for themselves and their Constituents, all party feelings on a question which they conceive to be purely and exclusively religious; but, that, if they must be ranked with a party, they are happy in ranking, on this occasion, with that of the government which listened so candidly to their representations,—entered so warmly into their feelings,—and pledged itself so readily to employ its good offices for the same humane purpose to which their interference has been directed.
>
> "3. That if any man, calling himself a Protestant, can impute to Dissenting Ministers, as a crime, that they have shewn themselves peculiarly forward, on this occasion, he should remember that they are the descendants of those who, for conscience' sake, suffered the spoiling of their goods, and the loss of their lives; and to whose constancy, under persecution, it is chiefly owing that religious liberty is now firmly established in this favoured land.
>
> "4. That, feeling the value of this inestimable blessing, they could not but be deeply interested by any occurrence which might threaten its loss to those, especially with whom they are united by the tie of a common faith, and a common worship; nor could they refuse their sympathy, or their relief, to men bleeding in the same cause which rendered the memory of their fathers immortal.
>
> "5. That though letters have been received from Ministers in France, expressing objections to the interference of their Protestant brethren in England, the Committee have ascertained, from *unquestionable evidence*, that some of those letters have been written under *constraint*; and that others have been dictated by an apprehension (it is hoped erroneous) lest such an interference should injure them in the estimation of their own Government, or rather, lest it should expose them to the fury of a faction, which sets the Government itself at defiance; and the Committee are of opinion, that, if complaints are cautiously uttered, they deserve, the more, the consideration and

sympathy of those who are aware of the cause in which this caution originates.

"6. That while they have been acting consistently with their own principles, in expressing their abhorrence of all religious persecution, by whomsoever practised or countenanced, they cannot but suppose that, in contributing to alleviate the distresses of the French Protestants, they are coinciding with the intentions of the French Government, which has been taking measures to suppress those outrages, which, if not suppressed, must occasion its own disgrace, and compromise its own safety.

"7. That, in the Subscriptions and Collections already made,—in the spirit which is spreading throughout the kingdom,—and in the prospect that this spirit will ultimately enable them to grant important relief to their suffering brethren, and to the widows and orphans of the victims of persecution, the Committee have the most flattering encouragement to persevere. They do, therefore, most earnestly request the unremitting co-operation of Protestants of every denomination, but especially of Protestant Dissenters, in this labour of love; and they express their confident assurance, that, in contributing to this object, without suffering their zeal to be damped by any insinuations or assertions whatever, they are promoting the spread and establishment of that Christian liberty which is the greatest earthly boon that heaven can bestow on man.

"Signed (by order of the Committee)
"THOMAS MORGAN, Secretary."

BAPTIST ITINERANT SOCIETY.

By letters sent us, by the above Society, it appears, that several ministers in the country, are labouring extensively in the villages of their respective residences; and not without evidences of success. The limits of our Work, will not admit of the insertion of the letters, but we feel happy to bear our testimony to the utility of this Institution, and should be gratified to hear, that the funds were so increased, as to enable the Society to grant assistance to village preaching, to a much greater extent than it at present can afford.

POOR'S RATES ON MEETING HOUSES.

Surrey Sessions, January, 1816.

Another attempt was made to compel the assessment of Surrey Chapel, to the poor's rates of the parish of Christ Church, Surrey. It was successfully resisted, for the fourth time, by The Rev. Rowland Hill, under the direction, and at the expense, of "The Protestant Society." The errors of the person who wished to enforce such assessment, have again, as upon the former occasions, effected his defeat, even without a discussion of the main question, as to the real liability to assessment of *Trustees* of Meeting Houses, who appropriate all the receipts to "necessary" expenses alone, and who derive no individual or collective advantage, and which question, the Society intended, and were prepared to discuss. From this additional defeat, we are encouraged to hope, that this recent burden will not be generally imposed, if any efforts to introduce it be uniformly contested with similar firmness and equal discretion.

NEW CHURCH FORMED.

HOLY CROSS, WORCESTER.

On Lord's day, November 12, 1815, a church, of the particular Baptist denomination, was formed at Holy Cross, a village on the road between Bromsgrove and Stourbridge, in Worcestershire. Mr. Griffin, of Kidderminster, presided on the occasion, and, at the close of the service, administered the Lord's supper.

The brethren, six in number, were members of the church at Bradley, (about four miles distant,) and had received a respectful dismission for the above purpose.

It is hoped the little one will become a thousand, and that this little hill of Zion may be as fruitful as Lebanon.

WIDOWS' FUND.

The Annual Sermon, recommending the useful purposes of the Society for the relief of the necessitous Widows and Children of Protestant Dissenting Ministers, will be preached, by the Rev. Dr. Collyer, on Wednesday, the 3d day of April, at the Old Jewry Chapel, removed to Jewin-street, Aldersgate-street; service to begin at Twelve o'clock; after which, the Subscribers and Friends will dine together, at the New London Tavern, in Cheapside, dinner to be on table at Four o'clock.

BAPTIST MONTHLY PRAYER MEETING IN LONDON.

The first meeting, held at Mr. Austin's meeting-house, Elim-chapel, Fetter-lane, 16, 1816, was well attended. Messrs. Griffin, Hutchings, and Austin engaged in the devotional services, and Mr. Cox delivered an instructive and animated address, from 1 Thess. v. 13.

RIOTS
AT THE
BAPTIST MEETING HOUSE, LONGWICK, BUCKS.

THE utility of the New Toleration Act, and of the exertions of "The Protestant Society," has been demonstrated during the past month. On Lord's-day evening, November 30, 1815, the congregation, assembling for worship at the Baptist Meeting House, at Longwick, near Princes Risborough, Bucks, were repeatedly alarmed by bricks and stones thrown against the windows and door, and by external and tumultuous shouts and clamour. By the exertions of Mr. Hester, the principal offender, Geo. Stevens, was apprehended. On application from the people, and by the suggestion of Lord Carrington, who acts as a neighbouring magistrate, the Committee of the Protestant Society kindly undertook the prosecution. The delinquent, by the advice of some powerful friends, had adopted every possible means to delay the trial, and to avoid punishment; but the Society indicted him under the New Act, for disturbing the congregation, although he did not enter the place, and which, under the former Toleration Acts, could not have been effected. He was tried, at Aylesbury, at the October Sessions, for the county of Bucks, and, after a trial, which lasted many hours, he was found guilty. In conformity to the provisions of the New Act, which has doubled the former penalty of twenty pounds, and has left the magistrates without any discretion as to the nature and amount of the punishment, he was, on January 14th, in the present year, brought up for judgment and was sentenced to pay the full sum of Forty Pounds. We regret the necessity for such proceedings; but as they are unfortunately too frequently required, we are happy, that a Society exists, which, without any respect to parties, or to denominations, affords protection and security to all dissenters, who need their interposition and assistance.

Poetry.

FAREWELL
TO THE MISSIONARIES.

SOVEREIGN of worlds! display thy pow'r,
Be this thy Zion's favour'd hour;
Bid the bright morning star arise,
And point the nations to the skies.
Set up thy throne where Satan reigns,
On Afric's shore, on India's plains,
On wilds and continents unknown—
And be the universe thine own!
Speak! and the world shall hear thy voice:
Speak! and the desert shall rejoice!
Scatter the shades of moral night:
Let worthless idols flee the light!
Trusting in Him, dear brethren, rear
The gospel standard, void of fear!
Go, seek with joy your destin'd shore,
To view your native land no more.
Yes—Christian heroes!—go—proclaim
Salvation through IMMANUEL'S name;
To India's clime the tidings bear,
And plant the rose of Sharon there.
He'll shield you with a wall of fire
With flaming zeal your breast inspire;
Bid raging winds their fury cease,
And hush the tempest into peace.
And when our labours all are o'er,
Then we shall meet to part no more;
Meet with the blood-bought throng to fall,
And crown our Jesus, LORD OF ALL!

LINES,
ON THE DEATH OF A BELOVED INFANT.

Addressed to Mrs. L——.

SLEEP on, sweet babe! securely rest;
Nor pain nor sorrow can molest!
Exchang'd is every mortal strife,
For immortality and life! [crush'd,
Though our fond hopes and schemes are
And, with thee, laid beneath the dust,
Yet still we would not dare complain;
Our loss is thy eternal gain!
The gracious Pow'r that gave thee birth,
And lent thee to thy friends on earth,
Kindly forbade a longer stay,
Where thorns so thickly strew the way.
Like as we move the choicest flowers,
To save from blasts, or storms, or showers,
He took thee from this vale of woe,
Where noxious winds and vapours blow,
To breathe in pure and heav'nly air,
To flourish ever young and fair;
To live in Jesu's kind embrace,
And bask amid refulgent grace!
There, cloth'd in beams of purest light,
'Midst seraphs and archangels bright,
Thy happy spirit ever, ever sings
The highest praises of the King of kings!

Birmingham. I. C.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

MARCH, 1816.

EXTRACTS FROM THE HISTORY OF THE SUFFERINGS OF MR. DE MAROLLES,

TRANSLATED FROM THE FRENCH, AND PUBLISHED BY THE REV. JOHN MARTIN, IN THE YEAR 1790.

I. Mr. Lewis De Marolles was born about the year 1629, at Champagne, of an ancient family, very noted for their skill in law. He dwelt at St. Menehoult, where he exercised the offices of king's counsellor and receiver of the consignments; his religion making him incapable of any other post.

II. Mr. De Marolles was loved and esteemed by all those who knew him, because he was of a sweet and easy temper, and of a pleasant and agreeable conversation. Had he loved the world, he would have appeared among the learned with distinction; for he was a good philosopher and mathematician, and particularly skilled in algebra.

III. The edict of Nantz (granted, for the protection of the Protestants, by Henry IV. in the year 1598) was revoked by Louis XIV. in 1685. By this event, the Protestants in France were exposed to all the horrors of persecution. On the approach of this terrible tempest, Mr. De Marolles endeavoured to quit the kingdom; but was persuaded to settle in Alsace.

IV. Thus encouraged, but deceived, our martyr, with Mary Gommeret, his wife, (the daughter of Mr. Gommeret, formerly a famous and noted magistrate, of Sedan, and very high in the esteem of M. the Marshal De Fabere,) settled themselves at Lixim. He had four children: two daughters are now with their mother, in a society of ladies of quality, at Harlem; from whom they receive all manner of consolation. The two sons are in the service. The eldest, who had his leg broke twice, (once at the battle of Lauden, and, another time, by an unfortunate accident,) is an officer of the earl of Albemarle's regiment. The youngest is an ensign in the regiment of M. De St. Amand. Both of them are loved and esteemed by those that know them. They were very young when their father

attempted to go out of France; but God, who called him to glorify his name, and to carry, along with his chains, the good odour of the reformation, even to the Pretorium, suffered him to be stopped, with his whole family, on Sunday, the 2d of December, 1685, upon the territories of France, two leagues on this side of the Rhine, by one M. Bourbon, an aid-major of Strasburg, accompanied by two cavaliers. They were all of them conveyed to one of the prisons of the city, and put into a square tower, which stands on the middle of the river.

V. We must, in this place, hear what he saith himself:—"A little while after I had been here, M. the Marquis De Chamilly, governor; M. De La Grange, the intendant; together with the major, and aid-major, Bourbon, came to interrogate and examine me. I told them the naked truth of things, without disguise or dissimulation; after which they departed. The next morning, madam, the governess, gave herself the trouble to visit us. After having told us, that she sympathized in our disgrace, she said, there was a remedy to be had; that it lay in our power, and that we must obey the king's orders, and get ourselves instructed; and that she would send us some father Jesuits for that purpose. I answered her, that, as to my part, I found myself sufficiently instructed; but that I would not refuse to hear those whom she might do me the honour to send me."

VI. The 17th of January, 1686, he was removed from Strasburg to Chalons, with his family, where he arrived on Monday, the 28th of January. They carried them in a waggon, attended by M. Bourbon, the aid-major, together with an officer and five troopers. He was put into the prison of the city of Chalons, where he continued just six weeks. He was immediately visited by the bishop of Chalons, who is now archdeacon of Paris.

VII. During the first four weeks that our martyr continued at Chalons, he had liberty enough. The ecclesiastics, who believed themselves able to cope with him, at first, were eager to signalize themselves; but, when they found his constancy to be invincible, they locked him up in a dungeon, without suffering him to see any person, for the space of fifteen days. After which he was brought to judgment, the 9th of March, and sentence was pronounced against him by torch-light. Here follows a copy of his sentence:

—"We adjudge, that the said De Marolles is declared, proved, and convicted of being apprehended, endeavouring to go out of the kingdom with his family, contrary to his majesty's edicts and declarations. For reparation hereof, we have condemned, and do condemn, the said De Marolles, prisoner, to serve the king for ever, as a slave, on board the galleys; and his personal goods and chattels forfeited to the king, by this our sentence, judgment, and decree. Done in the council chamber, or open court, the 9th of March, 1686. Signed, at the bottom, Sebille, C. Jour-

dain, J. Jourdain, Baugier, Le Vautrel, Deu du Vieux Dampierre, Rambourgh, all counsellors to the king, in the bailiwick and presidial court of Chalons, in the year and day above mentioned.

(Signed) DOMPMARTIN.

"Signed and delivered the present copy to the said Lewis De Marolles, prisoner in the royal jail of Chalons; nominated in the sentence above transcribed, speaking to himself, that he may not plead ignorance."

VIII. The 9th of March, when sentence was pronounced against Mr. De Marolles, was on a Saturday. The Monday following, they took him out of the dungeon to convey him to Paris, attended by three archers from Chalons. The youngest of his sons (the eldest being gone from that city) presented himself, upon the way, to accompany his father. The archers suffered him to ride in the waggon with him, and treated the prisoner with as much civility, as could be expected from that sort of persons. They had a certain respect for him, which virtue begets in the hearts of the most barbarous. They told him, they did not fear he would make his escape out of their hands, and they did not mind to guard him with that severity and exactness, which they generally used towards galley-slaves.

He arrived at the Conciergerie* on Thursday, the 14th of March, 1686. His son went with him into the chamber, where they immediately put the prisoners, that came from all parts, till they informed themselves of the nature of their condemnation. The night approaching, he asked if he might return the next day, to see his father. They told him, he might; but, coming thither the next morning, he was told, he must see him no more. I find a note, wherein he hath written as follows:

"I was put into a dark dungeon, where I have been these two months, without seeing any body. On Saturday, the 11th of May, 1686, I was brought before my judges, at the court where criminal causes are tried; but, contrary to what was usual, my judgment was deferred till Tuesday, the 14th of the same month, and my condemnation of Chalons was confirmed the same day. About two o'clock in the afternoon, they put the irons upon my hands, put me into a coach, and I was carried to La Tournelle, where I entered, making the 26th galerien."

IX. As soon as he arrived at La Tournelle, and was loaded with chains, having some spare moments to write to his family and friends, he employed those moments to their comfort, by giving them an account of the state of his soul, and the tranquillity of his heart; putting his trust in God, and counting himself happy in that he suffered for the glory of his name and of his truth.

* So they call, at Paris, the common jail of that place; such as our Newgate, in London.

condition, my dear sister; it is more happy than you think for. Weep not for me. Keep your tears for so many miserable wretches who live not so contentedly as I do. Grant me the assistance of your prayers. I assure you, I do not forget you in mine."

"Monday, the 27th of May, 1686, between seven and eight o'clock in the evening, a counsellor, belonging to the court of La Tournelle, who sat next to, and on the right hand of, the president of the house, when I was brought into the court, before my trial, came to visit the prisoners at La Tournelle. After he was gone out, Mr. Le Roi, our head keeper, took me out of the place where we are, and brought me into a chamber, which is called the council chamber, where the counsellor waited for me. I had my chain about my neck.—He told me, with all the ingenuousness and candour in the world:—All our assembly, Sir, are touched with grief, for the misery to which they know you are reduced; and I come to sollicit you to deliver yourself out of it. We know that you have lived like a very honest man, and that you proceed from a very good family. Consider with, and examine yourself, by the rules both of policy and conscience. Before seven or eight months are at an end, your religion shall be no more mentioned in France. Even at present, there are very severe edicts against the new converts, who do not do their duty. In other places, your religion hath *been extinguished* these 130 years. But I do not co hither to dispute with you ab it. You know, that it h subsisted and continued in kingdom only upon suffera and toleration, and out of a cessity of appeasing and putt an end to the troubles. It wholly in your power to adva yourself higher than you h ever yet been, and to proc peace to your family.

"I answered, that I very much obliged to their lustrious assembly, for pass so favourable a judgment u me, and for the goodness t express towards me; and himself in particular, for marks which he gave me of good will; that I did ret them all a thousand than but that nothing should ever able to make me do any th against my conscience, and I had but little regard for the advantages of this life; t if it were true I was in an er and it should please God convince me of it, by giv me new light and knowled I should not fail to follow th with much zeal and joy, ou a sole view to the glory of G I said, moreover, that the e of Nantz was to reward good services which Henry Fourth had received from P testants, rather than to appe the troubles which were t allayed; the arms being down, and the king in peaceable possession of crown. I said nothing of r gion, because he said that was not come to dispute v me about it. This good co sellor went away a little a desiring me to think serio

upon what he had said to me. Mr. Le Roi told me, as he carried me back, that this counsellor was sent as a commissioner, by the court of La Tournelle, to speak to me from the part of that famous society, who were never touched with so much trouble and compassion for any person as they were for me. This counsellor's name was M. Reynaud."

XIII. Mr. De Marolles wrote several letters, about this period, to his wife, children, and friends. He wrote also one to Mr. Jurieu, the 2d of July, in which he tells him—

"The manner of my sufferings, and the good eye with which God makes me regard all my sufferings, persuade me, that he will give me grace to continue faithful to him, even unto death. I do not fix my eyes upon the condition in which I am, which troubles and afflicts those that see it, much more than it does myself. I place them solely upon the rewards which God hath promised to all those that fear his name. I am certain, that the light afflictions with which he is pleased to visit me, will produce in me, according to his divine promises, an eternal weight of exceeding great glory. I comfort myself, because the sufferings of this present time, are not worthy to be compared with the future glory which is to be revealed in us. I put my trust in what St. James says,—'Blessed is the man that endureth temptation; for, when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.' I rejoice that our Saviour hath pronounced those 'blessed,' 'who suffer for righteousness sake.' Thus, Sir, I make all my glory and happiness to consist in this: That my Redeemer doth not count me unworthy to suffer for his name's sake. I fix my confidence upon the eternal Rock. I put all my trust in Him. I expect help and succour from Him alone. I persuade myself, that nothing shall be able to move me, fixed upon so solid a foundation. This, Sir, is my usual occupation, as much as the infamous place, where I am confined, will permit. I call it infamous, because there is not an honest or virtuous word to be heard there. It resounds with nothing but filthiness and execrable blasphemies. They make such noise and tumult all day, and for the greatest part of the night, that I could scarcely, heretofore, meet with one happy moment to lift up my heart to God. I was so overwhelmed with drowsiness, that I often fell asleep before I had made an end of my prayer. When I awaked about three or four o'clock in the morning, I endeavoured to keep myself awake, that I might, while the place was free from noise, pay my homage to God with some attention. I have more liberty these ten or twelve days; for, when it is fine weather, they suffer the chain to go out, and abide in a court all day, excepting six of us, who are kept locked up all day. I spend one part of this time in reading, meditation, and prayer; and I likewise take the liberty to sing

some psalms, as I have done in all the places of my imprisonment, without ever being complained of for it. You shall have, in a few words, an abridgment of our misery:—We lie, fifty-three of us, in a place, which is not above thirty feet in length, and nine in breadth. There lies, on the right side of me, a sick peasant, with his head to my feet. There is scarcely one amongst us who doth not envy the condition of several dogs and horses. This makes us all desire the chain may quickly depart. They conceal the departure from us, but, as far as we can judge, it will depart next Saturday. We were yesterday ninety-five condemned persons in number; but two of them died that day, and one today. We have still fifteen or sixteen sick, and there are but few who escape it. I have had five fits of the tertian fever; but, I thank God, I am very well recovered, and in a disposition to make my journey to Marseilles. We shall take in some of our brethren at Burgogne, who are condemned to the chain, for the same cause I am, who have the honour to be the first condemned by the parliament of Paris."

XIV. We have likewise two other letters, which a German minister wrote to Mr. De Marolles, in the Latin tongue, full of instruction and consolation. In one of the answers which our martyr made him, he begs the assistance of his prayers, and adds—

"Hoping that, by means of the powerful assistance which several other servants of God, as well as you, afford me, my sufferings will end in the glory of our Creator, the edification of our brethren, and my own salvation. When I reflect on the merciful providence of God towards me, I am ravished with admiration, and do evidently discover the secret steps of Providence, who hath formed me, from my youth, after a requisite manner, to bear what I now suffer. I have always had but little love for those things which worldlings esteem and admire. I have had more care to provide for my soul, than for my body. Although I acknowledge, to my shame and confusion, that I have not served God so faithfully as I ought to have done, and that I have not been so thankful as I ought to have been, for so many benefits and favours which he hath conferred upon me. Yet, I have always had a zeal for his glory, and for his truth. These are the holy seeds which he hath had the goodness to preserve in my heart, which, in this time of desolation, begin to produce in me the excellent truths, the sweetness of which affords me a pleasure I am not able to utter and express to you. It is this happy condition, in which I am, which assures me, that God will finish the work that he has begun in me. I believe I may say, with his faithful apostles, that 'I am confident, that neither angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love which God hath shewn me in his Son,

Jesus Christ.' 'I can truly and sincerely say, Sir, that the prisons and dark dungeons in which I have been confined for above these six months, and the chain which I now carry about my neck, have been so far from shaking the holy resolution which God hath put into my heart, that it hath only strengthened and confirmed it. I have sought God in a quite different method, in my afflictions, than ever I did in a state of prosperity; and, I may say, that he hath suffered himself to be found by me. He hath very delightfully communicated himself to me, by the sweetness of his consolations. In the midst of the transitory afflictions, which it is his will that I should suffer, he hath made me to taste of solid good things. The evils with which I am threatened, do not at all terrify me. If they are violent, I am not in a condition to bear up long against them; and so a Christian death will put a happy period thereto. If they are moderate, I shall have reason to bless our God for it, who shall continue his favour and goodness towards me. These considerations make me look upon the time to come with the eye of constancy and assurance."

XV. They offered him his liberty, only upon condition that he would promise to endeavour to get himself instructed, without setting any limited time.—"At La Tournelle, the 17th of July, 1686, ten or twelve days before our departure from thence, an advocate of the court of parliament came to see me, accompanied with a lady, who was unknown to me, and Madam Lamoliu, who had done me the honour of a visit in the prison of Chalons. She was the wife of a treasurer of France. She testified, by her tears, that she was sensibly touched with the condition in which she saw me, and that she wished, with all her heart, that she could procure my deliverance out of the misery which I suffered.—The discourse fell upon the proposal which had been made me some days before, namely, to go to the bishop of Meaux, to be instructed. The advocate began to speak upon this point, and employed all his rhetoric to prove, that I ought to accept of that offer; and said, he did not believe that I could advance any sufficient reason to the contrary. When he had made an end of his discourse, and given me place to speak, I answered, that I thought myself very much obliged to do as I did, for the following reason:—I said, that in the conferences which I had with the R.R.P.P. Jesuits at Strasburg, they had not given me any manner of satisfaction on my objections; that the same answer, or much to the same purpose at least, had been given me at Chalons, and that I had read the same things in the works of the famous Mr. Arnaud; and, since they had not satisfied me in that author, they could not afford me more satisfaction elsewhere. I said, that I was very strongly persuaded of the truth of my faith, about which I had no manner of doubt; and that I feared it was tempting God to accept the offer which they

made me; that, on the other hand, the space of eight months I had been confined, had inured me to sufferings; that, by that means, God had discovered to me the vanity of this life, and all that is here below; that, thereby he had broken asunder most of the bands and ligaments which engaged me to the world, and had put into my heart a great disrelish for the earth, and an ardent desire after heaven. I said, that I esteemed this state sufficiently to think seriously how to preserve it. I added, that all the civilities which I was persuaded I should receive from so famous and noble a prelate, and the considerable alteration which would happen to my condition, would make me, within a few days, forget all my miseries, and would root in my heart the love of the world, and pleasures of life, more strongly perhaps than ever, to plunge me again into misery, without any certainty of receiving so much favour and assistance from God therein as I have already received. I said, that, for those reasons, I had resolved to follow my vocation, and to end my days in suffering, if it was the will of God. That, as to the rest, I did, with very great acknowledgments and thankfulness, receive the tokens which he gave me of his charity and affection.

XVI. We have given an idea of his piety and his conflicts, we must lay him open on all sides, and consider this great soul in all the different occurrences and concerns of life. *His God possessed* and wholly filled him; after which, cares of his family succee in their order. Upon his f coming to La Tournelle, acquainted his wife, with t freedom of spirit, which he nerally used. He says,—

"I informed you, my d child, that my judgment confirmed this morning, sentence of the court, and t I am, at present, at La To nelle, with Mr. Le Fevre, wh is no small comfort to Although I have a great de to see you, yet it is so hot, t I advise you to stay till morrow morning: but send me, immediately, De Maro and his brother, that I have the satisfaction to them, and to receive a true exact account of your state condition. I meet here w something more agreeable more grievous than in the d geon; but we must submi all."

(To be continued.)

THE EVILS OF WANDERIN

"As a bird that wandereth from nest, so is a man that wande from his place." Prov. xxvii.

THE labour and diffic which the bird finds in pro ring herself a nest, and comfort and safety she enj in it, preserved from the clemency of winds and w ther, seem to be suffici reasons why she should c stantly tenant her habitati and not needlessly leave home. Yet it appears, t even "a bird may wander fr her nest," and, without c

fort and satisfaction, be exposed to all the dangers which a bird, thus circumstanced, must necessarily encounter.

There is, doubtless, a moral lesson conveyed in this proverb, by Solomon, writing under the influence of the spirit of wisdom; and many persons may find counsel and reproof by observing its meaning. Of these we may particularly notice, the inconsiderate *student*, the improvident *tradesman*, the unsteady *worshipper* of God, and the roving *pastor* of a church. Each, and all of these, will find, by the painful results occasioned by a vagrant mind, and a versatile conduct, that "as a bird that wandereth from her nest, so is a man that wandereth from his place!" and, that, "*as the bird, by wandering, so the curse causeless shall not come,*" Prov. xxvi. 2.

The *student*, while provided with the means of knowledge, has a comfortable retreat from the cares and anxieties of life, exceedingly favourable to his present advantage and future comfort. But to improve these, to promote the designed end, requires a constant and uniform attention, and a fixedness of mind to his appropriate employment. Intensity of application, and a conviction of his peculiar privilege, are absolutely necessary to his attaining an eminence of character in the literary world. But few youths properly appreciate their distinguished favours; and there are certainly some, who altogether neglect them. Inconsiderate and vain men pursue other ends, and thus despising the instructions of their teachers, wasting their invaluable time, and forgetting the important objects they ought constantly to seek, they learn, when it is too late, when their precious opportunities are for ever lost, that, "as a bird that wandereth from her nest, so," &c.

The *tradesman*, furnished with the means of comfortably procuring support for himself and family, and of preventing the miseries of poverty and want, is laid under an obligation of exerting all his powers, and of improving all his time to secure the advantages of his situation. Reason and revelation unite and enforce the necessity of his "keeping at home," for the purpose of "providing for his own house." Indolence and sloth will infallibly introduce the evils, which an active attention to business will usually prevent. Whereas, a gossipping and inconsiderate conduct, leading him to prefer the alehouse to his shop, will eventually prove, that "his poverty will come as one that travailleth, and his want as an armed man." Many such improvident tradesmen have felt, when the cold of adversity have pinched them and their families, that they were without a "nest" to shelter them, and that, "as a bird," &c.

The *unsteady worshipper* of God is a character not unfrequently to be found in our congregations. When he first united himself with the people of God, and became an attendant at the "house of prayer," he seemed to consider, that neither comfort or happiness

could be found but in an attendance upon the ordinances of public worship. At that period, his seat was never empty; the labours of his minister were never neglected, and but seldom unattended with edifying effects. His spirit exemplified the influence of the truth upon his heart; and his example and prayers were the occasion of exciting and animating others to a regular observance of the means of grace. The usefulness of his life, at this time, was only exceeded by the peace and tranquillity of his mind. The place of worship was to him as the "house of God," and the secret recesses of the closet as the "gate of heaven." But since he became indifferent to the public services of religion; and to gratify a restless and dissatisfied mind, has gone from one place of worship to another, to hear every new preacher, to whose character any kind of novelty was attached; he has become uncomfortable in his feelings, and unlovely in his temper and conduct. Unsteady and unhappy, he finds fault with every thing around him, and, generally, most of all, with what he calls, the unedifying ministry of his pastor. Through the influence of such an unamiable disposition, he gradually loses the esteem and confidence of his fellow-worshippers, till at length he sinks into insignificance and disesteem, and finds, by the universal neglect with which he is treated, that, "as a bird," &c.

The *roving pastor of a church* exposes himself to difficulty, and the people of his charge to danger, by frequent absence from his congregation, or by neglecting to give himself wholly to the duties of his office. If his mind be divided by pursuing objects inconsistent with his peculiar employment, or distracted by worldly associations, he will be prevented from "giving himself continually to prayer and the ministry of the word." Barrenness of soul, and a want of spiritual energy, will both be felt and discovered; his conversation and ministry will be sapless and uninstructive. Instead of experiencing "the sabbath a delight, and the holy of the Lord honourable," he will frequently feel, if he does not say it, when engaged in the preparation for the pulpit, and when employed in preaching the gospel, "What a weariness is it?" Is it not a fact, which cannot be denied, that such a frame of mind is frequently produced by "wandering from his place?" Have not the holy scriptures, and the closet, at such seasons, been awfully neglected? Are not such painful exercises of soul the natural results of neglecting to pray for the promised "supply of the spirit of Christ?" May it not arise from attending to sacred employment, rather as the duties of a secular office, than as the devotional engagements of a servant of Christ? Is it any wonder if he who "warreth, entangle himself with the affairs of this life," that he should not "please HIM who hath called him to be a soldier?" If a shepherd be not "careful

to consider the state of his flock, and look well to his herds," is it at all surprising that the 'hungry sheep look up and are not fed?' "Yea, is it not natural to expect, that the field of the sluggard, and the vineyard of the man void of understanding, should be all overgrown with thorns, and nettles should cover the face thereof, and the stone wall thereof be broken down?" Should it occasion any surprize, that the appearance of the church and congregation where such a man is minister, should resemble more the desert wilderness than the fruitful and well-watered garden? Is it at all wonderful that such conduct should produce dissatisfaction and neglect among the people, and terminate in the *resignation* of the pastor? It is not intended by these remarks to give pain to the humble, but unsuccessful minister; nor to him who is *necessarily* engaged in the affairs of this life, whilst he is not *entangled* by them; nor to him who, though frequently from his people, has good reason to conclude, that the general interest of the cause of Christ is promoted by his labours among remote congregations, or by his attention to *religious* engagements, not immediately connected with the duties of his pastoral office. But if his wanderings and journies arise from an indolent disposition; or from a love of worldly pleasure; or from a restless spirit, constantly wishing for novelty and change; or from the love of popular applause; then, indeed, the censure which such a spirit and conduct demands, must fall heavily upon such pastors! It was a homely, but just satire, employed by the puritanical bishop Latimer, against those bishops, in his time, who were lords in parliament, and comptrollers of the mint. "I should like to know," said he, "while they are comptrolling the mint, who is comptrolling the devil at home in their parishes? To be a comptroller of the mint," added he, "is too much for half a man; and to be the bishop of a diocese is too much for half a man: it requires a whole man to do either properly!" To be the useful and respected pastor of a single congregation, if all the various duties which devolve on such a person, be performed with any tolerable degree of propriety, requires the "whole man." The writer feels confounded in comparing his own spirit and conduct with the importance of the pastoral office, and only expects forgiveness for past neglects, and "grace sufficient," for future engagements, from HIM who is both "a faithful and merciful High Priest over the house of God." Fully convinced, however, that, "as the bird that wandereth from her nest," so will every pastor be "who wandereth from his place." It is his earnest prayer, for himself, and for all the ministers of Christ, that "the very God of peace may sanctify us wholly; and that our whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

IOTA.

RUTH AND NAOMI.

How often, in this world, have the children of God been afflicted! Many have been the sorrows of the righteous. Abraham, and Lot, and Job, and Jacob, and Moses, and Naomi, are examples of affliction and patience. Now they rest in heaven; but, once, they mourned on earth.—Naomi was a possesser of grace. She trusted in God, was attached to his people and worship, and lived so piously, as to induce a Pagan to renounce her gods and choose Jehovah. But, behold how she suffered! Famine drove her from Bethlehem; for, although the name signifies "a house of bread," it did not afford enough for its inhabitants. She left her native place full. She possessed a husband, two sons, and, probably, considerable property; but is now a widow, and her children are dead. She is returning empty to the land of Israel, having left the bones of her family in Moab. At every step she feels a pang, as she retreats from the spot where their remains were deposited; as she approaches Bethlehem, and recollects what was possessed when she first left it; and all who behold her, see a woman with a sorrowful countenance. She is thin, pale, bending under age and care, with weeping eyes, and a pained heart. But the cup, which is in the hand of the Lord, is full of mixture. Here is judgment and mercy sweetly united. She loses much, but she (we had *almost* said) gains more; for, only listen to the artless and impressive language of Ruth, chap. i. 16, 17.

1st. This is the language of *affection*. Of this kind, the scriptures give us several striking examples. After years of agonizing separation, Jacob and Joseph meet again; and how moving is the sacred picture of the interview, Gen. xlvi. 29, 30. Absalom is slain, and, when David is informed, how pathetic is his language, 2 Sam. xviii. 33. But, in this respect, our text cannot be surpassed: It is the language of powerful feeling.—"Whither thou goest, I will go." Thou art going to a country which I have never seen; and, if I accompany thee, all my relatives and connections in Moab must be relinquished; but I will not leave thee.—"Where thou lodgest, I will lodge." Thou art, indeed, but indigent, and thine will be but a poor dwelling place, and a humble bed; but I will share it with thee.—"Thy people shall be my people." I do not hate the Moabites, but my soul is so united to thine, that the people from whence thou didst come, shall be mine.—"Thy God shall be my God." I esteem him as the only living and true God; but it is an additional pleasure, that He is the God of Naomi.—"Where thou diest, will I die, and there will I be buried." Thou wilt, probably, first fade, as the leaf, and drop from the tree; and, when thou fallest, I will fall; in the same town, or house, or bed, will I also die; and, in the same grave, shall my body sleep, till the heavens are no

more! Lovely and pleasant we have been in our lives, and in death we will not be divided.—Is not this the language of pure affectionate feeling? If Ruth had not loved her, what was there in this matron to justify such an address? Lively wit, and gay spirits, and light, amusing conversation, if they had been possessed, were now for ever laid aside. An interesting melancholy clothed her countenance, the effect of sorrow and patience! She often wept, but calmly looked through those tears to God, who was soon to wipe them away for ever! But, alas, the young are too trifling, generally, to behold a charm in such things, such dull things as these—Nor was she rich, but returning, in great indigence, to Bethlehem, putting her trust in God, who has ever been the dwelling-place of his people. But Ruth loved Naomi for her own sake. It was the good mother of her husband, and the pious child of God, that she esteemed. To Ruth, Moab promised riches, respectability, and ease, while Canaan presented penury, contempt, and sorrow. But these excellent women could not separate, and, if their hearts must bleed, it must not be alone. A last look, a final kiss, a parting tear, are what Ruth could not endure. Separated, said she, we must be, —but it shall not be till death!

2dly. It is the language of *gratitude*. To every voluntary agent, from whom we receive any benefit, this is a debt which we all owe. This ought to be a law of our hearts towards our Father who is in heaven, and his creatures who are on the earth. The grateful mind thus inwardly reflects: "I am greatly obliged; what return shall I make?" The holy soul piously labours to form an accurate account of the mercies of God, and, having cast up the sum, exclaims,—"What shall I render to the Lord, for all his benefits?" This generous disposition excites a vigilant observation of events, in order to find an opportunity of making some return for what has been received. It uses and enjoys the gift, but wishes to serve the benefactor; and, when the moment arrives which gives this opportunity, how promptly is it seized and improved! Jehovah raised the house of David, and David will build a house for God; and, when this is refused, he does not sullenly say, "Well, if I may not do as I please, I will not do any thing;" but he rejoices to prepare the materials, 1 Chron. xxix. 13—16. Thus, let all the servants of God improve the opportunities they may possess, of serving God and his church, until "the night cometh, in which no man can work."—It was this temper that Ruth cherished; for the kindness of Naomi had impressed her heart, and she now returns it; nor did she forget the affection of her husband, and it is repaid to his mother. This lovely young woman said,—"The hand of God hath touched her, and I will share her sorrows, and thus alleviate them. Her husband and her children are taken away,

and I will, as far as possible, help to fill up the chasm which death has made. To the grave I will be her companion; we will mingle tears, and our exertions shall be united; and, when she can no longer strive, I will toil, with increased ardour, to support her. When she is dying, I will sit by her bed, and, if possible, anticipate her wants, and comfort her heart. When she is dead, I will weep by the side of her grave; and, when God shall take my breath away, where she lies, there also will I be buried."

3dly. This is the language of *piety*. Thy God shall be mine.—Of all Ruth's resolves, this is, by far, the most important; for godliness hath the promise of this world, and of that which is eternal. United to the good matron in heart, she will be so in all other possible things; in journeying, in lodging, in people, in the bed of death, in the peaceful grave, and in the worship and service of God.—This was not a constrained, but a voluntary resolution. It was not like the fire obtained from a flint, procured with difficulty, and gone in a moment: but it was a pure stream, issuing from a living fountain. With a very good grace, as too many would think, she might have listened to the words of Naomi, (ver. 11;)—have wept, have kissed her, and gone back again, as Orpah did, ver. 14, 15. What plausible excuses might have been made! "Moab is my native land;—my parents and my kindred are there;—there flourishes the religion in which I was educated;—and there are the gods which my fathers have ever adored!" But, instead of this, Ruth said,—ver. 16, 17.—This was like Moses, who refused to be called, &c. Heb. xi. 24—27. This lovely woman, like Mary, chose the good part, which is never to be taken away; and all the saints are, in the day of God's power, made willing to choose the Lord for their portion, the divine oracles for their guide, Christ for their king and their Saviour, and a holy heaven for their final resting place.—This resolution of Ruth was steadfast. Orpah, also, resolved, (ver. 9, 10,) but was easily induced to change her mind, (ver. 14.)—It seems that her heart was unsanctified, and, while she loved Naomi, and appears to have been an amiable woman, she esteemed her own gods and people more than the children of Israel, or the God of the Jews.—Here is the sovereignty of divine grace; for one is taken, and another left!—Ruth renounced her native land, her relatives, and her former deities, and chose to share the lot of a poor, but pious widow, and to adore the God of Israel alone. Jehovah was every thing in her esteem; nor was she unwilling to wait till death for a heaven, in which the days of her mourning would be ended. Noble choice!—Wise resolution!—Orpah was wise for a moment, to be a fool for ever! while Ruth refused the pleasures of sin, for a short period, and gained the riches of eternity!

THE LATE HURRICANE IN JAMAICA: WITH REFLECTIONS.

Extract of a Letter from a Friend in Jamaica, dated Kingston, October 31, 1815.

"We have had a hurricane: but how shall I give you any idea of its effects, or the distress and consternation of many persons? We had received dreadful accounts, for a considerable time, of damage at sea, occasioned by several gales; especially to our homeward-bound July fleet, many ships from which were lost on the 9th and 10th of August; but this you, no doubt, have heard of. Since that period, we have been continually hearing of storms in different parts of the Atlantic; and not less than eighty-five vessels were said to have been lost among the West-India islands.

"During all this time, we had very sultry and cloudy weather, lightning almost perpetually, and the most tremendous peals of thunder I had ever heard, daily, for two months. At length, on Tuesday, the 17th of this month, the sky presented an unusually alarming appearance, not a breeze was felt, the sea roared as if violently agitated, while all beside was as still as death.

"This was to me the most awful period of the whole. My apprehensions of what might be the result, were greater than my terror during the storm, especially as night approached: but, placing our only confidence in divine protection, we retired to rest. *About midnight,* we were awakened by the violence of the wind, accompanied by heavy rain. This continued the whole of Wednesday without intermission, and the succeeding night was terrific beyond description. The house shook to the foundation. The returning morning brought no other alteration than an increase of the fury of the storm. Thus we passed the whole of Thursday, appalled by the roaring of that which was spreading devastation around us. We were in darkness, as we were obliged to bar up every window and door of the house as securely as possible. The night passed the same as the former; but, in the morning of Friday, it happily began to abate, the wind was moderate through the day, and we were occasionally favoured with the cheering rays of the sun.

"This is said to have been the most dreadful storm that has visited the island, in the memory of the oldest inhabitant; perhaps, the most destructive that ever was felt here. Had it been wind only, without rain, the calamity would not have been so great. To give you any tolerable idea of the injury that has been sustained in the country, would far exceed my powers of description, and present a dismal catalogue of human woes. This town is so sheltered by the surrounding mountains, that the damage here is comparatively trifling; ours is only the loss of our garden walls, and an aged date-tree, which, I suppose, had weathered many blasts, but is now laid prostrate: happily it

did no injury in its fall, though very high and of great weight. Most of the fences in the town, a great number of trees, several small houses, and part of the barracks, are blown down; and the military hospital, which, at the time, contained upwards of seventy sick persons; but, happily, not one life was lost there. The accounts of the shipping in the harbour, and on all the north and east coasts, are truly distressing; many fine vessels driven ashore, and dashed to pieces; scarcely any but what have received some injury. But worst of all are the accounts we daily receive from the country, amongst the plantations; almost every day brings fresh tidings of distress: some have lost their crops, some their houses, and works built for the manufacture of sugar, rum, coffee, &c. which were very extensive, some lately erected at the expense of thirty thousand pounds; others have lost their negroes, stores, cattle, provisions, and stock of every kind; and, in several instances, not only the houses with the inhabitants, and all that they contained beside, but even the land on which they stood, is carried away by the violence of the torrent; rivers are formed where there was before a flourishing plantation; and rivers that had flowed for ages, are filled up by the immense quantity of earth, trees, houses, &c. that have been blown down and washed into the beds of the rivers; roads that had existed time immemorial, have now disappeared, so that the face of *the country is quite* altered, and *the crops not only* destroyed for this year, but for the future, being torn up by the roots. A letter in our paper of yesterday, says, 'The river presented a sad spectacle, the torrent bringing down a variety of articles of furniture, with the bodies of six negroes and a white person.' Another, speaking of one of the nights, says, 'About this time, the ground below the negro houses began to break, and the first was carried away, with its inhabitants, seven in number, down a precipice about three hundred feet; several others succeeded. Thus the night continued, without the least hope of our seeing the dawning of the morning; but it only came with fresh horrors; as soon as day-light permitted us to see the danger we were in, nothing but immediate dissolution could possibly be expected; the land still continued breaking nearer the dwelling houses, and threatened burying us in the ruins every moment; hemmed in by rivers and broken ground on every side, nothing now remained but a firm reliance on Almighty God for our deliverance from this destructive scene. The cries of the negroes for the loss of their friends and children, presented a scene which it is not in the power of man to describe.'

"I can only add, with the deepest gratitude and thankfulness, that we are well, and have suffered no inconvenience but colds from the dampness of the house."

Such an account as this must deeply impress the heart of every one who hears it; though but a few of the highly-favoured inhabitants of England can pos-

sibly form an adequate conception of a West-India hurricane.

Jamaica is an island of considerable importance, situated in the Atlantic ocean, about 4000 miles S. W. of England. Its centre lies in about 18° 12′ N. latitude, and about 76° 45′ W. longitude. It is 150 miles long, and, at a medium, about 40 broad. The number of its inhabitants, according to Mr. Edwards, is about 30,000 whites, and 261,400 negroes and people of colour. The trade of this island, though fluctuating, is very extensive. It produces sugar, rum, coffee, cotton, indigo, and a vast variety of other useful and valuable articles.—The country is, in general, the most picturesque and beautiful. It is well watered; for, though in the torrid zone, it has 100 rivers, whose waters perpetually flow clean and sweet. Its mountains are covered with woods, which never lose their verdure; for here is a "perennial spring." The trees, of various hues, which every where adorn the hills, appear in gay confusion, and form cool and pleasant retreats. The valleys, covered with sugar-canes and fruit-trees, add their charms to the scene; the latter producing an abundance and variety of that which is pleasing to the palate, as well as grateful to the eye. But Jamaica is not a Paradise; its earthquakes, its hurricanes, its periodical storms, &c. &c. are such drawbacks upon its advantages, that we need not envy the situation of its inhabitants.

Having mentioned these particulars respecting the island, I will conclude by a *reflection or two on the recent catastrophe.*

1. In this event, we have a striking evidence of the existence, power, and providence of God.

Surely, he must have travelled far into the gloomy regions of infidelity, who can contemplate such an event, and then deliberately say, he does not believe that there is a God, who governs the universe by his power, and orders the events which transpire, according to his own will. If these are not truths, why was not the whole of Jamaica destroyed? Why do not these destructive hurricanes occur at every return of the "stormy seasons?" But the truth is, that Jehovah "rides in the whirlwind, and directs the storm,"—"*He* gathereth the wind in his fist,"—"*He* commandeth and raiseth the stormy wind."

2. Those who in theory acknowledge the existence, power, and providence of God, but who practically disregard his authority, will do well to reflect on such events as the above.

How will such be able to stand before Him, when he comes to take vengeance on them for the contempt with which they have treated him? There can be no effectual resistence made; "his power is infinite," and will be exerted for the destruction of all who finally remain his adversaries.

3. This distressing account may operate as a stimulus to British Christians to exert themselves to promote the Missionary cause, in the West Indies in particular.

If the inhabitants of those islands need religious instruction, (and that they do, is evi-

dent, from the violent opposition made to the preaching of the gospel,) their claim upon our exertions becomes much more imperious, from the consideration of the peculiar dangers to which they are exposed; among which, the return of these hurricanes is not the least. In Long's History of Jamaica, there are 14 of them enumerated, as having visited the different West-India islands within the space of 102 years, *viz.* from 1670 to 1772; and Jamaica experienced a severe one in Oct. 1780, which, together with the one last year, average their return to about one in nine years. How important, then, that those who are exposed to such dangers, should be acquainted with, and interested in, the protection of Him, "who walketh upon the wings of the wind," and who only is a sure "refuge from the storm and tempest." But how inadequate are their means for the accomplishment of this important object! Is it not desirable, that the Baptists, who have only two missionaries in the West-Indies, *viz.* Mr. Rowe and Mr. Compeer, (the former in Jamaica,) could add to their number? I cannot permit the circumstance to pass unnoticed, that the latter was designated to his important work, on one of the evenings in which the inhabitants of Jamaica were in such consternation, in consequence of the dreadfully-alarming appearance of all around them, *viz.* Wednesday, Oct. 18.—May all who are engaged in missionary *societies*, whose agents preach *Christ, and him crucified*, hear, *and feel, the force* of those words, which the hurricane in Jamaica hath wafted from thence to England,—"Come over and help us!" And let every Christian, who reads this account, ask his conscience, If he has done as much for the missionary cause, in a pecuniary way, as his God, and the necessities of his fellow creatures, demand? and let him send his earnest supplications to Him, who heareth and answereth prayer; beseeching him to sanctify this recent afflictive dispensation of his providence to the surviving sufferers, and all concerned; and to give our brethren eminent success in their labours amongst them.

London, *Jan. 27*, 1816. J. W. S.

LETTER
FROM
A MINISTER DECEASED,
TO
A BACKSLIDER,
WHICH WAS THE MEANS OF HIS RESTORATION.

MY DEAR FRIEND,

I AM distressed to hear of the lamentable state of your soul. Is the grief you cause to your dear brethren, and especially to your dear and honoured pastor, whose heart is ready to break in consequence of your backsliding, nothing unto you? Is the reproach you bring on the ways, name, and people of God, a light thing with you? Is the displeasure and grief you give to the Lord that loveth you, unworthy of your notice? What! redeemed and not account yourself the Redeemer's right? Bought with a price, and not glorify God with your

body and with your spirit, which are his? Have you forgotten the obligation which boundless love, reigning grace, and pardoning mercy, lay you under? Have you forgotten your own engagements to be the Lord's? What hath Christ done to you, my brother, that you dislike your master, and forsake his service? Is Satan the best master, and sin the best work, in your esteem? What! make a captain to return to Egypt? What fruit had you in those things, whereof you were once ashamed? In those evils, whereof you ought now to be ashamed? Is not the end of those things, death? Yes, my brother, as truly as the Lord liveth, the word is gone out of his mouth in faithfulness, it shall not return void. IF *ye live after the* FLESH, *ye shall* DIE. The life of your graces, the life of your glory, must and will go, by the satisfaction of your lust. So run, that you may obtain—the Lord is at hand—the Judge standeth before the door. Know you not, that if any servant of Christ becomes so evil as to say in his heart, My Lord delayeth his coming; and to eat and drink with the drunkard, the Lord of that servant will come at an hour when he looketh not for him, and appoint him his portion with the unbelievers? Remember, my friend, time is short, a vast eternity hastens! Would you wish to enter the dark valley of the shadow of death, with all the darkness of guilt which this heinous transgression must bring upon your conscience, if you are not awfully hardened through the deceitfulness of sin? If you do not see sin in its vileness and blackness now, you will see it in its horrid colours, in all its guilt and aggravations, when you come to lie upon a dying bed.

"Death puts on things another face
Than we in life do see,
Sin, Satan, hell, heaven, life, and grace,
Then great indeed will be."

My dear brother, if you turn a deaf ear to the warning voice of God; if you contemn the council of your friends, and disregard the advice of your dear pastor, who is God's ambassador, sent by him to beseech you to forsake your sins, to be reconciled to God, and to flee for refuge—to lay hold on the hope set before you in the ever-blessed gospel. If, I say, notwithstanding this, you go on in your sins, you may justly be left under the hidings of God's face, the dreadful terrors of conscience, and the free agent of the enemy of souls, so that you may endure a kind of hell in your spirit, and, at last, your portion may be with hypocrites and unbelievers in the eternal world. For the Lord's sake then, for his people's sake, for your soul's sake, awake out of sleep, and venture not a step farther in the paths of the destroyer.

Let me intreat you, without delay, by any business whatever, to set apart a day of solemn prayer, to humble yourself before God for your transgressions, and to intreat his forgiving mercy and renewing grace for your speedy restoration, through the infinite

merit of his dear Son, lest the Lord should say of you, as he did of his people of old: Israel would none of me; so I gave them up to their own heart's lusts, and they walked in their own counsels, which brings present misery; for, be assured, that the wrath of God will soon burn in your guilty conscience, if not already seared. O! that the Father of all mercies would pluck you as a brand out of the burning, and enable you to look again toward his holy temple.

I commit you to his tender mercy, and am, with great concern,

Yours, most affectionately.

To the Editor of the Baptist Magazine.

SIR,

THE following is a copy of a letter written nearly half a century ago, by the late Mr. Robinson, of Cambridge, to one of his young friends. He is still living, and has, for a considerable time past, served the church of Christ at S—, in the office of deacon. If you think the publication of it would be acceptable to your readers, you are at liberty to make what use of it you think proper.

I am, Sir, yours, &c. K—.

Staughton.

ORIGINAL LETTER

FROM THE LATE

Rev. Robert Robinson, of Cambridge.

DEAR SIR, *Feb. 3, 1768.*

I CATCH a leisure moment to thank you for your friendly letter; glad should I be to contribute any thing to your spiritual welfare. You have, indeed, as you say, in joining a church, "given body and soul to be the Lord's." What an attempt! A reasonable service, founded on the most rational principles. What more reasonable, than for a creature who lives upon God's bounty, to live to his glory? What more reasonable, than for a Christian, redeemed by the merit of Christ, conquered by the power of his gracious word, that sword of the spirit, to live by faith on the Son of God? A life of faith is a life of dependence on another; his wisdom revealed in scripture to guide, his power to support, his merit to plead, his love for the *principle,* and his glory for the end of all our actions. How difficult to be true to our engagements solemnly entered into. What need to be perpetually praying, wrestling, and striving with the Lord, to influence our hearts by his grace, from thence are the issues of life! all actions rise there—O! cry to have the heart kept. I feel so much hardness of heart, so much ingratitude, black ingratitude to God, that I can feelingly say, *I abhor myself.* Ah, vile creature! full of enmity, infidelity, carnality, brutal lusts, devilish passions, without the image of God, filled with the temper of the devil. How long shall my filthy heart, like the troubled sea, cast up mire and dirt? "Is this thy kindness to thy friend?" Thus, methinks, something whispers in me, Is it grace? Sure it is a captivated, oppressed subject of heaven, remonstrating for God, in a heart, all up in arms against him. I would wish to feel my total depravity; but not to argue it into a reason of despair. Do not let us, who *see our wound,* go to *King Jareb for help:* no; drove out of our nest, let us fly to God in Christ, as *a bird to her mountain:* methinks I see his eyes drop love. O Jerusalem! Jerusalem! his heart bleeds compassion; come, my soul, creep to the cross; *that,* if any thing, will dissolve thee. Hark! he pleads! the Master calls for thee! *Come, and I will in no wise cast thee out.* Here, my dear T——, rises all my hope. I feel a misery in me enough to damn worlds; I see the Saviour lifted up in the gospel, in the midst of a poisoned, swelled, groaning, dying camp; the trumpet sounds, *Look, and live!* I take him at his word, and feel the virtue, *whosoever* looks, lives: you know whose is the glory—His, who gave poor sinners eyes to see. Thus let us live, thus let us die: this is religion, pure and undefiled, before God and the Father. I must not scribble longer, lest I be tedious. Blessed be God, he is still awakening some among us—His be the glory eternally. Let me hear from you, when suitable: pray for a poor wretch who does not pray half enough for himself, and believe him to be,

Yours, most affectionately,

ROBINSON.

Juvenile Department.

CALENDAR
FOR
MARCH, 1816.

I. *The Name* is derived from Mars, the god of war. Among the Romans, March was the first month; and marriages made in this month, were accounted unhappy.

II. *Fasts and festivals.* Mar. 1. St. David. He was a native of Wales, and the great ornament and pattern of his age; continued in the see of St. David's many years, and, having founded several monasteries, and being the spiritual father of many saints, both British and Irish, he died about the year 544, at a very advanced age. The leek, worn on this day by Welshmen, is said to be in memory of a great victory, obtained by them over the Saxons; they, during the battle, having leeks in their hats, to distinguish themselves, by order of St. David.

Mar. 12. St. Gregory, surnamed the Great, was born about the year 540. He was consecrated Pope about the year 590, and died in 604. Before his advancement to the see, Gregory projected the conversion of the English nation; and, although his offer to this effect was at first refused, he accomplished his wishes after he assumed the papal chair.

Mar. 17. St. Patrick, the tutelar saint of Ireland, was born in Wales, in the year 371. He was sent, by pope Celestine I. about the beginning of the year 432, to preach the gospel in Ireland. He died at the good old age of 123, and was buried at Down, in Ulster. *The shamrock* is worn, by the Irish, upon the anniversary of this saint. When he preached the gospel to the Pagan Irish, he is said to have illustrated the doctrine of the Trinity by showing them a *trefoil*, or three-leaved grass, with one stalk. The shamrock is a bundle of this grass.

III. *Astronomical Occurrences.* The sun enters Aries on the 20th, at nine minutes past five in the afternoon, when the spring quarter begins. The moon enters her first quarter on the 7th; full, 13th; last quarter, 20th; and new moon, 28th. The best time for observing the irregularities of the moon's surface, is at the quarters, as the shadows, projected from the lunar mountains, appear the longest, when the enlightened edge is turned towards the sun. But as the moon, at her last quarter, does not generally rise till about midnight, it is better to secure an opportunity of viewing her through a telescope at the *first* quarter, when she may be seen at any time in the evening.

The planet Venus rises about five in the morning, and diminishes in splendour as she approaches the brighter beams of the sun. She passes very near the planet Saturn on the 15th.

Jupiter is now coming under our observation in the evening. He rises, on the 1st, at 48 minutes past ten; and, about the end of the month, as early as nine.

The planet Mars appears on the western side of the meridian during the evening, and sets a little after midnight. He travels nearly in the course of the mid-summer sun.

IV. *Naturalist's Diary.* The

general character of March is well described in the following lines:

"In mantle of Proteus clad,
With aspect ferocious and wild;
Now pleasant, now sullen and sad,
Now froward, now placid and mild."

The melody of birds now gradually swells upon the ear. The throstle, second only to the nightingale in song, charms us with the sweetness and variety of its lays. The linnet and the goldfinch, and the golden-crested wren, join the general concert. Rooks build and repair their nests. The farmer shoots rooks, and hangs them up *in terrorem*, though these birds cover his fresh-ploughed land, not in search of grain, but of the various grubs and worms which are injurious to his future crop. The hedge-hog, another proscribed animal, feeds on beetles, cockchafers, and other insects, which are extremely injurious; and the mole, that consumes worms and grubs, is, probably, more useful than injurious to man.—Those birds, which have passed the winter in England, now take their departure for more northerly regions. The fieldfares travel to Russia, Sweden, and Norway, and even as far as Siberia. They do not arrive in France till December, when they assemble in large flocks of two or three thousand. The red-wing takes his leave, and the woodcock wings its aërial voyage to the countries bordering on the Baltic. Some other birds, as the crane and the stork, formerly natives of this island, have quitted it entirely.—Frogs, enlivened by the warmth of spring, rise from the bottoms of ponds and ditches, where they have lain torpid during the winter. The smelt begins to ascend rivers to spawn, when they are taken in great abundance.

Our gardens begin now to assume a cheerful appearance.—Crocuses ornament the borders; the mezereon is in all its beauty; the little flowers, "with silver crest and golden eye," the daisies, are scattered over dry pastures; and the leaves of honey-suckles are nearly expanded. The buds of the cherry-tree, the peach, the nectarine, the apricot, and the almond, are fully opened in this month. Myriads of worms may be seen unwinding their coiled forms, and tossing their sportive tails about in wantonness and revelry. Whole series of creatures, whose torpid state rendered them undistinguishable from the mud they lay among, begin to expand their little limbs, and creep, or swim, or emerge above the surface. Towards the close of the month, bees venture out of their hives.

At the beginning of this month, the following wild flowers begin to blow:—The sweet violet, (*viola odorata;*) the common pilewort, or less celandine, (*ranunculus ficaria;*) the procumbent speedwell, (*veronica agrestis;*) the ivy-leaved speedwell, (*veronica hederifolia;*) the white archangel, or white dead-nettle, (*lamium album.*)

About the second week, the common daffodil is in flower: and, in the course of the month, if no unusual cold weather prevent, there will be an addition of the following plants and trees:

The sloe-tree, (*prunus spinosa;*) the butterbur, (*tussilago petasites;*) the hazel-nut-tree, (*corylus avellana;*) the white poplar, (*populus alba;*) the black poplar, (*populus nigra;*) the aspen-tree, (*populus tremula;*) and the common ash-tree, (*fraxinus excelsior.*

Among the preceding British plants, the less celandine may be

distinguished by its glossy yellow flowers. It appears a little like the crowfoot, or butter-cups; but the flowers are more in that form, which is usually appropriated to a star. The procumbent speedwell is a small plant, having heart-shaped leaves, and small blue flowers: sometimes it has white flowers. The ivy-leaved speedwell is also a small plant, having leaves resembling those of ivy. Both these plants may be found in ploughed fields; and, if not checked, present themselves in our gardens. The butter-bur is a very singular plant, growing on the banks of rivers, and sometimes in moist meadows. The leaves are larger than those of any other plant that grows wild in this country; but the flowers appear before the leaves, and grow in a cluster, somewhat like the form of a bee-hive, and, all together, form a panicle, a little larger than an egg. In the general appearance of this cluster of flowers, we may observe a mixture of red, white, and green; but it assumes most of a reddish hue.

V. *Remarkable Events.*—March 7, 1797. Twenty-shilling notes issued by the Bank of England.

March 13, 1781. The planet, Georgium Sidus, discovered.

March 17, 1677. Valenciennes taken by storm from the Spaniards, by the French. Louis XIV. was with the army, and the celebrated Vauban directed the operations of the siege.

March 28, 1802. The planet, Pallas, discovered.

VI. *Births and Deaths of Illustrious Individuals.*—March 2, 1791. Died, at London, the Rev. John Wesley.

March 8, 1702. King William III. expired at Kensington palace.

March 14, 1757. Admiral Byng was shot at Portsmouth.

March 15, 44 years before Christ, Julius Cæsar assassinated at Rome.

March 19, 1811. The ci-devant king of Rome, son of Bonaparte, born.

March 21, 1556. Cranmer, archbishop of Canterbury, burnt at Oxford.

March 24, 1603. Queen Elizabeth expired.

March 27, 1625. James I. died at Theobald's, Herts.

March 31, 1596. Des Cartes born at La Haye, in Touraine.

VII. *Reflections.*—"Beware of the *ides* of March." This admonition, it is said, Cæsar received in a letter; but, neglecting it, and putting the warning letter into his pocket, he lost his life. The assassins suddenly fell upon him, and he sunk down, in the senate-house, covered with three-and-twenty wounds! The IDES of March (the 15th) were everesteemed unlucky, after the assassination of Cæsar.—Let the young sinner listen to the warning trumpet of the gospel ministry. The friendly caution sent to Cæsar was not repeated. Perhaps, the reader's conscience will remind him, that he has been warned already, many times, in vain! How awfully does the oracle speak: "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1.

PHILOSOPHICAL REFLECTIONS.

No. III.

MOTION.

A CLOSE attention to the general importance of motion, in

calculated to display the perfections of our glorious Creator. On the first morning of creation, it was called into exercise; and, from that period to the present, it has, by his all-directing hand, produced the various terrestrial changes that successive mortals have witnessed; yea, and the far more numerous changes that have escaped their observation. The numberless compositions and decompositions of nature, the multiplied productions of art, and the endless vicissitudes of life, all evince the importance of this well-regulated principle.

The kind of motion most obvious, is, when an entire body is transferred from one place to another. The grandest of which, of an inanimate kind, is, perhaps, the motion of a ship on the ocean. Animal motion is still more wonderful, especially in man, that, by mere volition, he can move at pleasure. The varied modes and velocities of their motions, also deserve regard.

But that which is, perhaps, still more important and common, though often unobserved, is the motion of the parts of bodies among themselves. Nor is it necessary to refer to any particular class of substances, for examples of this kind of motion, as it appears common to all bodies, in a greater or less degree. In vegetation and animal life, this kind of motion is evident, from the progressive enlargement of the various plants and animals, although the precise motion of the several particles that compose them may be imperceptible. In lifeless substances, heat and cold are found to be constant agents, contracting or expanding them; which alterations cannot take place, but by the action of the *distinct particles* that constitute them. The ever-varying temperature of bodies, must, therefore, cause perpetual agitation in their constituent parts.

Many are of opinion, that an entire change takes place in the human body in the course of years, so that not one particle, that originally composed it, remains; the primitive particles having worn off, or been ejected. Of this we are certain, that the time will soon come, when our souls, having left our frail bodies, shall be committed to the grave, become the prey of worms, return to dust, and be incorporated with the earth. It is no inconsiderable evidence of Divine wisdom and goodness, that the very refuse of matter is usefully employed. That which is offensive to us is thrown away, and assists to form productions that beautify the field and enrich the garden; but for which arrangement, this refuse would collect in overwhelming masses of corruption.

What though our bodies will soon decay, and the particles that compose them be variously employed, "why should it be thought a thing incredible that God should raise the dead?" We need indulge no anxiety about the use it may please our heavenly Father to make of our bodies after death, seeing every atom is under his control, and, of the sound of the last trumpet, when the dead shall be raised, he can summon every particle, on the wings of the winds, and, in the twinkling of an eye, to its proper place, and cause this mortal to put on immortality.

Whatever may have been the speculations of the learned, there can be no hesitation, in the mind of the Christian, in ascribing the *origin* of motion to the Almighty;

and we should detract from his glory, in assigning the preservation and regulation of it to any other cause. Yet he has delegated the power of communicating motion, mechanically considered, to a variety of agents, who are, nevertheless, completely under his direction; such as man, and other animals, wind, water, gravity, the pressure of the atmosphere, and the elasticity of fluids and other bodies.

Man, that restless being, is the cause of motion in far more instances than could be enumerated; as also are animals in general; particularly those that have been trained, in this respect, to add to his convenience and comfort.

Human ingenuity has successfully employed the wind, in mills, ships, &c.; yet, it is an awful reflection, how often has the power he has thus employed, struck terror into his soul! while one soft word of His, whom the winds and waves obey, disarms the tempest, and procures the grateful gale or welcome breeze.

The water, that useful but dreadful element, is also employed to work mills, &c. and gives rise to innumerable motions.

Gravity occasions motion.—Every falling body proves its force. It always produces accelerated motion; for, descending bodies, from its influence, move more rapidly as they approach the surface of the earth, with a *regularly*-increasing velocity.

The pressure of the atmosphere communicates motion. It raises water in our pumps, and in the pipes that convey it to our habitations; so that much of the comfort of life is owing to this regular and simple operation. How many favours have we, for which we have never returned thanks! It may please the youth to know, that when he amuses himself with his syringe, he is performing a philosophical experiment, and proving this property of air, which it would be to his credit to be able to explain.

The elasticity of fluids, &c. though causes of motion less observable, are not less efficacious, as we have, in some degree, shown, but perform their allotted part in the operations of nature, as may hereafter be more fully explained.

The combination of these, in various instances, and the laws of motion, deserve regard, and will amply repay the attention of the inquirer.

N. N.

Obituary.

MRS. ELIZABETH DAWSON,

OF STAINES.

THIS very pious help-mate of the Rev. Joseph Dawson, of Staines, took leave of all her earthly connexions on the 12*th* day of November, 1815. It was, after combating a heavy beating tempest, the lot of the deceased, to possess one of the most gentle gales that ever wafted a soul from time to eternity.

The subject of this memoir received an education, which

prepared her to mingle with the polite circles of her native town. In the early part of life, sovereign grace obtained the heart, and wrought the prompt decision of quitting a pursuit after the fashionable vanities of the gay. The house of prayer, and public Christian assemblies, were the objects of attraction, yielding delight and food to her spiritual understanding.

It was in the early days of the ministration of her pastor, that she formed, with six other young persons, an addition to the church at Lyme. The affection that was prompted by natural and acquired talent, spiritual excellence soon wrought into an indissoluble union, which only death could break: if tribulation could have subdued it, the portion has been ample. Many were the afflictions attendant on this connexion: but, to dilate on woe, might not be useful to the Christian public; this may suffice, as tribulation abounded, consolation much more abounded.

The disease which proved fatal, caused more than eighteen months' separation. The bitterness of that cup is not to be described; it would have proved insupportable, had not an affectionate sister's habitation afforded an asylum, productive of every earthly good, administered with unrelaxed spiritual tenderness and love! To the faithfulness of Jehovah Jireh is ascribed the all-sufficiency of his grace!

When temporary visits had been indulgently afforded to the deeply-tried partners a few days, or weeks at most, habitually led the deceased to say, "Your Master's business must not be neglected for unworthy me: I dare not keep you, my dearest husband, from the service of precious souls; you have, I believe, much more work to do for Christ and with poor perishing sinners;" adding, with the sweetest smiles of affection, "you know I had much rather you should wear out than rust out." In parting, she would, weeping, say, "If we do not see each other again on earth, we shall in heaven."

This long series of affliction witnessed bodily sufferings not to be expressed. Through the first year, in anxiety for restoration, medical assistance was largely tried: all proving vain, nature reluctantly yielded, but grace triumphed. The will of the Lord became the grand desire, whether life or death. Until the last forty-eight hours, there was little cessation of violent coughing, with excruciating pain. Patience required its perfect work. Often did the deceased say, 'Sister, I would not repine: do you think me impatient? I hope not to prove a coward at last.' She was a wonder to many, but the last few hours were yet more wonderful; the change was so perfect, there was no more pain, want, or craving desire, but that for the coming of her dear Lord Jesus, with full salvation.

At four o'clock in the morning of her dissolution, after a short doze, she replied to inquiring solicitude, "All is well: do go to bed; you were watching last night." Affection waved the idea, by desiring to read a book. "As you *will* stay, it may be the last opportunity, my dear, let us unite once more in prayer to our heavenly Father." It was sweeter than any preceding visit to the footstool of mercy; the minutes following were so blessedly interesting, that all reading was now laid aside, but that of the experience of a dying Christian,

Here the reality of religion was seen without a veil.

The Lord's day now approached, the long foreboded season of departure. It had been often desired and expected, that her special gratification would be realized in beginning the eternal sabbath on that day. So strong was the presentiment, that, frequently at the close of a sabbath, regret was expressed on the allotment of another week's detention in this wilderness. Though the vision tarried, it did come, at high noon-day, and brought perfect rest—not a struggle, groan, or sigh—exchanging an earthly for a heavenly sabbath—blessed termination!

The earthly remains were deposited, with those of Mr. Dawson's family, in the Baptist burial-ground, at Maidstone. On the following Lord's day, at the request of the deceased, our brother, G. Bentclif, addressed the congregation, in the Rose-yard, from Proverbs, viii. 17. The motives for the selection of the text, which had been long appointed, were, first, to stimulate professing Christians; secondly, and chiefly, to found upon it an affectionate admonition to youth, that they might early seek and follow their only Saviour.

Brother R. Scott, at Lyme, was also to occupy the same words, with a view to the same object, and to testify, "the more early the more lovely."

Staines. D.

MRS. A. PERKINS,

WIFE OF THE REV. W. PERKINS,

Of Huncoat, in Lancashire.

Mrs. Perkins died on the 28th of August, 1815, after a long illness, in the fifty-fourth year of her age. She was a native of Braunston, in Northamptonshire, where she was brought to the knowledge of the truth when about twenty-six years of age.

The following year she was baptized, on a profession of repentance and faith in the Lord Jesus; and was one of the first members of the Baptist church in that place. It was so ordered, by Him who fixes the bounds of our habitation, that she removed, with her family, in 1801, to Amersham, Bucks; and from thence, in 1811, to Huncoat, in Lancashire. It was her desire and practice, in every new situation, to cultivate the closest union with the people of God. She therefore requested to be regularly dismissed from one church to another; that, wherever she resided, she might "*dwell among her own people;*" an example which it is much to be desired, was more generally followed. She received an honourable testimony from the different churches of which she had been a member, to the church at Huncoat, which her husband had been the instrument of raising, and where he is still the respected minister. Her bodily affliction was long and severe, and her temporal circumstances such as required great faith and submission; but, under all, patience had her perfect work.

During her last illness, which continued about five months, she exhibited to all who knew her, a remarkable instance of deadness to this world, and a "*life hid with Christ in God.*" Her conversation was not only about heavenly things, but much concerning heaven itself.

The thoughts of death were, at times, distressing to her, and she would exclaim, "O! it is a dark valley;" but would fre-

quently add, "It is but a short one; and all is light beyond." When harassed with unbelieving fears, and temptations of the wicked one, Ps. xxiii. 4. Isa. xli. 10. and xliii. 2. were favourite weapons by which she was enabled to combat the enemies of her soul, and they fled from her. As the hour of her departure drew near, the terrors of death were removed, and she could "*laugh at the shaking of his spear.*" On being informed of the sudden death of a neighbour, she repeated the following lines of the poet, with an emphasis and feeling which astonished all who heard her:

"Plagues and death around me fly;
Till he bids I cannot die:
Not a single shaft can hit,
Till the God of love sees fit."

A little alteration was perceived the sabbath evening before her death; and, on Monday morning, she breathed her last, without a struggle or a groan. When cold sweat of death stood u her brow, the composure of countenance was an index to peace of her mind. And scar had she finished an earthly bath with her family, till we lieve her soul entered on the of heaven.

By the death of Mrs. Perk the bereaved husband has los amiable and affectionate partn the mourning family, a ten mother and judicious counsel and the cause of true relig one of its sincerest friends, wh life and death bore a consis testimony to its truth, its portance, and its efficacy. the request of the family, Edwards, of Accrington, pre ed a funeral sermon the follow Lord's day evening, from I xii. 10. A passage which had previously selected for purpose.

Review.

The Constellation; or, a Selection of eloquent and interesting Passages, &c. Second Edition. pp. 176. Oliphant, Waugh, and Innes, Edin. Hamilton, London.

THE astronomer is not content with a knowledge of the heavens, derived only from a few thousand stars, as marked in the ancient catalogues. These, however striking, afford him the information of a mere tyro. They are the foundation, not the summit of his attainments. Aware that new stars, and stars of the first magnitude, have sometimes appeared, shone with intensity of lustre, remained stationary, or moved in different orbits; then, with a glorious exit, departed into the immensity of space, as if saying to mortals, *Why thus* satisfied with present objects? traverse with distances remote, and make a into regions infinite, where now is trackless! He, hopeful of su sight, night after night, direct steady and inquiring eye to e portion of the skies, and, not, haps, in vain. Impressed wi phenomenon so brilliant and nishing, he, like an eminent a nomer of former times, determ to extend his views beyond the assisted visual gaze. Of the e ence of innumerable suns, with revolving planets, he cannot d though through negligence, or causes, they have hitherto been observed, and therefore aida senses by the powers of the scope. It is then new worlds bn his view and shine with dour, where, before, all appe

dark and void; it is then he braves the mortification of a conscious insignificance, arising from each new discovery, and pushes his inquiries to the existence of millions of worlds, till, overwhelmed with the new objects of his vision, he exclaims, "What, O Lord, is man, that thou art mindful of him?"

Would there were more *mental* astronomers!—men, who, while examining the minds of others, would not be content with the productions of former times, as if the infancy of a science were the state of its perfection; but would study these, as laying the foundation of their taste and knowledge,—men, who would regard each star of magnitude in the rising and resplendent powers of genius, in their own times and country. If, instead of the period of youth being wholly spent in the writings of the ancients, our own classics were to be erected on them, and form the greater part of the fabric of education, men would be better qualified to judge of the beautiful, the substantial, the noble, and sublime, and would be possessed of more useful materials with which they would ever be ready to operate. Our own new and bright constellations would then be more universally regarded, and their influence on each observer would be, not only the immediate increase of his knowledge and taste, but the excitation of thought—thought as to their own nature—thought as to science in general; and thought which would overwhelm the mind with its immensity.

It is because we are persuaded the *Constellation* gives such glimpses of modern contemporary genius in our own country, as are calculated to excite in the youthful mind an invincible curiosity to obtain as full a view of these as opportunity might allow, that we most cordially recommend it. What lover of science and religion does not mourn, that the idle hours of youth should be engrossed with novels and romances, so baneful to the mind, the heart, and the manners of our age; when the emotions should be excited by the most important subjects, and the intellect be cultured in the field of science! But, surely, if striking passages from our most elegant, interesting, and moral writers were more frequently presented to the mind, a love of reading of a very different character would be inspired. Other collections of this nature are often improper, and are all worn threadbare; the eye of youth being tired with the reiteration of pieces in every book of extracts. Touch them, therefore, with some of the glowing beauties of a Chatham, a Pitt, a Fox, and a Burke: interest them with the amiable simplicity and playfulness of a Cowper: charm them with the neat and sublime expressions of a Paley and a Horne; in men who have lately paid the last tribute to nature; but who live in the grateful recollection of their fathers. Prove to them, also, that men not inferior live in their day, and claim their attention and praise. For chastity of style, and perspicuity of metaphysics, give them a Stewart: for unrivalled eloquence in the defence of their fellow men, let them hear an Erskine and a Curran: for originality in the higher walks of intellect, show them the essays of Foster; and for pulpit oratory, by which either the affections are moved, prejudices dissipated, or the mind overwhelmed by sublimity of conception, exhibit the productions of a Kirwan, a Chalmers, or a Hall.

After such an enumeration of names, (and these are the principal in our *Constellation,)* our meed of praise is unnecessary. Each writer has received his eulogy in a higher strain than we can give it. Suffice it to say, there is here variety, yet selection, and eloquence with information. Modesty need not blush, nor piety weep, nor intellect frown. Much praise, therefore, is due to the editors.

Perfect Religious Liberty, the right of every human Being; and Persecution for conscience' sake the most atrocious of crimes, proved in a Sermon for the benefit of the persecuted Protestants in France. By John Liddon. Button and Conder. pp. 26.

Mr. Liddon is a veteran advocate, not of toleration, but of perfect and universal liberty. If it be true that "blood has a voice to pierce the skies:" if God has ordained his arrows against persecutors; if all attempts to stifle the cry of innocent blood must eventually fail; then, in the language of the psalmist, we may say, those who have made a pit and digged it, who ever they be, will fall into the ditch which they have made: their mischief will return upon their own heads.

A cloud of mystery hangs upon the horrid transactions at Nismes, but this cloud will, doubtless, ere long, be dispelled.

Mr. Liddon has taken for a text, Gal. v. 15, "For, brethren, ye have been called unto liberty." In the introduction, he has given a summary view of the facts as far as they have been disclosed; and, adverting to the conduct of the persecutors, he asks with indignation, "and for what? To bring back the ages of darkness and superstition, and to reduce all mankind to a base submissive and slavish subjection to the church of Rome, the history of which is a history of superstition, misery, and blood." In the discourse, he proposes, *first*, To define what he means by liberty. *Second*, To prove that this liberty is equal and universal: and, *third*, That the exercise of this liberty is essential to Christianity.

As this subject will probably soon claim our attention again, we shall not here follow the worthy author into all the particulars of his discussion. We shall only, in the most respectful manner, suggest, that if the public shall call him to prepare a second edition, he will much gratify us by enlarging the sermon; and, especially, by adding a few more lines, at least, on that liberty, with which Christ makes all his true disciples free; without which we may be the most wretched slaves, while we live in a land of freedom, and, after death, wear chains of darkness for ever! "If the Son, therefore, shall make you free, ye shall be free indeed." John, viii. 39.

The Doctrine of Grace, a Sermon on Ephesians, ii. 8. *translated from the French of Peter Du Bose, formerly one of the Pastors of the French Protestant Church, at Caen, in Normandy.* Bagster. pp. 54.

To those persons, in whose judgment sound doctrine, and the things which become it, are subjects of chief consideration; and who are commendably solicitous, that their mutual dependence and harmony should be explicitly stated, and ably maintained, the sermon we have now the pleasure to announce must be highly acceptable.

Though we are decidedly of opinion, that, in all attempts to communicate religious instruction, the qualities just referred to, must constitute the highest recommendation, yet, in the instance before us, these are so happily associated with subordinate excellencies, as to entitle this discourse to a large measure of Christian approbation.

The arrangement is natural—the arguments are cogent—the style is nervous—and the illustrations are apposite.

This celebrated preacher, like others of the French school, in many of his sermons, is not only redundant in the use of similes, but is, we conceive, occasionally chargeable with extending them to an ungraceful attenuation. The present specimen, however, of his rare talents, we consider to be less liable to this exception. In short, we anticipate, that such of our readers as have not seen this discourse will be gratified by its perusal; and will, probably, be of opinion that, while subjected to the disadvantage of a translation, it must, nevertheless, rank high among the productions of pulpit eloquence.

Where there is much to admire, is not easy to select. The following passage is from the introduction:

"My dear brethren, it is necessary frequently to state to you this salutary doctrine. For it is certain, that man is by nature equally miserable and proud. In his fortunes, he is always haughty and arrogant—he insolently presumes on his own

strength—it pains him to be dependent on another for happiness, and he does every thing in his power to attribute it to himself. Not only have the blind philosophers of paganism considered themselves as the architects of their own virtue and fortune; but, even under the Christian dispensation, in which the voice of grace should have taught men better, numbers, at all times, have considered themselves as the authors of their own salvation. Nevertheless, to err on this subject is attended with terrible and fatal consequences. For it robs God of his glory which is due to him—a theft the most atrocious that can be conceived. If robbing temples, pillaging altars, stealing sacred vessels, be sacrilege and impiety, what must it be to deprive God of the honour of our salvation, and to arrogate it unjustly to ourselves? If, then, you love the glory of Jehovah, and are jealous for his name; if you would render to God, the things which are God's; if you would avoid affronting him by a presumption and ingratitude which dishonour him, you must hold fast this apostolical doctrine, *That we are saved by grace.*"

The truly respectable translator of this discourse, is entitled to the thanks of the public, for "throwing," as he modestly expresses it, "this mite into the theological treasury;" and we hope he will be encouraged to review his intimation of a design to enlarge the contribution.

We regret, that this article should have so long escaped our observation; but wish that our notice, though late, may, in certain situations, open the door to the *entree* of Mons. Du Bosc, where he was not formerly known.

Carmen Flebile; or, an Ode to the Memory of the late Rev. Andrew Fuller, of Kettering, who departed this Life, much and justly lamented, May 7, 1815. London: Gale and Fenner; and Button and Son. Price 1s.

When we take up a poem like this, the production of the first glow of feeling, when joy is highest, or sorrow freshest, its good intention, and the shortness of time afforded it, constitute in general a sufficient apology for exemption from critical severity, and we look no farther; but, in this case, we must own ourselves very agreeably disappointed. The merits of this poem, independent of its claims for indulgence, are of no common standard; there are in many of the stanzas, thoughts conceived and expressed throughout, in a manner that proclaims their author a genuine poet.

We cannot avoid remarking with how much greater fitness, the wreath is hung upon the tomb of such a man as Mr. Fuller, who devoted his life, his talents, and his example to the benefit of those around him, than on the more dazzling monument of the warrior and the hero, who, selfish, and caring for their own honour and glory alone, have sacrificed, without remorse, the lives and comforts of others, and raised a glittering pile of splendour and pleasure, upon their misery and death.

The character of Mr. Fuller was more remarkable for genuine and intrinsic worth, than for these more showy and imposing manners, which too frequently adorn those who possess nothing beyond them. This is well expressed in the following lines:

Hast thou not seen the DIAMOND lie
Half buried from the searching eye,
  Earth'd in its native ore?
You would not fancy such a prize
Lay crusted in the deep disguise
  Till anxious you explore;
O then, transparent, pure, and bright
It bursts upon your raptur'd sight!
  Such, let the Muse declare,
  Such was the name and character
    Of FULLER once on Earth:—
    Lowly his birth,
And though his manners rough—his aspect stern—
Th' observing eye must soon a DIAMOND discern!

The next verse is extremely beautiful particularly the middle and latter part.

He walk'd with God—he knew his Master's will:—
  To him, Devotion warm
  Gave inexpressive charm—
And tho' forbidding—yet alluring still:—

So have I seen
The glowing beam
Upon the dark rock blaze—
Its awful form
That brav'd the storm,
Repulsive—yet attractive to the gaze:
Who could observe the terrors of the place,
While the bright ray of heav'n shed so divine a grace!

Here we may observe, that contrast of gloom and splendour, grandeur and sweetness, light and shade which form a beautiful picture, and a beautiful poem.

The eighth stanza contains a very proper hint to those preachers, who, mistaking the pulpit for the stage, and themselves for performers, imagine the great truths they are delivering receive an additional force and ornament from buffoonery; and that the proof of their success consists in the laughing countenances of their congregation.

The picture presented by the following lines, is lovely, and true to nature; and the style and measure, glimmering and fading as the scene it describes:

So is thy glorious brightness gone,
FULLER—the great, the wise!
Once in this hemisphere it shone,
But now in other skies!
Yet still upon these hills of Time
I see thy twilight of *example* shine—
This, this remains to guide our way
Across the thorny waste to an eternal day.

The thoughts expressed in the following lines, which are the last, are original, poetic and impressive:

Mourn, brethren, mourn—
O'er honour'd FULLER'S urn!
Who shall the news convey to INDIA'S shore,
To CAREY—MARSHMAN—WARD—to weeping SERAMPORE?
Some gentle Seraph breathe it there,
All in the solemn hour of pray'r—
When from above,
Descending spirits come
From their celestial home
Swift-wing'd with love,
To wipe the falling tear from mortal eyes—
To bring to earth the nectar of the skies—
To blend with human griefs, their angel-sympathies.

Mourn, brethren, mourn
Each in his bitter turn:
Mourn—but repine not at the will of heav'n!
Yet while these tears you shed,
Less mourn a FULLER dead,
Than with unnumber'd saints rejoice that he was giv'n!
Or, rather, say—
Though he were taken away—
Though all the stately Cedars round us fall—
THE TREE OF LIFE STILL STANDS—AND GOD IS ALL IN ALL!

If we were disposed to be very nice, we should observe, that the cadence of the lines is sometimes rather harsh and does not graduate equally to the close of the stanza, but, even here we think the author may defend himself; a pindaric ode, perhaps, like a piece of Alpine scenery, receives a greater beauty from its irregularities and seeming harshnesses, which give it a more lofty step and more imposing aspect, than if it had received the last and brightest polish.

LITERARY NOTICE.

Shortly will be published,

Baptism, or Terms of Communion at the Lord's Supper, by J. Kinghorn, 4s.

Third Edition of Sabine's History of the Christian Church, from the Birth of the Saviour to the present Time.

Just published,

The Decision of a General Congress, convened to agree on "Terms of Communion;" occasioned by the Rev. R. Hall's Pamphlet upon that Subject, by Christmas Evans, of Anglesey. Price 4d.

A Plea for Primitive Communion, occasioned by the Rev. R. Hall's recent Pamphlet on Terms of Communion, by G. Pritchard, of London, Price 1s. 6d.

The essential Difference between Christian Baptism and the Baptism of John, more fully stated and illustrated, in a Reply to a Pamphlet, entitled, A Plea for Primitive Communion, by Robert Hall, A. M. Price 2s.

EARLY RECORDS OF BAPTIST CHURCHES.

The Editors earnestly and respectfully invite communications of the above description, as they wish the Magazine should be a Register of all Historical Facts relating to the Denomination.

Missionary Retrospect, and Foreign Intelligence.

RUSSIA.

The decided measures adopted by the Emperor of Russia, in giving support to the plans of the Bible Society, are becoming more and more apparent. We understand that he has given directions, that all parcels containing Bibles and Testaments, shall be carried free of expense to every part of that immense empire, containing 40 millions of people. It is said, that the Emperor has lately ordered 300 Priests, of the Greek Church, who were unable to read, to join the army. He has also ordered all Jesuits from St. Petersburg and Moscow. The following important articles, relative to this extraordinary monarch, will be read with deep interest. It should seem as if the scripture prophecies, which speak of the monarchs of the earth acknowledging the reign of Messiah, are rapidly fulfilling. See Ps. lxxii. 10, 11. Isa. xlix. 7, 23. Isa. lx. 3, 10, 11, 16. Isa. lxii. 2, &c.

To the Editors of the Baptist Magazine.

Those institutions in the Russian Empire, which are denominated *Clerical or Spiritual Schools*, amount, in all, to fifty-eight; the chief object of which is to train up young men for the priestly office. The scholars, consist of the sons of the clergy, who enter them when about ten years of age. Of these fifty-eight schools, thirty-six are called '*Seminaries*,' one in each diocese; and eighteen are inferior schools, in which the Russian language only, arithmetic, and the doctrines of Christianity, are the chief subjects of study. Besides these fifty-four, there are four establishments of a higher order, denominated *Academies*; viz. Kieff, Moscow, Alexandroff,* and Kazan, in which are trained the most hopeful young men to the office of teachers in the spiritual schools. When Mr. Pinkerton published his "State of the Greek Church," there were 200 schools, under twenty teachers, in the eighteen inferior schools; 20,000 scholars, under 297 teachers, in the thirty-six seminaries; and 4000 young men, with fifty preceptors, in the four academies. Amongst the latter number are included, those "who are destined for the church," alluded to below. These fifty-eight institutions are supported chiefly at the expense of government; and the present emperor, in 1807, augmented the annual sum, devoted to this object, from 180,000 rubles, to more than 360,000. Great indeed has been the liberality of the present Russian monarch, and his example may, nay must, produce a powerful influence on the nobility. These schools, however, still require further accommodations and improvements, and though, in the abstract, the number taught, and engaged in teaching, appears great, it must be remembered that the imperial authority, to whom these measures refer, extends, on the most moderate computation, over more than 40 millions of the human race.

These few particulars will enable your readers more fully to appreciate the importance of the following Ukase, recently published by the Emperor Alexander. Such language, proceeding from a monarch, whose authority is so extensive, in explanation of *his own views*, must be heard with pleasure by every Christian, and certainly ought not to be heard in vain. To say nothing of his imperial manifesto, lately published, such language both calls for gratitude to God, and furnishes an additional reason, if any were wanting, for frequent compliance with the exhortation of St. Paul, 1 Tim. ii. 1, 2, &c. A friend, having obligingly favoured me with a translation of the Ukase, from a Russian newspaper, lately arrived in this country, it is at your service for publication.

Edinburgh. C. A.

Ukase of his Imperial Majesty the Emperor Alexander, to the Committee for the Clerical Schools in Russia.

Having approved of every thing, that the committee for the Clerical Schools, in their Report of the 27th of last month, (August,) have laid before me, I consider it necessary to explain *my own views*, respecting the education of those who are destined for the church.—As in the first academical course of the college of Alexander Newsky, which is now concluded, teachers have been trained for the Clerical Schools, in the districts of St. Petersburg and Moscow, it is my wish that the committee may direct their attention, not only to those newly trained teachers, but also to

*Attached to the monastery of St. Alexander Newsky, from which it takes its name; but it is *also called the Spiritual Academy of St. Petersburg.*

the schools themselves, that, in the fullest sense of the word, they may be formed into schools *of the Truth*.—The true enlightening of the mind must be produced by that light, "*Which shineth in darkness and the darkness comprehendeth it not.*" By following, *in every instance*, this light, those who are learning, will be directed to the true sources of knowledge, through the means which the gospel displays to us, in the most sublime simplicity, and the most perfect wisdom,—saying, "*Christ is the way, and the truth, and the life.*" Let, then, the sole object, of these schools, be the education of the youth to active Christianity. On this may be founded all those instructions, which are necessary for their future destination, without fearing the misleading of the understanding, which will then be subordinate to the light of the Supreme Being.

I am convinced that the committee for ClericalSchools will, imploring the Lord's assistance, use all their exertions to accomplish this end, without which, no true benefit can be expected.

(Signed) ALEXANDER

Extraordinary Christian Treaty between the Emperor of Austria, the King of Prussia, and the Emperor of Russia.

ST. PETERSBURG, JAN. 13.

The following is the Manifesto which his Imperial Majesty published on Christmas day:

"By the grace of God, we, Alexander the first, Emperor and Autocrat of all the Russias, &c. hereby make known—

"As we have seen from experience, and from the unhappy consequences that have resulted for the whole world, that the course of the political relations in Europe, between the powers, has not been founded on those true principles upon which the wisdom of God, in his revelations, has founded the peace and prosperity of nations.

"We have consequently, in conjunction with their Majesties the Emperor of Austria, Francis the First, and the King of Prussia, Frederic William, proceeded to form an alliance between us, (to which the other Christian powers are invited to accede,) in which we reciprocally engage, both between ourselves and in respect to our subjects, to adopt, as the sole means to attain this end, the principle drawn from the words and doctrine of our Saviour Jesus Christ, who preaches not to live in enmity and hatred, but in peace and love. We hope and implore the blessing of the *Most High; may this* sacred union be confirmed between all the powers for their general good, and, (deterred by the union of all the rest,) may no one dare to fall off from it. We accordingly subjoin a copy of this union, ordering it to be made generally known, and read in all the churches.

"St. Petersburg, on the day of the birth of our Saviour, 25th Dec. 1815.

"The original is signed, by his Imperial Majesty's own hand,

"ALEXANDER."

In the name of the Most Holy and Invisible Trinity.

Their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having, in consequence of the great events which have marked the course of the three last years in Europe, and especially of the blessings which it has pleased Divine Providence to shower down upon those states, which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of founding the conduct to be observed by the powers in their reciprocal relations upon the sublime truths which the holy religion of our Saviour teaches—

They solemnly declare, that the present act has no other object than to publish, in the face of the whole world, their fixed resolution, both in the administration of their respective states, and in their political relations with every other government, to take, for their sole guide, the precepts of that holy religion; namely, the precepts of justice, Christian charity, and peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of princes, and guide all their steps, as being the only means of consolidating human institutions, and remedying their imperfections. In consequence, their majesties have agreed on the following articles:—

Art. I. Conformably to the words of the Holy Scriptures, which command all men to consider each other as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as fellow countrymen, they will, on all occasions, and in all places, lend each other aid and assistance; and, regarding themselves, towards their subjects and armies, as father of families, they will lead them, in the same spirit of fraternity with which they are animated to protect religion, peace, and justice.

Art. II. In consequence, the sole principle in force, whether between the said government or between their subjects, shall be that of doing each other reciprocal service, and of testifying, by

unalterable good will, the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian nation, the three allied princes looking on themselves as merely delegated by Providence to govern three branches of the one family, namely, Austria, Prussia, and Russia; thus confessing that the Christian world, of which they and their people form a part, has, in reality, no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom, that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life. Their Majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught to mankind.

Art. III. All the powers who shall choose solemnly to avow the sacred principles which have dictated the present act, and shall acknowledge how important it is for the happiness of nations, too long agitated, that these truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this holy alliance.

Done in triplicate, and signed at Paris, the year of grace, 1815, 14th (26th) Sept.

(L. S.) FRANCIS,
(L. S.) FREDERIC WILLIAM,
(L. S.) ALEXANDER.

Conformable to the original,
(Signed) ALEXANDER.

BAPTIST MISSION.

(TRANSLATION.)

Letter from Krishna Pal, the first baptized Hindoo. To Mr. Barclay, of Kilwinning, my future state's friend.

Receiving thy letter, and being filled with joy, I blessed and praised God, for God is glorified in the love you show to us, and our minds are refreshed. *You pray to God, and hence the people of Bengal obtain salvation.* Christians are not of this world, therefore the world hateth them, but it hateth them without a cause, because it knoweth not the Father nor the Lord Jesus Christ. God will fulfil his own word of prophecy; as the waters fill the sea, so God will fill the earth with the religion of Christ. Now this day is begun, for the glad tidings of Christ's death have been spread over Bengal, and the people of many other kingdoms are coming to be baptized. The minds of all are shaken, and they begin to think, "These people are disproving our old religion, and preaching to us a new religion through the death of Christ, what shall we do? If we believe in the religion of Christ, we shall fall into disgrace, and if we do not believe, we shall fall into everlasting punishment." In this way the minds of the people are divided.

In the city of Calcutta, the brethren built me a house, where I staid four years, and preached at fifteen houses during the week, and at the houses of many others had meetings for prayer and worship. To write all would be too much, on which account I forbear. After this I went to Sylhet, on the way I came to Dhaka, and took a house; there I obtained favour in the eyes of Mirjauclee, a Mogul, who asked me why I came there. I said I had with me many books. He asked, what books? I informed him that I had the Law, and the Psalms, and the Gospels; that some of these books were in the Bengalle, the Persian, and the Hindee languages. To-morrow, said he, I will invite you to my house, for many Moguls come to see me. The next day 24 Moguls assembled, and the above person sent a servant to call me, desiring me to bring my books with me. I took one Bengalee and four Persian books with me, and placed the books before them. Three of them began to read. One of them fell upon the passage in Matthew, "If thy right hand offend thee, cut it off," &c. He praised the passage, and said, Huzrat Easa, (the excellent Jesus,) had given to his disciples good instructions. They took thirty books, and two others for the Nabob, and one for the son of a European. Thus thirty-three books were put into the hands of these people. To my lodgings many came, to whom I preached the glad tidings of the Saviour's death; many asked for books, but I gave only a few, for I had yet far to go. From hence I went to Sora, and going into the market-place, conversed at the court house, reading the 5th of Matthew. The people were pleased, and requested me to leave them some books. I gave them about forty. On my journey in the other places, I preached the Gospel to many; but I forget the names of the places. At length I arrived at Sylhet, and gained an introduction to Mr. Smith, by a letter from Mr. Carey. Mr. Smith sent the letter to the judge,

who called me, and inquired into the object of my visit. I told him I was come to preach about the death of Christ, and give away books. "What books?" Parts of the Bible in Bengalee, Persian, and Hindee. "Let me see them." I brought them all to him. He examined them, knowing the Bengalee and Persian, and gave me leave to supply those who asked for them. Several persons of the judge's court took books, and they were soon spread through the town. Many people from other parts were then at Sylhet; they also came to the house of the Judge, and received the Scriptures. The Judge invited me to stay at Sylhet four or five days, after which he promised to send me to another part of the country, he did so, and furnished me with the guard of a Sepoy, directing me to go to Perooya, in the Khashee district. I went thither, after some days. Here the Judge built for me two large thatched houses, and I staid here six months and baptized several persons, four of them Sepoys, and two of them Khashees, and another a man of Assam. From hence I returned to Serampore; but, on my way, and in many districts delivered the news of salvation, the particulars of which I cannot write. In April of this year I went to Cutwa; and after a short stay went to the great festival of Uradweep, when 100,000 people were assembled. Amongst the crowd I preached the Gospel. A Bramhun, who has near 1000 disciples, was at this place. I had conversed with this man eight years before this. When I met him in the crowd, I said. "Oh! Bramhun, where art thou going with all these disciples. Turn again, Christ has given his soul for thee." He said, "Not yet—after ten years we shall all be one cast." I said, "Ah! Bramhun, but if you die to-day, where will you go? If you can this hour turn to Christ, you will be blessed." He answered, "I agree to your doctrine, but at present I cannot avow myself; when the time comes, I will do it."—From hence I returned to Cutwa, and took a journey into Beerbhoom. I first called on our baptized brother Veishnub-das at Sioorees. He had formerly been a disciple of Rusu-raj. I staid with him four days and talked to many.—At Lapoor I found a Choitandas, a friend; though not baptized, he believes in Christ. At night, many people from the village came to his house. I read to them a part of John, and explained, and they heard attentively. From hence, I went, to Lakra-koonda, and found Krishna-rose, one of the disciples of Rusu-raj. The latter was the leader of near a thousand people: but several of his disciples have been baptized. I staid here two days, praying and preaching. Krishna professes to wish for baptism. At Mukhamboorce I preached twice: I now returned to Cutwa and from thence to Serampore.

A man of the name of Ram-doolal has 100,000 disciples; several of them have been baptized. Another man named Neeloo, who had about 100 disciples, has lost some few by their baptism. He was proud, and could not confess Christ openly; but some of his people are still listening to the word.

In this manner, from Calcutta, to all the country round, from Nepal northwards, to Benares in the west, and from thence to Sylhet in the east, the Gospel of God is being made known.

KRISHNA PAL.

Serampore, July 20, 1814.

LETTER

From Mr. Chater to Mr. Ivimey, relative to the loss of his two Sons by Shipwreck.

MY DEAR BROTHER,

I WRITE to you now from the dreary depths of affliction. Many months before you will see this you will no doubt have heard of the sharp, heavy, almost insupportable trial, with which our allwise, most righteous, and most gracious God has been pleased to afflict your missionary brother and sister, in Colombo. I suppose you had received information that led you to expect you might see our two dear lovely first-born sons in England; but instead of that you have heard that these poor dear little fellows have met with an untimely death, in a watery grave. O what reason have we to say, "Thy way, O God, is in the sea, and thy footsteps are not known." Rebellious nature would lead us to say, "O why did Providence give us two such lovely, promising boys, if they were to be so soon cut off, and both snatched away in such a distressing manner? Why were we led, after we had prayed for months that we might be directed to do what was right, why were we permitted to send them by that fatal vessel, which was destined, instead of conveying her charge to their desired haven, to bury them in the sea, or leave them floating, lifeless corpses upon its surface? How can we, under such very trying and mysterious dispensations, how can we believe that "God is love?" That like as a father pitieth his children, so the Lord pitieth them that love him. He knoweth our frame, &c. No, rather all these things are against us. If we are be-

reaved of our children, we are bereaved. Let none attempt to comfort us, for we will go down into the grave unto our sons mourning." Such my dear brother, yea and worse than these, would be the mad ravings of blind unbelief and rebellious nature. But how different the language of Scripture and of Bible saints. "Be still and know that I am God." "Shall we receive good at the hands of God, and shall we not receive evil?" "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." And, I may add, how different the language of reason as exercised by a renewed mind. This leads us to say, in such a trial, as now exercises our faith and patience. True, our Father now makes us smart under his chastising rod. This dispensation is dark indeed. I know not why or wherefore such a stroke has been laid upon me; but I know that all things are ordered by him, and that he is infinitely wise, and therefore has made no mistake. He is a just God, and true: so that it is impossible there should be the shadow of injustice in any thing he does. Nay, so far from it, that I have no doubt but this very painful stroke is intended for good. "We know that all things work together for good to them that love God," &c. With regard to all that is dark and mysterious in the providence, I will at present trust and wait. Ere long, all will be made plain; "what he does I know not now, but I shall know hereafter."

Such are the considerations, my dear brother, that have supported and consolated the minds of myself and my dear wife under our present heart-rending calamity. The perusal of Stennet's excellent sermon on that text—"Be still and know that I am God," has been made a great blessing to us. Mrs. Chater felt the first shock severely, and from her particular situation, I dreaded the consequences; but blessed be the Lord, she was soon enabled to listen to the dictates of reason and religion, and has been mercifully supported. I have myself, (to the praise of rich grace be it spoken) been more than supported. I have found the language of our dear Pearce as suitable as possible to my experience. "Sweet affliction," &c.

As Mrs. Chater is unable to write to her sister, and excepting a few lines I have sent to Dr. Ryland, I can send no more than this by the present conveyance. You will much oblige us by informing our dear brothers and sisters how the Lord has brought us through our heavy trial. This is the fourth day since we heard of it.

I need not say pray for us. I know you will; I have no doubt thousands will. This is a consolation.

I have just obtained liberty to preach in the Fort, and I hope a prospect of doing much good is before me. Were I in a better mood for writing, many pleasing circumstances might be mentioned, I have now only time to add, that my dear wife, uniting in Christian love to yourself, Mrs. Ivimey, and more than I can name.

I remain in deep affliction,
Your's affectionately,
J. CHATER.

Colombo, Sept. 1st, 1815.

Domestic Religious Intelligence.

BAPTIST IRISH SOCIETY.

Letter of Instructions from the Committee of the Baptist Irish Society, to Mr. Edmund Rogers.

Committee Room, Oct. 24, 1815.

DEAR BROTHER ROGERS,

FROM the information received concerning you, the committee of the "Baptist Society for promoting the gospel in Ireland," have engaged you, as an Itinerant, for six months, hoping it may lead to your permanent settlement in that part of the united kingdom, too long neglected by all classes of British Christians. Before you proceed to the place of your destination, which we suppose will be Portarlington, (but in this particular you must be directed by the corresponding committee, in Dublin,) you will, we are fully persuaded, be gratified to receive from the committee some general directions, and advice, as to the measures they wish you to adopt, to carry into effect one of the objects of the society; viz. "to encourage ministers to itinerate in Ireland," for the purpose of extending the knowledge of the gospel of the Lord Jesus; by preaching the doctrines of the reformation,

in which the Baptists agree with all the orthodox protestant churches.

The object, dear brother, which you have in view, is the same as that of the apostle of the Gentiles, who was sent "to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of their sins, and an inheritance among them which are sanctified by faith in our Lord Jesus." "The field," a part of which you are sent to cultivate, "is the world," and you will find "the men of the world, living without God, without Christ, and without hope," both amongst Roman Catholics, and Protestants; you will not, therefore, let any religious distinctions make any difference in your attention to the unconverted; as an unconverted Roman Catholic, and an unconverted Protestant are alike in the gall of bitterness, and in the bonds of iniquity. Recollect that your work relates entirely to *religion*, you will, therefore, have nothing to do, or say, respecting the political questions which disturb that country; and which have lately produced so much misery in those parts of it to which you are destined. "My son," says Solomon, "Fear thou God and the King, and meddle not with those who are given to change." Should any person wish to draw you into conversation upon these topics, say—"I am doing a great work, I cannot come down, why should the work cease while I talk with you?" If you confine yourself to your appropriate work, in preaching the gospel, neither religious nor political establishments will suffer from your labours: as every true convert to the religion of Jesus Christ, will be taught to "fear God and honour the king."

From the deep root popery has taken in Ireland, and the many superstitious practices it has introduced, you will find that many "high looks and vain imaginations," will oppose the spread of the gospel. Remember, however, that in opposing them "the weapons of your warfare are not carnal." Never employ the shafts of ridicule, nor the arrows of satire, much less the unholy instruments of contumely and reproach. Let your superior knowledge be productive of sacred compassion, and be willing to "become all things to all men, if by any means you may save some." Let it be seen by all who hear you, that you are influenced solely "by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left."

You will find also, that many Protestants have imbibed a large portion of the spirit of the present evil world, and are too much conformed to its maxims and sensual pleasures. It will be necessary, dear brother, that you should "be in the fear of the Lord all the day long," in order to be fortified against the danger which this spirit, even in the circle of your friends and acquaintance, may expose you. You will require great wisdom so to conduct yourself, as not to lose the friendship of such persons, by severe or ill-timed reproof; and by discovering the genuine spirit of religion, to convince them, that though they may have a "name to live," yet that while they are "living in pleasure they are dead while they live." These are the sort of persons of whom the apostle Jude speaks, "and of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

On your arrival in Dublin, you will find several hearty friends of the Society, who will receive you with Christian affection. This, we are certain, you will return, with the most respectful esteem. Our worthy Brother West, having been, for many years, in the Christian ministry, and for several years in Ireland, will merit your confidence. You will act wisely to look up to him for counsel and direction in any matter of difficulty that may occur. Always treat him with the respect due to a father, and you will receive, in return, the affections due to a son.

In the county of Westmeath, you will meet with our other brother, M'Carthy. His labours, for two years past, have, we trust, through a divine blessing, "set before you an open door, which no man will shut." Notwithstanding he has accepted the pastoral charge of the newly-formed church at Thurles, he is constantly employed in preaching at many of the towns and villages in the vicinity. This is the plan we recommend for your imitation. Make some large town the place of your chief attention, and endeavour to build up a church of Jesus Christ; but, so far as it is possible, unite with your worthy colleague in preaching the gospel in "the regions beyond you;" saying to the inhabitants of remote districts, "We are come as far as unto you also, in preaching the gospel of Christ."

You will pay particular attention to the Sunday schools, which have been established at several places in Westmeath, and some adjoining counties, and give all encouragement to the worthy

persons who are employed in superintending them. The Committee will expect you to keep a regular journal of all your proceedings relative to the Society, which you will, if possible, send them every month.

If you have any convenient opportunity of getting acquainted with the excellent men, who, in the West of Ireland, are employed, by the Society, in reading and expounding the Irish Scriptures; or those schoolmasters, who are engaged in teaching the Irish language; we hope you will embrace it. The Committee will be glad to hear, from you, every thing you can communicate of the progress of evangelical truth among the aborigines of the country. You will, probably, find, that your knowledge of the Welsh language will be favourable to your understanding the colloquial Irish language, as they are acknowledged to be branches of the same stem—the ancient Celtic. It will be very gratifying, also, to the Committee, should you finally resolve to settle in Ireland, if you will learn the Irish language, that your ministry may be occasionally exercised, with more acceptance, in those parts of the country, where the people are enthusiastically attached to their native tongue, though they converse in English.

Permit us, very dear brother, to add, Make it your supreme "study to approve yourself unto God." For this purpose, be "determined to make known nothing," among the Irish, "but Jesus Christ, and him crucified." On every occasion of religious worship, exhibit the cross of Christ, not a material, but spiritual object; not for the purpose of superstitious adoration, but to the eye of faith for promoting holiness of heart and life. Let the death of Christ, as the only sacrifice for sin, and the life of Christ in heaven, as the only prevalent intercession with the Father, be the constant theme of your ministry. Let the representations you make of the evil of sin, when you show the necessity of "repentance towards God," be derived from the purity of the law, exhibited in the cross. Let your representations of the ministry of reconciliation, when you preach the necessity of "faith towards our Lord Jesus Christ," be drawn from the design and efficacy of the blood of the cross. Thus, dear brother, "knowing the terrors of the Lord, you will persuade men" to "repent and turn to God, and do works meet for repentance." Understanding the "message of reconciliation," you will "beseech" your hearers "to be reconciled unto God," by believing in him "who was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

In all your labours, ever remember the absolute necessity of the influence of the Spirit of God, to make your ministry successful.

Recollect, that "neither is he that planteth any thing, neither he that watereth, but God who giveth the increase." Study and preach the gospel with a humble and prayerful dependence upon the promised assistance of the Holy Spirit. Thus you may both "plough" and "sow in hope," that "the Spirit will be poured forth from on high, and the desert become a fruitful field."

Finally, brother, "we commend you to God, and to the word of his grace;" for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." And now, dear brother, on behalf of the Society, we conclude by saying, "Arise, for this matter belongeth unto thee; we also will be with thee; be of good courage, and do it."

Signed, on behalf of the Committee,
JOSEPH IVIMEY, *Sec.*

Extract from Mr. Edward Roger's Journal.

"Lord's day, Dec. 3d.—Preached at Portarlington, in the morning, to a tolerable congregation—attended the school in the afternoon—preached again in the evening; the place was nearly filled; the people very attentive, and I was particularly assisted in preaching.

"Friday the 15th.—Preached at the Dear Park; the room was quite full. I was informed that every protestant in the village, except one, was present. The appearance of so many poor people coming to hear the Word of God, and the very great attention they paid, did my soul good. I can truly say, an Irish cabin is an excellent place to preach in. There were also nine persons from Portarlington hearing me. The evening was very wet; but it appears that a little rain will not prevent a warm-hearted Irishman to go a long mile and a half to hear the gospel.

"Wednesday, 20th.—Left Portarlington on a visit to Dublin—Preached at Swift's Alley Lord's day the 24th.—Thurday next I am to preach a sermon in my native language, (Welsh,) to the Denbighshire militia, at the Moravian Meeting-House."

BAPTIST ACADEMICAL INSTITUTION, AT STEPNEY.

The annual meeting of the subscribers and friends to this institution, was held, at the New London Tavern, Cheapside, London, January 10th, 1816, when the report of the committee was read, and officers chosen for the ensuing year.

State of the institution, from June, 1814, (when the last report was printed,) to January, 1816.

The much lamented death of the pious and excellent Mr. Sutcliff, rendered it necessary to provide other situations for the three students under his care; two of whom were, therefore, placed with Mr. Blundell, of Northampton, and one with Mr. Anderson, of Dunstable.

Six students have been received on the funds of the society; five of whom have been admitted into the academy at Stepney, and one has been placed under the care of Dr. Steadman, at Bradford.

Three students have been obliged, on account of ill health, to resign their studies before the expiration of the usual term; one of whom, *viz.* Mr. John Vickers, has been since removed by death.

Four students have recently left the academy, having finished their term of four years. One of them has received the exhibition of a friend, and is gone to the university at Edinburgh. Another has accepted an invitation from the Baptist Irish Society, in London, to spend six months in Ireland, with a view to promote the important object of the society, in that dark and much neglected country; and two have accepted invitations from destitute churches in the country.

Five students also, in the country, have finished their studies; who are now exercising their ministry, with acceptance in different parts of the kingdom.

The committee have received applications on behalf of several young men, of approved piety and promising gifts, to be admitted into the academy, two of which have been accepted.

The expectations formed of the advantages resulting from the establishment of such an institution, as that at *Stepney*, in the vicinity of the *metropolis*, have already been, in some measure, realized; *viz.* That, while it would supply the means of culture and improvement, to promising talents for the work of the ministry, it would, at the same *time, afford* an opportunity of assisting destitute congregations; of extending the gospel to the adjacent villages; and, ultimately, supplying vacant churches with acceptable pastors.

Rules of admission.

1. The candidate is required to apply to the committee, by letter, briefly stating, in his own words, his views of the leading articles of Christianity, and the means of his conversion.

2. It is expected that he will be recommended by the church to which he belongs, as having a good moral character, and as possessed of real piety.

3. If the candidate be admitted as a probationer, the president shall report concerning him at the expiration of three months, or sooner, if he think proper. But, before the expiration of the probationary term, the candidate shall be examined by the ministers of the committee, who are considered a sub-committee for that purpose.

4. If the ministers, forming the sub-committee, be satisfied, and the president report favourably, the candidate shall be admitted as a student for 1 year.

5. When the first year has expired, the student may apply to the committee, by letter, for leave to continue another year, which (if the president report no objection) shall be granted; and so on, through the term of four years.

6. The student, on his being admitted for one year, shall be expected to unite, if he be not already united, with one of our churches in London, or its vicinity.

7. The student shall engage, at the time of his admission, that, while he is under the patronage of the society, he will not listen to the invitation of any destitute church, without the knowledge and approbation of the president, and the committee; and, that, while he continues in the academy, he will submit to the regulations, that are now, or may be hereafter established, for the preservation of order in the family.

N. B. It is expected, that provision be made, by the friends of each student, for clothes, washing, and other incidental expenses.

Committee,

From Christmas, 1815, to Christmas, 1816.

Rev. William Newman, President.
Joseph Gutteridge, Esq. Treasurer.
Rev. Thomas Thomas, Secretary.

Rev. T. Griffin	Mr. W. Burls
—— J. Hoby	— B. Chandler
—— J. Hughes	— W. Cornwell
—— J. Ivimey	— J. Danford
—— T. Thomas	— H. Fletcher
D. Alexander, Esq.	— J. Fletcher
Mr. C. Barber	— G. Meyer
— B. Beddome	— J. Penny

Mr. W. Sabine Mr. T. Smith
B. Shaw, Esq. M.P.— R. L. Storks
Mr. E. Smith -- R. Westley.
— J. J. Smith

Rev. W. Newman, Theological
—— S. Young, Classical
—— F. A. Cox, A. M. Mathematical
} Tutors.

Subscriptions and donations are received by any gentleman of the committee, and by Mr. B. Lepard, Punderson-place, Bethnal-green, Collector.

☞ Applications on behalf of candidates, may be sent to the Secretary.

The following form is recommended to such persons as may be inclined to bequeath legacies for the support of this institution.

Item. "I give and bequeath unto the Treasurer, for the time being, of *The Baptist Academical Institution at Stepney*, near London, established in the year 1810, the sum of , to be applied towards supporting and carrying on the designs of the said institution, which I direct to be paid by my executors, within months after my decease, out of my personal estate."

TROWBRIDGE AUXILIARY SOCIETY,

TO THE

BAPTIST MISSION.

We rejoice to find, that these useful institutions are increasing in different parts of the United Kingdom.

At a meeting of the friends and subscribers of the Baptist Mission, held at the meeting-house, Back-street, Trowbridge, on Monday evening, January 1, 1816, the following, amongst other rules, were read and unanimously agreed to:

1. That this meeting highly approve of the plan and proceedings of the Baptist Missionary Society, and heartily wish them every success; and, convinced of the importance of the work in which they are engaged, are anxiously solicitous to co-operate with them in their laudable exertions.

2. That, in order to carry their designs into effect, they resolve, that a society be now formed, and that it be designated "The Trowbridge Auxiliary Society, in aid of the Baptist Mission, and the translation of the Scriptures in the Eastern languages."

3. That any person, subscribing one penny per week,—two shillings per quarter,—or ten shillings and sixpence, or upwards, per annum, shall be considered a member of the society.

ORDINATIONS.

PONTYPOOL.

December 13th, 1815, the Rev. David Powell, late student of Abergavenny, was ordained over the English particular Baptist Church, at Pontypool, in the county of Monmouth. The Scriptures were read and the blessing of God supplicated, by Mr. Davis of Carewent;—Mr. Evans of Carleon delivered the introductory discourse, asked the usual questions, and received the confession of faith;—Mr. Edmonds of Trosnant, (a village adjoining the town of Pontypool) offered the ordination prayer;—Mr. Thomas Tutor, of the Baptist Academy, at Abergavenny, gave the charge from 2 Tim. iv. 5.—Mr. Rowland, of Abergavenny, addressed the people from Deut. i. 38;—and Mr. Evans, of Brecon, concluded the morning service by prayer; who, with Mr. David Jones, student at Abergavenny, preached in the evening a double lecture.

DISHFORTH.

On January 1st, 1816, Mr. Dansbrough, Boroughbridge, was ordained a Co-Pastor with Mr. Terry, of Bestal, over that part of his church meeting now at Dishforth, where a neat small chapel has been fitted up, with a baptistry, by Mr. Morley of that place, at his own expense, which holds near 300 people.

The public worship began at ten o'clock, by reading; after a short prayer, Eph. iv. 1—20. and 1 Tim. iii. Mr. Paxton, of Green Hammerton, prayed;—Mr. Whitfield, of Hamsterly, made the inquiries of the parties respecting choice and acceptance, requested and received an approved confession of the doctrines of the blessed gospel; after which he prayed, with laying on of hands, along with brother Terry; after singing, the charge was given, from 2 Tim. ii. 24—26; and Mr. Terry, delivered a suitable and affectionate address to the people.

RECENT DEATHS.

Died, at Middleton-Cheney, in the county of Northampton, on the 10th of December, 1815, Mrs. Davis, wife of the Rev. Richard Davis, of that place. Her death was improved, to a numerous congregation, in a sermon, by the Rev. William Gray, of Chipping-Norton, from James, iv. 14.

On the 3d of February, 1816, died, suddenly, in the sixty-second year of his age, Mr. William Brackstone, upwards of twenty years a deacon of a Baptist church, at Devizes.

Poetry.

LINES,

WRITTEN BY A LADY DURING A THUNDER STORM.

HARK! how the sonorous thunder rends the air:
See the red lightning cleave the distant skies!
See man and brute an equal terror share,
While each in haste to seek for shelter flies.

My soul, to vanity and folly prone,
Let this dread scene unite thy roving powers;
But are such awful scenes as these alone
Sufficient to alarm vile hearts like ours?

Needs the omnipotent, almighty Lord,
The thunder-bolt, or lightning's power display,
To rouse a worm—when at his dreadful word,
Angels and devils tremble and obey?

Amazing love! to spare our sinful race!
Beyond expression obstinate and vile:
Yet oh, unknown, unmeasurable grace!
God, through his Son, on mortals deigns to smile!

O Lord, I am deprav'd and full of sin,
Wretched, and destitute of every good,
To thee I fly, for thou canst make mé clean,
Oh, wash me in thy purifying blood.

Then let the lightnings flash, and thunders roar,
Should earth and skies with jarring discord blend,
Calm and serene, my Maker I'd adore,
The Almighty God, my Father, and my Friend.

LINES,

WRITTEN ON A STORMY EVENING IN SEPTEMBER.

MARY! list how yonder blast
Loudly roars, and, wildly swelling,
Frequent in its gusts, and fast
Raves around our lowly dwelling!
Yet, secur'd from its intrusion,
Smiles our hearth and cheerful flame;
Far or near the dread confusion,
Sit we here, and chat the same!

O! 'tis mercy from above
Checks our every rising fear;
Guards the little home we love,—
Gives the peaceful blessing here!
All this tumult round our planet,
Moves, some purpose to fulfil;
Hath no self-control, nor can it,
But effects its Maker's will!

Times, like this, of great distress,
Somewhat of God's pow'r declare;
May it much our minds impress,
While we kneel at evening prayer!
Hark, my love! the tempest rises;
Down in torrents drives the rain:
O! how many this surprises,
Toss'd upon the whelming main!

Ah! methinks, the winds, wild-raging,
Burthen'd come, with many a sigh;
And, each hollow moan presaging,
Tells of many doom'd to die!
Down thy cheek the tear is stealing,
Piteous of the seaman's pain;
Tears are prayers, which Christian feeling
Never sends to heav'n in vain.

Now, if Christ be felt, thy treasure,
Mariner, thou needst not fear:
Winds and waves fulfil his pleasure;
He prescribes the storm's career!
Happy soul! if grace hath found thee,
Faith shall over fear prevail; [thee,
Thou mayst smile, though death surround
There's a "needs be" for the gale!

Love still rules, though tempests hide it,
(God is merciful as just!)
Trembling worldlings may deride it;
Christians will adore and trust.
God hath given, with hand unsparing;
Man hath reap'd th' autumnal grain;
Comes the blast, new bounty bearing,
Comes the soil-reviving rain!

Torrents! blasts! exhaust your raging,
Not a murmur shall you raise!
Faith, your awful force assuaging,
Faith shall terror turn to praise!

London. E. A.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

APRIL, 1816.

THE

SUFFERINGS OF MR. DE MAROLLES,

A FRENCH PROTESTANT MARTYR.

(Continued from page 98.)

His wife, under the greatest affliction that can be imagined, visited him as often as she could, and put her hands through the grate to wash the wounds which the chain had made upon him, with water in which musket balls had been steeped. She heard, one day, that the clergy had spread a report in Paris, that he was beside himself. This infamous fraud was contrived to allay the wonder and admiration which the constancy of our martyr raised in all that great city. As soon as he was informed of it, he proposed a problem to the learned, to the end that they might exercise themselves in the solution, and thereby judge of the situation of his mind, and of the nature of the calumny which had been forged against him.

The problem, which was proposed by M. De Marolles to refute the report of his being insane, is said to be this: "To find out four numbers, whose number may be equal to a number given, and such, that the difference of any two of them whatsoever may be a square number."

XVII. At length, the chain departed from Paris on Saturday the 20th of July. Mr. De Marolles had then the fever. He had dreaded his sorrowful separation from his wife: and his wife, cast down, and sick with affliction, could not be present at this mournful departure. They had not above the breadth of a quay to cross, to enter into the boat. The galerians go two by two, carrying a long chain, which passes through their particular chains, in rings. Our martyr was permitted, by favour, to be the last in the rank. In these few steps which he had taken, he met his children, who cast themselves upon his neck and embraced him. It is hard to represent this sorrowful adieu, without grief and emotion. One may easily imagine, that this famous galerian, who, some months since, made so much noise at Paris, drew a great

concourse of people. Every one seemed touched with his misery; and an ancient Roman Catholic merchant, breaking through the throng, came and embraced and encouraged him, offering him his purse. This man has since given glory to God, and retired, with his family, to London, there to make profession of the truth.

"Fear not, sir," said Mr. De Marolles, "this is not able to shake my constancy: God, by his grace, hath fixed it upon too solid foundations. I can assure you, that I heard this news with as little emotion as I am now in at those tidings. It is no matter to me whether I die by land or by sea, in Europe or America. I am persuaded, that all kinds of death of God's children are precious in his eyes. I do likewise believe, that my death would be more edifying, and more glorious, if it should happen during my bonds. I have fully resigned myself to the will of God. I am persuaded, that all states and conditions in which it shall please him to put me, are those states in which he judges I shall glorify him better than in an infinite number of others which he might allot me. You must not be afflicted, this was decreed in heaven before it was appointed on earth; and, we must all be persuaded, that it is for our good, God is thus pleased to order it."

XVIII. In his letter, of the 23d of September, to his wife, he diverted himself with giving her a description of his galley-slave habit. We shall make no difficulty of giving some extracts of this letter, which show his great soul in its natura state, and in the familiarity of a husband, who opens his breast to his wife.

"I live," says he, "at present, altogether alone. They bring me food from abroad; bread and meat at the rate of nine sous per day. I am furnished with wine in the galley for nothing, and with some of the king's bread. He that supplies me with wine, eats with me, and he is a very honest man. I am treated with civility by all on board the galley, seeing that the officers visit me. I am getting a quilt made to-day. I intend to buy sheets, and am going to work, to procure my ease. You will say, perhaps, that I am an ill manager, but I have had enough of lying upon the hard boards ever since Tuesday till this time. If you were to see me in my fine galley-slave habit, you would be ravished with admiration. I have a fine little red jacket, made just after the fashion of the carriers' frocks of Ardennes; it is put on like a shirt, for it opens but half way before. I have, likewise, a fine red cap, two pairs of breeches, two shirts, with threads as big as my finger, and stockings. My clothes of liberty are not lost, and if it would please the king to show me favour, I would take them again. We have the honestest patron of all the galleys: he treats me with all manner of civility and respect: he will put me into what place of the galley I please; and he hath promised me, that when it is

cold he will let me lie in his cabin. Let all these succours, which God affords me, comfort and rejoice thee. I am already used to the place where I am, as if I had been there all my life time. I am better here than in the hospital; we enjoy a good air, for there is none of us sick, neither are we pestered with ill scents."

XIX. In a letter to his wife of the 6th of October, 1686, we have another proof that our martyr lessened the account of his miseries, instead of aggravating it. He says, "I tell you, ingenuously, that the iron which I wear on my foot, although it doth not weigh three pounds, troubled me much more at first than that which you saw about my neck at La Tournelle. This proceeded only from my great leanness at that time, but now I have almost recovered my former good state, it is not so with me: besides, we learn every day to place it so as it may give us the least uneasiness."

XX. In a letter to his wife, dated from La Tiere, the 24th of October, 1686, he writes thus:

"You must not disturb and disquiet yourself for me: I am, at present, in perfect health; but, in order fully to persuade you, that I will conceal nothing of my condition from you, I give you to understand, that Mr. Le Fevre and I are not any more set loose from the chain, either by day or by night; and that we are not any longer allowed the liberty of going on shore, nor suffered to receive letters, nor to write any which are not seen. *Wherefore, if* you do not meet with any more trifles in mine, by which I endeavoured to divert thee in thy trouble, be not afflicted at it, and do not impute any thing to me on that account. I have changed my galley thrice in one week; from La Grande St. Jean I have been removed to La Petite, and from thence to La Grande Royale; from whence I was conducted, with several other galley slaves, to the Parc, a place where they divide them. Lastly, I was put on board an armed galley, which was called La Fierce. The intendant told me, I must prepare myself for the second embarkment for America, which is to happen about the middle of November. If I happen to be one of the number, let not this afflict you, my dear child. Let us resign ourselves to the providence of God, who does all things with infinite wisdom, and with a most noble end for his children. We are not able to make a good choice because we know not what is best for us. Let us, therefore, leave it to him, who knows how to bring light out of darkness, and to call the things that are not, as though they were; and let us be persuaded, that he does nothing but what will be for his own glory, and for our salvation. Let us not oppose his will by impatience, or fruitless tears: we cannot be wholly ignorant of his divine will; it evidently appears to us by its effects. Our separation, which, to consider it in itself, is the most hard and bitter thing in the world for us, is not so, if we consider it as the will of God.

And, since the judgment of men doth only pronounce the decree of providence, let us lay our hands upon our mouths. Let us, with profound submission and obedience, adore the hand which smites us. Let us say, with Eli, 'It is the Lord, let him do what seemeth him good.' Let us not doubt, but he will shew us, by a happy experience, 'That all things work together for good, to them that love God; to them who are the called according to his purpose.' Let us profit by his discipline. Let us not regard our state with the eyes of the body. Let us not confine our sight to the miseries of this life. Let us carry it to the glorious recompences which God promises his children. Let us be persuaded, that if we weep and mourn now, there will come a day when we shall be comforted. These are considerations, my dear wife, that support me, and which make me swallow and digest all my misery without much trouble. Whatsoever hazard I run to write to thee, I will not forbear to do it as often as God shall give me opportunity. It is the only happiness which is left us in our sorrowful separation, to be able to confer with and comfort one another. But I shall likewise confine myself to write to thee alone for the future. Acquaint our intimate friend, in particular, with it, and desire him not to take it ill that I use him thus.* Let him know, likewise, that I received his last and his first letters, at the same time; for which I return him thanks, and desire that he will always assist me with his prayers. If the letters which I shall write to you are intercepted, and imputed to me as a crime, it will be a crime which I shall always take delight and pleasure in confessing, before all those who shall question me about it. I do not consider that person of a just and equitable spirit, who can think ill of and blame a husband for endeavouring to comfort his wife, in such sorrowful conjunctures as these are, to which it has pleased God to reduce us. This, my dear, is my resolution, upon that point: notwithstanding, let both of us do all things with a Christian prudence, so that we may give no handle to those against us who only wait for an opportunity; and as to the rest, let us rely upon the providence of God, the singular favours and mercies of whom we daily experience. Let us offer up our bodies and souls to God as a living sacrifice, holy and acceptable, which is our reasonable service. This is what I daily study to do. I can truly tell you, that there are but few nights but what I wet my bed with tears. I do not say this, my dear, to afflict thee: I do, on the contrary, imagine, that this news may afford thee matter of joy, and an holy occasion to join with me in blessing God for it. For these tears are not the effects of a worldly

* *It appears highly* probable, that this intimate friend was Mr. Jurieu.

sorrow, which bringeth forth nothing but death; but they proceed from the grace of God; some of them, from that godly sorrow which bringeth forth repentence to salvation, never to be repented of; others, from the joy which I feel when I consider, with admiration, how great and many the mercies and favours are which God doth, and hath bestowed upon you all, and upon myself. I likewise reflect, with extreme joy and satisfaction, upon the sacrifice which thou hast offered up to God, of the goods which he had given thee and me. Thou mightst have enjoyed them, if thy heart had been turned, and inclined that way. But thou hast made thee a treasure of them in heaven, where rust and thieves spoil not. Thou hast, like Mary, chosen the good part which shall not be taken from thee. I assure thee, my dear, that thou couldst not have made a choice more to my mind. I praise God with all the powers and faculties of my soul, who hath given me a wife truly Christian; who will, in my absence, do her endeavour to teach our children to be Christians."

In another letter, dated 20th January, 1686, he says:

"All that is false, of which you have sent me word, except two things, viz. that, for above three months since, I have been confined to the chain, day and night; and, that I have not been free from thence, only to be conveyed to the Bishop of Marseilles. I assure you, that I have not, as yet, received orders from any one, to employ myself in work. I sat very quietly in my place, and saw it done before the short days; and it is, at present, done almost every day, before I am removed from my place. Praise God, therefore, with me, for this merciful treatment, which he affords me, and beseech him, that so long as he shall think good to continue my sufferings, my condition may not become worse. I assure you, I have not so much reason to complain as you imagine, and the time slips away very quickly. The week is no sooner begun, but I find myself at the end of it. When I am up, after having presented my petitions to God, I read six, seven, or eight chapters of holy scripture; and I make such reflections and observations thereon as I am able. I draw from this divine source, all the consolations I stand in need of. God himself doth most plentifully furnish me with them; and with this precious balm of Gilead, he gently anoints and supples all the wounds which my sufferings make in my heart. I tell thee, ingenuously, my dear child, that I was afraid the end of the conferences, which I had with the Bishop of Marseilles, would cast me into a very bad condition. But my fears were dissipated, and the conferences are ended, as well, and as happy as I could desire. I have therein followed the advice of St. Peter, I have rendered a reason of the hope that is in me, with meekness and fear. I have had the honour to dispute, more than once, before that illustrious prelate; but the strongest debate was, between a divine, come from Paris, and myself. After

having told this almoner, that the answers which he made to my propositions could not give me satisfaction, we parted good friends. When I came down, I desired to pay my respects to the Bishop. They told me, he was at mass, and if I would stay for him, he would not fail to return. I asked leave of one of our patrons, who attended me, which he granted. I had the honour to speak to him, and he caused me to come up into his chamber. We came thither, and several clergymen with us; and, after having told him, that this almoner and I had finished our conferences, I returned him thanks for the goodness and charity which he expressed towards me in this interview; and, I assured him that I should be always ready to acknowledge it. He answered me in the most obliging manner in the world, telling me, that he was sorry that he could not make me a Catholic, and, that all that they were able to do, was to pray to God for me. At my departure, he told me, that he would willingly serve me, if opportunity should offer. I believe it will please you very much to hear this little account."

XXI. It was the sentiment of M. De Marolles, from the civility of the bishop, that nothing more grievous would happen to him. Notwithstanding, about six weeks after his conferences, he was taken out of the galleys, to be shut up in a kind of dungeon, which was made purposely for him, in the citadel of Marseilles. It is highly probable, that these orders came down from the court, upon the report of the ecclesiastic of Paris, of which he makes mention in his letter. For, it must be observed, that all the different persecutions, all the augmentations and additions to the pains of our martyr, were done by express orders from the court. He had made such a noise in the world, that they endeavoured, at Versailles, to triumph over his patience.

The world will, doubtless, be very glad to know the labours of this holy man, upon this last theatre, when he maintained the conflict for the space of six years, against nakedness, hunger, cold, and darkness. He wrote to his wife, on the 25th of October, 1687. He speaks under the name of a third person; but, to my knowledge, it is written in his own hand. We may conclude, from the date of this letter, with what severity he was handled, and with what strictness and vigilance he was kept; because he could not let any one hear from him till seven months after he was shut up. The letter runs thus:—

"You desire, madam, to hear from your husband. This is what we learn from the report of the city. The 12th of last February, he was taken out of the galley, and put into the citadel. He is thrust into a little room, which served for a soldier's lodge; but they have made such an alteration in it, that the most of the light that is there, comes in by the chimney. The King allows him five sols a day for his subsistence; he lives upon that. He is committed to the custody of the major, who, the better to secure

him, places a sentinel, day and night, at the outgate of his chamber, and another at the top of his chimney. They say, that he is not grieved at it, but doth very patiently suffer his affliction. This is what we learn from the report of the city. Be not afflicted at his condition: he is endued with constancy enough to put him above all. We are all more apt to complain than he; and we have great reason to say, with David,

O Lord, how long———
How long, O God of hosts!

Farewell, madam. I recommend both yourself and your family to the grace and mercy of the Lord. Be pleased to pardon me, if I do not tell you my name. I am no less your servant."

(To be concluded in our next.)

REMARKS
ON
TWO LETTERS
IN THE

***Baptist Magazine for November and December*, 1815, *(said to be)* "*addressed to a young Minister, on the Necessity of further Endeavours for the Spread of the Gospel in London.*"**

To the Editors of the Baptist Magazine.

The first of these letters contains thoughts on the population of London, and the moral state of that population, together with the responsibility that attaches to ministers residing in the metropolis, which may well claim their most serious attention, and put them upon so judging themselves, that, if possible, "when they are judged, they may not be condemned with the world." In which case, it will be "with them, a very small thing to be judged of man's judgment." Having thus submitted their case to the judge himself, these ministers think they have a right to complain of Philo, as volunteering himself in a business to which his incompetency is great, and must be so, for want of local information; his deficiency in which, will hereafter appear in detail. It is sufficient, at present, to observe, that he seems to consider the opportunities of usefulness, or, at least, of making efforts for usefulness, to bear a proportion to the quantum of population contained in a given measurement of ground; without duly considering the facilities of access to the inhabitants, which one place affords above those of another. And, certainly, no place in the kingdom affords so few as the metropolis, the inhabitants of which may be said *to have no intercourse with each other*, arising from *contiguity of residence!* This is written with the Bible open before me, at that all-important and awful passage, to which Philo repeatedly refers, Prov. xxiv. 11, 12. Upon this text, I well remember Mr. Booth preaching, with a view to promote the interest of our itinerant society; and, I believe, at the first formation of it; the object of which discourse was, not to reproach ministers at a distance with their former criminal negligence; or, to point out wherein they had been so, and give them particular directions how they should use "further endeavours for the spread of the gospel" in

the different places where they lived. No; but he pointed out what was our personal duty in that business, and urged us to it, after the example of the priests, in building up the wall of Jerusalem; that they did it, *every one over against his own house.* This was the conduct of *a workman who needed not to be ashamed!*

From what I have heard and observed, I am led to apprehend, that it is by no means uncommon for ministers, at a distance, judging merely from the population of London, and a few large congregations in it, to conclude, that they have not, in their present obscure and circumscribed situation, scope sufficient for *their* talents to be put forth to the best advantage; and, therefore, they cannot but desire, from motives, doubtless, of the purest benevolence to mankind in "further spreading the gospel," that a door was opened in providence for their removal to London! But as that cannot be the case with all, there are those who feel it their duty to exert themselves in making provision, and so to arrange matters, that they may have it in their power, by visiting the metropolis a month or six weeks in the year, then and there, by the exertion of *their talents*, to "recover London from its present languid, decaying state of religion; and for which purpose, they are willing to travel more than a hundred miles, bare-footed."*

Had Philo satisfied himself with his first letter to his young friend, his advice would not have been so objectionable, as to require formal notice. But he discovers such a total unacquaintedness with what has taken place in London, the last fifty years, in every one of those particulars upon which he dwells, and is therefore so likely to mislead those, who, with himself, are strangers to those things, that I think it incumbent upon me to undeceive both him and them, by stating facts which serve to illustrate what has been done in each particular, to which he calls the attention of the public. Not that I deemed this to be at all necessary, whilst the writer remained to me anonymous; but when that was no longer the case, I judged otherwise.

Philo has long been my friend, and my father was his friend. Philo possesses "faith unfeigned," a faith which dwelt eminently, pre-eminently, in his grand-mother, whom I knew, and in his mother, whose memory, on that account, I have long cherished with fondness.

Being one of those against whom Philo, through the medium of a feigned young friend, aims his censure, and, conscious of grievous defects, my plea, my only plea, is, "Lord, enter not into judgment with thy servant." And my prayer is, "Strengthen thou me with strength in my soul." Conscious, I say, of many and grievous defects, on account of which my brethren may justly reprove me, I will add, there is

* Bennet's "Claims of London," &c.

not a man now living to whom I would apply the words of the Psalmist, rather than to Philo, and say, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head." Yet, in this particular, I must say, Philo has taken a wrong aim: he recommends to us, as "*further* endeavours," those means that have been fairly attended to; that have not been laid aside, either wholly or partially, through indolence, luke-warmness, or declension of zeal for the glory of God, in the salvation of sinners. In so expressing myself, I wish to be clearly and fully understood, so as to preclude the possibility of a mistake, and hope this will be effected in what may yet be said.

The first "further endeavour for the spread of the gospel in London," which Philo suggests, is, by asking us, "*Is the practice of out-door preaching either irrational or impracticable?*" As an individual, I reply, "By no means," and have given it my feeble sanction, not only in my juvenile days, but after having been more than twenty years in the ministry, by preaching, in conjunction with another grandson, equally worthy of Philo's excellent grand-mother, in the open market-house of a small town, I believe in the very parish in which Philo was born.

Mr. Whitefield, with extraordinary talents for field-preaching, practised it much, and was much succeeded in that department of his ministerial labours. This not only stirred up many preachers to imitate him, but also induced their friends to countenance and encourage them in so doing. Thirty years ago, my residence was in, what was then called, Upper Moorfields, situate behind the centre of the houses, which now form the eastern side of Finsbury-square. From my bed-room and parlour, on a Lord's-day morning, in the summer, when the weather admitted, between the hours of five and eight, might be seen, at different times, perhaps eight or ten preachers. I have frequently seen four, sometimes five, preachers, in different parts, at the same time. There were likewise some in the evening, but, I think, not so many. That many of these might have been "men of contemptible abilities, or of doubtful principles," I fully concur with Philo, in saying; but "this forms no more an objection to out-door preaching, than it does to preaching under any other circumstances." Yet, why has it fallen into total disuse may be worth inquiring. There are now living, a few, who, at the time above referred to, were much in the practice of field-preaching. From that day to this, their praise has continued, uninterruptedly, in the churches of their respective connexions. Though I cannot say of them as is said of Moses, that their "natural force is not abated;" yet, I believe that it may be affirmed, from their concern and zeal for the glory of God in the salvation of sinners, that they have by no means laid aside field-preaching, on account of its being "*too formidable*" for their tender nerves.

I have no doubt but the above ministers may yet occasionally preach abroad in different places, where circumstances may seem to call for it; but, I believe, from experience, they are convinced, that, unless another Whitefield were to arise, more good is likely to result from a sermon preached under a roof, in London, or its vicinity, than from one preached "in an open field, or in the street;" which is what I mean, in asserting above, that "field preaching has not been laid aside through indolence, luke-warmness, or declension of zeal," but, as the result of deliberation and judgment, founded on experience. But, of this, my good brother Philo seems to have entertained no idea, or he would not so confidently, through the medium of a public print, have called upon us to renew the practice of "out-door preaching, as what is rational and practicable, and a mean which we ought to adopt for the further spread of the gospel in London."

The second "further endeavour for the spread of the gospel in London," which Philo suggests, is, by asking us, if "much could not be done by preaching in private houses?" To which I reply, much has been *attempted*, but, I believe, comparatively, very little "*done*" in this way. In the city and suburbs, I have known many such houses to have been *certified* or *registered*, (not "licensed,") and some still continue to be so in the skirts of the town, In these places, they are considered as small meeting-houses, chiefly used for *lectures on* a Lord's-day, and, perhaps, a week-day eve These are attended and tenanced almost wholly b milies of dissenters, who r in the neighbourhood, but are church-members, and v business is carried on, in town. As to those in the they have been almost eph ral, generally supplied by p brethren, and soon shut "Aye," says brother I "that is the very evil of v I complain! But, if you v descend a little from your nence, and make it your ness, which I have been u upon you, through the me of my young friend, and so ly declaring, that "this n belongeth to *thee*," there then be reason to hope, things would soon wear ferent aspect." Well, brother Philo, I will su you to occupy my pulpit to be situated just as I that you had opened a p house in the neighbourhoo within the precincts of D place, "inhabited chiefly, wholly, by the lowest, and of the most degraded clas society!" You expect " bers would attend there, t a sermon, who had neve quented, or even entered a of worship," and you h "full persuasion, that, we in my situation, you deem it your indispensabl to do so." But, allow m good brother, to differ from you. Novelties too abound in the metropolis person to be greatly struc the peculiarity of public w in a private house; and, i of seeing an individual no

then slipping in, and taking a seat, in an obscure corner, to observe what passes during the time the house is open, or even to saunter about the door for a quarter of an hour, with a vacant stare, and, perhaps, be unexpectedly induced to stay the whole time: in either of which cases, or some one similar, the same happy effects may be hoped for, as you describe to have taken place, "in different parts of the kingdom." But instead of this, in such a neighbourhood as you describe, and as I have fixed upon above, you would scarcely have a person accidentally drop in, excepting now and then one, who, with an impudent scowl, would just look round the room, and, with a sneer of contempt at the preacher, turn upon his heel, in less than five minutes, and depart. Unknown, within a few minutes walk of their own habitations, ungodly persons, in London, would be more likely to enter a place of public worship, than a private house, with a mind disposed to attend to the worship of God.

But, what I cry out of wrong is, that, without due examination, Philo assumes the case, and denounces his brethren, in the metropolis, to our whole denomination, and to the world at large, as careless and cruel men, who have never made an effort in this way, or so much as taken the subject into their consideration. Against such a charge, I plead matter of fact, as above, in general; and take leave to state a case, in particular:

Nearly ten years ago, a junior brother, then lately settled in town, mentioned to me a house, which he thought might be obtained, and was so situated, that he considered it highly probable, if it were fitted up for preaching, there might be a good attendance, if a lecture were preached both on Lord's-day and week-day evenings. I pointed out what I thought was essentially necessary to afford a probable prospect of success, but which we did not possess; and, on the other hand, what did exist, which may induce many well-wishers to the cause of Christ, to think it unnecessary, and therefore to stand aloof; yet, whom we could not, with propriety, consult.

My good brother was not convinced that my apprehensions were well founded; and as I was always reluctant, and rather cautious, in damping genuine zeal, which was directed to the salvation of sinners, I consented. The place was soon ready, and announced to the neighbourhood, besides an inscription in front of the house. Having put my hand to the plough, I engaged heartily in it; and, believe, my colleague never suspected me of reluctance or lukewarmness in either preaching as often as I could, or making the best provision possible for the pulpit. I frequently enjoyed myself much in preaching there, and never, for a moment, regretted the undertaking, though the whole expenses of the undertaking devolved upon the preachers. But, alas! we could not say with Philo, that "numbers came there to hear

a sermon, who had never frequented, or ever entered a (regular) place of worship." Therefore, having continued to cast the gospel net in that place, without apparent success, for twelve or eighteen months, we gave up the place: many such instances might be produced. But, then, is it right, is it decent, for a brother, whose residence is two hundred miles off, to urge upon his brethren such "endeavours for the further spread of the gospel," as though they were absolute novelties? However, Philo asks his young friend,

3dly, *Can nothing more be done without materially stepping out of the regular course that your predecessors have pursued?* To the mode adopted by Philo, of communicating his sentiments, through the medium of an address to a feigned friend, I have no objection. It has the sanction of the highest authority. But, then, no persons, against whom the parables of our Lord were directed, could, from matter of fact, adduce such convincing evidence, that they were wholly inapplicable, as the above lines prove, that the "endeavours for the spread of the gospel in London," are not "*further* endeavours," as Philo calls them, but such as have long since, and often been made; nor are they laid aside to this day. When it is known, that these letters of Philo were not really addressed to a young minister lately settled in London, but written, hypothetically, to answer a purpose, it will be concluded by those who know his station, and time of standi in the church, that Philo c templated the state of so churches, and had, in his "min eye," one or more in the r tropolis, in which the deac and acting members, when church was left destitute o pastor, supposed they had li or nothing more to do thar provide a successor, who m or may not, tread in the st of his predecessor, just as pleased. To judge otherw it appears to me, would b say, that Philo has adopte mode of writing to which h not competent, or why prop to the young minister, that should preach a lecture at own place, &c. as "stepp out of the course pursuec his predecessor," &c.? Of deacons and other active in our churches, it is that I pose Philo says, "They l come forward, with their perty, with an unexampled nerosity; and what is to n of them of still more imp ance, they have bestowe considerable portion of time and personal exertio the cause of benevolence piety. Every part of the m kingdom, India, Africa, the most distant islands, reaped the fruits of their p zeal." And have such me concern for a young min just settled in the very ch to which they stand perso related, to consult with advise him to those t which may appear most ducive to advance the cau Christ among them? In sible! Nor is it for wa due consideration, that

young minister does not preach a lecture at his own place. I have known one among ourselves, who, within these ten years, though he did not do that, yet used a "further endeavour," by going himself, and, perhaps, one of his deacons with him, into all the surrounding purlieus of the place where his meeting-house stood, and distributed hand-bills, with an invitation to the poor, who were promised accommodation for worship, free of expense, &c.

Ministers in the metropolis, are often called to preach lectures in other places besides their own, on Lord's-day evenings; and, which, after mature deliberation by themselves and people, may be considered more conducive to usefulness than preaching one regularly at home. But most, if not all in our connexion, have to attend week-day-evening meetings of worship, once at least, if they do not preach, at their own places. Besides which, their calls to attend societies and committees of various descriptions, of a benevolent or religious nature, are not few. To attend five, in the course of the present week, the writer has received summonses, and which number is by no means uncommon; yet he is persuaded, that many of his brethren have calls of this kind more numerous than he. Hence, a brother upon this subject lately observed, "When I was settled in the country, and preached six or seven times a-week, my pastoral and other duties devolving upon me as a minister, were neither so numerous, nor yet so pressing, as in my present situation, though I preach, *statedly*, but twice a-week."

Presiding at one of the committee meetings of our itinerant society, a few years since, when a very satisfactory letter had been read from a minister who had opened houses, and preached in different places; I recollect a member of one of our churches, proposing, that a letter should be sent to that minister, with directions, how he should conduct himself in respect to prayer-meetings, &c. I remarked, that all regulations of that kind might be very safely left to the manifest good sense, piety, and zeal of our brother, without so much assuming the language of dictation because we sent him a trifling sum of money; and added, If the apostle James occupied my chair, I thought he would repeat his exhortation and say, "My brethren, be not many masters." Without feeling offended, so as to indulge a spark of anger or resentment towards Philo, may I not ask, If he has not, by *the manner* in which he has proposed his "*further endeavours*," subjected himself to the same apostolic reproof? If he has not, it will add one more to the many mistakes of,

Your sincere well-wisher,
SENEX.

REMARKS
ON
MUSICAL INSTRUMENTS,
IN PUBLIC WORSHIP.

We cheerfully comply with the request of a respected friend,

to give a place to his communication on the above subject. We understand these remarks were written at the solicitation of a member of one of our churches, who, in objecting to the introduction of musical instruments into the worship of God, was informed, among other arguments to support it, "that the original meaning of *psalm, psalmodize,* signified music produced by instruments, and not the voice alone." Our correspondent says, "Were I at liberty to say from whom I received these remarks, I know you would regard it, as a credit to your Magazine, to admit the communications of one justly esteemed, not only for erudition and talents, but for superior qualifications." As the insertion of these remarks may probably produce a reply in favour of the practice condemned; we think it proper to say, that the controversy will not be suffered to extend to any length in the pages of this work.

"*Does the word* PSALM, *and those words derived from it, express, or imply, that instruments should be used in the worship of* GOD?"

IT is one of the most generally adopted principles of interpretation, in all languages, that the original, or most early signification of *words,* is not their most common. In the New Testament, there are very many words which do not occur at all in their primary sense, and others which occur in this very rarely. If we were to take them in that signification, they would make nonsense, or a very ridiculous meaning. For instance, the original signification of the word προσκυνεω (to worship) *is to roll on the ground like a dog,* or, perhaps, *to kiss or lick the hand like a dog in that posture.* The Persians, and other ancients, expressed homage, reverence, or worship, by kissing the hand, knees, &c. The word occurs in a sense, perhaps, not very far distant from its original one. Heb. xi. 21, *Jacob blessed,* &c. *bowing over, lying upon,* (or touching with his mouth,) *the top of his staff.* Our translators have rather strangely joined the primary and secondary meaning together. But who would think of arguing, from the original and primary meaning of the word, for either *osculation* or *prostration,* in those numerous passages in which it is applied to the worship of GOD in the New Testament?

To play upon an instrument is not the primary meaning of ψαλλω, *to sing psalms,* but to touch, or strike gently; ψαλλειν ταις χορδαις, is *to play upon an instrument;* and, by a common figure of speech, leaving out the word, expressive of an instrument, ψαλλειν comes to signify to play upon an instrument; but this is a secondary meaning—a word expressive of the instrument is frequently added. See 1 Sam. xvi. 16, 23. xix. 9.

Again, because it was usual to accompany instrumental music with vocal, it came to signify both, or the latter only, *viz.* singing. It occurs in the sense inclusive of both, Psal.

xxxiii. 2, in the Septuagint version, ψαλλω there, is to be restricted to the voice, as distinguished from the sound of the accompanying instrument. See also, Psal. lxxi. 22.

It is used to denote singing with the voice alone, evidently in those places where the psalmist speaks *of singing with his glory, i. e.* his tongue; for speech is the glory of man, Psal. xxx. 12. cviii. 1. The awaking of his glory, and the awaking of psaltery and harp, are distinguished in the last of these places; and in Psal. lvii. 8, (compare Psal. xvi. 9, in the Septuagint,) also, in Psal. lxxi. 23. My lips shall greatly rejoice when I sing (ψαλλω) to thee. *Septuagint.* Also, 2 Sam. xxii. 50, and Psal. xviii. 49. This passage is quoted by the apostle, Rom. xv. 9, where it is applied to exercises expressed by other words, which do not bear any reference to instrumental music. It has been shown, that the word, as used in the LXX version of the Old Testament, does not necessarily include the idea of instrumental music, but frequently refers solely to vocal.

Those who defend the use of instruments in the worship of God, from scripture argument, are bound to prove, that there is any thing in the context of the places in the New Testament, which establishes that this idea is included. And it would be easy to demonstrate, from all these places, that no such idea is suggested. The word ψαλμος *(psalm)*, although used for a musical instrument in the Septuagint, signifies, uniformly, in the New Testament, a sacred song, a hymn, and especially those hymns in the Old Testament, called *the Psalms*. After mentioning *psalms, hymns,* and *spiritual songs,* the apostle requires the church at Ephesus, Eph. v. 19, *to sing them,* (αδοντες,) a word which, it will be allowed, properly signifies *vocal music;* and as to the accompanying instrument, it is not psaltery, harp, or viol, but *the heart,* Colos. iii. 16. Not ψαλλετε εν κιθαρα, or εν ψαλτηριω, as in Psal. xxxiii. 2, but εν καρδια. Theodoret, on Ephes. v. 19, says, "he sings (ψαλλει) with the heart, who not only moves the tongue, but who also raises his heart by the understanding the words he utters." "Although (says Chrysostom) thou art an artificer, thou mayst sing (ψαλλειν) sitting and working in thy shop; although thou art a soldier, or sitting on the judgment seat, thou mayst do the same."

Could such persons play on instruments in these situations or employments? This father, who was a good scholar, may be allowed, at least, to be well acquainted with the meaning of a word in his native language; nor would he have exposed himself to the certain ridicule of the meanest mechanic in his audience, by using expressions which imply, that they could perform a piece of instrumental music while they were making a coat or a pair of shoes.

The same remark applies to Theodoret. The Latin fathers, as Tertullian and Jerome, translate ψαλλειν, by *canere* or *cantare*; and none, it is presumed, will be found so much smitten

with etymological phrenzy, as to insist, that the proper meaning of *canere*, at that time, was *to play on a pipe*, or, *to whistle on a reed.*

Your friend, therefore, may meet his critical opponents with the words of Bishop Warburton: "*On what is this author's paradox supported? On the common foundation of most philological systems—Etymologies, which, like other fungous excrescences, spring up from old Hebrew roots.*"

ETERNITY:

AN EXTRACT

From the French of P. Brydayne.

"Warn the wicked."

"ETERNITY! O, eternity!—more solemn word than sermons. Why cannot I follow you, dying man, through all your haunts, with the remembrance of an eternity escaping you in all your various pursuits? I would enter your dwellings, I would penetrate your closet studies, when the business of this world engrosses all your attention. Astonished at your blindness, I would exclaim, 'Will you then forget, for ever, the most important object of your existence?—You are studious in some family interest, or ardent for a profligate inheritor of your substance; but, are you not forgetting that which so concerns *yourself*, which is personal, your own salvation?—but, O! eternity! what are you doing for eternity? I would traverse the streets; I would run through the market places, where I might gain your ear to sound upon it:—Where are you running, blind, deluded mortals?—to what do all your anxieties of ardour tend? where is your wisdom, thus to think only of time; flying along your race forgetting eternity in which you will be quickly swallowed up, never to return to timely prudence more? I would rush into your assemblies of pleasure, into your shouting theatres of glittering pride, where, in the height of your sporting, I would cry out, with a sepulchral voice, that should be death to all the joys of your souls, What, mortals, or rather, madmen! what are you doing for eternity, but to render it frightful to your view? amassing riches to bring wrath upon your heads? digging an abyss of sorrow for yourselves below? I would address myself to your women of the world, so lost in self-idolatry, so busied with their pomp, and all that can flatter vanity; so capriciously nice in a thousand adjustments of their dress and persons, which is all their taste, not to say their only study. I would make them feel the inutility of their cares by a single word,—'ETERNITY!' What have these things to do with eternity? What foundation, then, my friends, have you to think your last hour at such a distance? Is it your health and youth?—'Yea,' you answer, 'I am but twenty years of age, I have seen but twenty suns go round.' Alas! it is not you, but death, who counts that term elapsed, who has gained that hasty march upon your life. Beware of this! eternity is near!

What think you eternity is like? It resembles a time-piece, the pendulum of which, without ceasing, vibrates for ever! for ever! for ever!—During this revolution, a heedless reprobate exclaims, 'What o'clock is it?'—the same voice answers him, 'ETERNITY!'"

R. THOMSON.

THE IMPORTANCE OF SECRET PRAYER.

To the Editors of the Baptist Magazine.

IN your Review of Mr. Fuller's Sermon, on the Death of the late Mr. Sutcliff, of Olney, you inserted an Extract on Prayer. It is hoped, that by some, this has not been read in vain. In reviewing the characters of the people of God, in different ages, and in different countries, it must strike every reflecting mind, that, as to the essentials thereof, there is a *sameness*. They have all been made to drink into one spirit. Especially this has been the case, with respect to a *devotional disposition*. They have all imbibed the spirit of supplication. They have been one spirit with him, of whom it is said, "He went out into a mountain to pray; and continued all night in prayer." And, that, "Rising, a great while before day, he went out into a solitary place, and there prayed." His followers have always been *a generation that have sought God*, and have lamented that they have not done it more.

Having had an opportunity of looking over a diary which Mr. S. kept in his younger years, I find it abounds with devout aspirations. He says, "——— The way to lose the sense of religion upon my heart, is to live in the neglect of private duties. To-day I have neglected private prayer, and I have been quite unhappy in myself."

"——— I find my mind resolved to be more diligent in the duties of religion in a private way. I believe I live, in a great measure, a stranger to the pleasures of religion. I know little of the delights of communion with sweet Jesus! I want to have my heart drawn out towards him. Lord, be as the dew unto me."

"——— Oh, what a dead creature am I! I feel, at some seasons, breathings after the Lord, and thirstings after the Holy One of Israel; but—but very low."

Saturday night. "I am now near the conclusion of another week. I have sometimes enjoyed a serious frame of mind. Divine things have had some influence upon my soul; yet, much vanity. Two things I have to be humbled for to-night. Time not improved; but little of it spent in prayer."

Lord's-day evening. "Resolved, through grace, if I live another week, to pray more; to read my Bible more; and to redeem time more. Lord help me to fulfil my resolutions."

"——— I have been reading Dr. Doddridge's Life. What a pattern of diligence! I am sure I may do more for God

than I do. Lord help me to do so."

"——— To-night I have read the Life of Thos. Hooker, in the History of New England. How did the gifts and graces of God shine in him! I remark in him, and all other eminent men of God, and of great usefulness, that they did *abound much in prayer*. Lord, may I follow the example."

Upon reading the above account, I turned to the life of Hooker. Of him, his biographer says, "He was a man of prayer; which, indeed, was a ready way to become a man of God. He would say, '*That prayer was the principal part of a minister's work: 'twas by this that he was to carry on the rest.*' Accordingly, he devoted one day in a month to prayer, with fasting, before the Lord, besides the public fasts, which often occurred. He would say, 'That such extraordinary favours as the life of religion, and the power of godliness, must be preserved by the frequent use of such extraordinary means as prayer with fasting; and, that, if professors grow negligent of these means, iniquity will abound, and the love of many wax cold.' When he lay a-dying, one standing by his bed, said, '*You are going to receive the reward of all your labours.*' He replied, '*Brother, I am going to receive mercy.*'"

Similar remarks may be made respecting many others. Of Mr. Blackerby, it is said, "He was much in prayer: much in closet prayer: much in walking prayer: much in conjugal prayer; for he prayed daily with his wife alone: much in family prayer; daily with his own family: and almost daily with some other family. He used to ride about, from family to family, and only alight and pray with them, and give them some heavenly exhortations, and then away to another family. Also, he was very much in fasting and prayer."

In the Life of Mr. Phillip Henry, it is said, "He and his wife constantly prayed together, morning and evening. He made conscience of *closet-worship*, and abounded in it. It was the caution and advice which he frequently gave to his children and friends, "*Be sure you look to your secret duty; keep that up, whatever you do: the soul cannot prosper in the neglect of it. Apostacy generally begins at the closet door.*' Besides these, he was uniform, steady, and constant in *family worship*, from the time he was first called to the charge of a family, to his dying day. He would say, '*If the worship of God be not in the house, write, Lord have mercy on us, on the door; for there is a plague, a curse in it.*'"

Many others of the Puritans and Nonconformists might be mentioned, as being mighty in prayer. Probably, some may be ready to censure their public devotions, as having a tiresome prolixity in them: but, we should be cautious how we speak of men who appear to have been familiar with heaven, and of whom the world was not worthy. We have the following account of a public national fast:

"Dr. Twiss began with a short prayer. Mr. Marshal

prayed in a wonderfully pathetic and prudent manner, for two hours. Mr. Arrowsmith then preached an hour; then sung a psalm: after which Mr. Vines prayed nearly two hours. Mr. Palmer preached an hour, and Mr. Seaman prayed nearly two hours. Mr. Henderson then spoke of the evils of the times, and how they were to be remedied; and Dr. Twiss closed the service with a short prayer."

Of Mr. Samuel Shaw, who was ejected from Long-Whatton, in Leicestershire, one who well knew him, writes thus: "I have known him spend many days, and nights too, in religious exercises, when the times were so dangerous that it would hazard an imprisonment to be worshipping God with five or six people, like-minded with himself. I have sometimes been in Mr. Shaw's company, for a whole night together, when obliged to steal to the place in the dark, stop out the light, and stop in the voice, by clothing and fast closing the windows, till the first day-break down a chimney has given us notice to be gone. I bless God for such seasons. If some say, It was needless to do so much: I reply, The life of our souls and eternity, which only were minded there, require more; I say, I bless God for the remembrance of them, and for Mr. Shaw at them, whose melting words, in prayer, I can never forget. He had a most excellent faculty in speaking to God with reverence, humility, and an holy awe of his presence, filling his mouth with arguments. By his strength, he had power with God: he wept, and made supplication. He found him in Bethel, (such were our assemblies,) and there our God spake with us. I have heard Mr. Shaw for two or three hours together, pour out prayer to God, without tautology or vain repetition; with that vigour and fervour, and those holy words that imparted faith and humble boldness, such as have dissolved the whole company into tears."

Your limits will not allow, and time would fail to mention, all that might be adduced. Suffice it, at present, to observe, that, in the patriarchal age, we read of an Enoch, who walked with God; Abraham, who was intimate with him; Isaac, who went out into the fields to meditate or pray; Jacob, who wept and made supplication; wrestled and prevailed. Under the Mosaic dispensation there were men who could say, "My eyes are ever toward the Lord. On thee do I wait all the day. Evening, morning, and at noon, will I pray. Seven times a day will I praise thee." In the primitive times of Christianity, at a meeting of ministers, they passed this resolution: "*We will give ourselves unto prayer.*" Also, "*they that received the word continued steadfastly in prayer.*"

Thus, we see the footsteps of the flock. May we be found, not only asking for good old paths; but walking therein.

FFILCTUS.

Ministerial Faithfulness.

It is said of the old Lord Chancellor, Egerton, that, one

morning, coming down stairs to go to Westminster-Hall, he observed these words written on the wall before him, *Tanquam nec reversurus—As if never to return;* supposed to be written by some person who had, that day, an important cause to be tried, and who feared oppression; to intimate how impartial and faithful he ought to be.

It is a good motto for a Christian minister, every time he appears before his people.

1. He should take heed to the *matter* of his preaching, *as if never to return.* The Bible should be his text book. To this he is to refer, as the standard and rule of faith, worship, and practice. "If any man speak, let him speak as the oracles of God." He should carefully guard against incurring the charge of "teaching for doctrines the commandments of men." And as nothing but the truth is to be declared, so no truth, however unpalatable to the carnal taste, is to be kept back, that he may appeal to his hearers, "I have not shunned to declare the whole counsel of God." And as he is faithfully to preach the whole truth, so, especially, *the* truth, *as it is in Jesus,* which testifies of his person, work, and grace.

2. He is to take heed to the *manner* of his preaching, *as if never to return.* His manner should be plain and simple, not abstruse and pompous. It should be in a plain style, and in words that all, even those of the lowest capacity and education, may understand. Like the prince of preachers, of whom it is witnessed, that "the common people heard him gladly;" an intimation that his style and manner were adapted to their capacity, as well as that the truths which he delivered, were most interesting and important; and, like the apostle, who testifies, "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God." The manner of a preacher should also indicate a mind most devout and serious; as *a man of God,* he should appear full of holy zeal and fervour.

3. He should take heed to his *motives* and *ends, as if never to return.* As the love of Christ should be the constraining motive by which every Christian preacher should be actuated, so the glory of God, in the salvation of immortal souls, should be the supreme end to which all his labours should be directed. Such a preacher may hope his work shall not be in vain in the Lord. But whether his exertions may be more or less successful, which depends on the sovereign pleasure of the great Head of the church, his present consolation is certain, and his future reward shall be great.

THE
Relative Value of Money.

To the Editors of the Baptist Magazine.

THOUGH your work is chiefly a religious one, yet you do admit pieces, occasionally, that

are not strictly and purely theological. I wish to submit to yourself, and to your readers, a few thoughts on some parts of the New Testament, where money is mentioned. Less informed readers than yourself, have often made erroneous remarks on the smallness of the sums mentioned; for instance, the labourer's working for a penny per day; the widow's two mites; the Samaritan's two pence, and the box of ointment, said to be very precious, yet estimated at only three hundred pence. The value of money, in any age, must be determined by the relative value of things of the first necessity. So lately as the years 712 and 727, in our own country, a ewe and lamb were rated at one shilling, Saxon money, till a fortnight after Easter: between the year 900 and 1000, two hides of land, each containing one hundred and twenty acres, were sold for one hundred shillings; about the same time, by king Ethelred's laws, a horse was rated at thirty shillings; a mare, or colt, of a year old, at twenty shillings; a mule, or young ass, at twelve shillings; an ox, at thirty shillings; a cow, at twenty-four shillings; a swine, at eight pence, and a sheep, at one shilling. In 1043, a quarter of wheat was sold for sixty pence: it is computed, that, in those times, there was ten times less money than now; so that, on a fair calculation, articles were thirty times cheaper than at present. So lately as the time of William the Conqueror, they were ten times cheaper than they are now. The price of corn, in the reign of Henry III. was nearly half the main price in our time, (the autumn of 1815.) Bishop Fleetwood, a century ago, has shown that, in the year 1240, four pounds thirteen shillings and nine pence, was worth fifty pounds of our money, in his time. About the latter end of that reign, Robert de Hay, rector of Souldern, agreed to receive one hundred shillings to purchase, to himself and successor, the annual rent of five shillings, in full compensation for an acre of corn. During the reign of Henry VI. the above author has determined, from a most accurate comparison of things, that three pounds, in that reign, was equivalent to twenty eight or thirty pounds, in his time. Now, if in the days of Jesus Christ, in the land of Palestine, that most fruitful of all lands, the articles of life were forty times cheaper than now, in our country; it will follow, that the widow's two mites, which made four pence of English money, is equal to fourteen shillings and four pence, (*i. e.*) she could purchase as much for two mites, as we can for the above sum, which raises her generosity very high, for a poor woman. And it is by the relative value of things, that we must form our judgment. So the humane Samaritan, who gave two pence to the host, equal to one shilling and three pence, will amount to two pounds, ten shillings; and this was only a temporary supply, as he intimated his intention of being there again soon, when he would pay all arrears. But what must we think of the good

woman, who broke her box of precious ointment, which the company estimated at three hundred pence, equal to nine pounds seven shillings and six pence, multiplied by forty, the assumed difference between the price of provisions now, and then, it will amount to three hundred and seventy-five pounds, (*i. e.*) three hundred pence then, would purchase as many things, as with us now, would require three hundred and seventy five pounds to procure. This statement of things sets very far in the back-ground, the small sums which many persons subscribe to the support of the kingdom of Christ; and who yet think themselves very liberal, compared with the petty sums of money mentioned in the New Testament. I hope, that this exhibition of things, will induce many to examine themselves on this point, whether they discharge the incumbent obligation of sowing liberally, and of lending to the Lord.

January 30th, 1816. AWAKE.

REMARKS
ON THE IMPROVEMENT
OF THE
BAPTIST MAGAZINE,
IN A LETTER TO THE EDITORS.

I AM much pleased, and I doubt not that many of your readers are equally so, at the enlarged and liberal plan on which the Baptist Magazine appears to be conducted, at present. I refer particularly to the admission of articles, on science and natural phenomena.

It is remarkable enough, though perhaps a circumstance of no difficult solution, that the temper and turn of thought usually generated by philosophical pursuits, should have been considered, by some excellent men, as undoubtedly hostile to religion. And when it is recollected, that by genuine philosophy we are always to understand, simply an examination into the works of God, this prejudice will appear still more surprising. Extraordinary, however, and unreasonable as it is, it will be found to spring, I believe, from a disposition by no means unamiable. It certainly does happen, that many passages of scripture, and especially of the New Testament, do seem, when inattentively read, to speak disrespectfully of human reason, and human acquirements. And it must not be concealed, likewise, that some philosophers of distinguished merit have unhappily betrayed a temper the most unfriendly to revelation. Let us, however, consider the case, and see how matters stand. The inspired writers, we may observe, never, in any instance, condemn the exercise of human reason, when that reason is employed on its proper objects, on the discoveries of science, and the investigations of nature. The divine displeasure, it will be perceived, is invariably pointed, not at human reason considered absolutely, or as properly employed (for *that* would have been strange indeed!) but at the abuse of it; at the resistance which a despicable and spurious, but proud and insulting philosophy, opposed to the sacred and all-im-

portant revelations of the gospel. And, with respect to the other part, the accidental conjunction of science and infidelity, in the case of certain individuals, rendered conspicuous by their talents, and dangerous by their principles; a moment's reflection will be sufficient to convince every man of cool understanding, that nothing can be more unjust than to arraign philosophy on such a ground. As well might we proscribe the study of history, because a Hume, or a Gibbon, chanced to be an historian.

But knowledge, it has been said, puffeth up; and pride of intellect, we may subjoin, ill assorts with Christian piety. The maxim I believe to be true, when properly explained and restricted. A frothy and superficial acquaintance with a vast variety of particulars, especially when this happens to be combined, as is sometimes the case, with a very moderate capacity, tends, unquestionably, to produce a character the most odious and insufferable of any; a character distinguished by vanity, self-conceit, arrogance, and intolerable presumption. The effect, however, of genuine research and deep information, is, I am persuaded, far otherwise. The splendid discoveries, indeed, which science unveils to the philosophic mind, spread rapture through all its faculties, and fill it with incommunicable delight. Yet these same discoveries, and, at the same moment too, shadow the enthusiasm of the philosopher with awe; and he contemplates, with the profoundest veneration, the wisdom which could plan, and the power which could execute, a machine so stupendous as the universe,—a world so replete with wonders. He meets, moreover, on every side, with inexplicable phenomena, with eternal barriers which he cannot surmount; with ultimate laws, referable only to the will of the Supreme Being: and he is deeply humbled.

The philosoper, it is true, aided by the improvements of modern times, is enabled to trace, to a considerable extent, the broad footsteps of the Divinity; he can range, almost without control, through earth, and seas, and skies; and, at every step, he is surprized, amazed, confounded: and, if his heart be right with God, he bows before the uncreated mind, and worships the mysterious LORD of NATURE! But here philosophy drops her wing; and here, also, Christianity appears in all her native glory. It is Christianity, not philosophy, that can unbar the gates of death, and reveal, to the solicitude of mortals, the secrets of the world to come. Yes, it is Christianity, and Christianity alone, which instructs mankind in the full character of Deity; which unfolds to them the admirable contrivance, the nice adjustments, involved in human redemption; and answers, most satisfactorily answers, the heart-rending inquiry, *How shall man be just with God?*

I remain, yours, &c.

T. H.

Camberwell, 15th Feb. 1816.

Juvenile Department.

CALENDAR
FOR
APRIL, 1816.

I. *The Name* is derived from *Aprilis*, of *Aperio*, I open; because the earth, in this month, begins to open her bosom for the production of vegetables.

II. *Fasts and festivals.*—Apr. 4. St. Ambrose. He was born about the year 340, and educated in the palace of his father, who was Prætorian Prefect of Gaul. He ruled over the see of Milan more than twenty years, converted the celebrated St. Augustine; and, at his baptism, composed that divine hymn, well known in the church of England by the name of *Te Deum*. He died, aged 57, in the year 396.

April 7. *Palm Sunday*. The Sunday before Easter, is so called from the palm branches and green boughs, formerly distributed on that day, in commemoration of our Lord's triumphant entry into Jerusalem.

April 10, is observed by the Jews, as the anniversary of the death of the two sons of Aaron.

April 11. *Maundy Thursday*. In Latin, *dies mandati*, the day of the command, being the day on which our Lord washed the feet of his disciples. This practice was long kept up in the monasteries: after the ceremony, liberal donations were made to the poor, of clothing and of silver money; and refreshment was given them to mitigate the severity of the fast. On the 15th of April, 1731, Maundy Thursday, the Archbishop of York washed the feet of a certain number of poor persons. James II. was the last king who performed this in person. A relic of this custom is still preserved in the donations dispensed at St. James's on this day. At Rome, on Maundy Thursday, the altar of the Capella Paolina is illuminated with more than four thousand wax tapers, and the pope and cardinals come thither in procession, bringing the sacrament along with them, and leaving it there. Next follows the august ceremony of the benediction, and afterwards, the pope washes the feet of some pilgrims, and serves them at dinner.

April 12. *Good Friday*. Holy Friday, or the Friday in holy week, was its more ancient and general appellation; the name, Good Friday, is peculiar to the English church. Buns, with crosses upon them, are usually eaten in London, and some other places, at breakfast. The use of buns is derived from the consecrated sweet-bread, which was offered on high festivals. It seems to be the relic of a very ancient custom. According to Mr. Bryant, "the offerings, which people in ancient times used to present to the gods, were generally purchased at the entrance of the temple, especially every species of consecrated bread, which was denominated accordingly." *See Time's Telescope for* 1815, p. 89. The prophet, Jeremiah, alludes to this practice, when he speaks of the women's making *cakes to the queen of heaven*. Jer. vii. 18. xliv. 18, 19.

April 13. *Easter Eve*. Particular mortifications were enjoined on this day.

April 14. *Easter day*, or, *Easter Sunday*. Much difference of opinion prevailed in the eastern and western churches, respecting the time of observing Easter; till, in 325, the council of Nice declared, that the feast should be kept by all churches on the same day. Easter is styled, by the fathers, the highest of all festivals, the feast of feasts, the queen of festivals and *Dominica Gaudii*, the joyous Sunday. Masters granted freedom to their slaves at this season, and valuable presents were made to the poor.

April 15, 16. *Easter Monday* and *Tuesday*. Every day in this week, was formerly observed as a religious festival, sermons being preached and the sacrament administered. *(Time's Telescope.)*

The word *Easter*, is said to be derived from the goddess, *Eastor*, worshipped by the Saxons with peculiar ceremonies in the month of April.

April 23. *St. George*. From the Greeks he has been received into the Latin church; and England and Portugal have chosen him for their *patron saint*. The order of the *Garter*, under the name and ensign of St. George, was instituted by Edward III. in 1330. This is the most noble and ancient of any *lay* order in the world. The knights companions are generally princes and peers, and the king of England is sovereign of the order.

April 25. *St. Mark*. He died in the eighth year of Nero, and was buried at Alexandria. On this day, the 15th of Nisan, is celebrated, the Jewish festival of the passover. *See Exodus*, xii. 3—20.

III. *Astronomical Occurrences*.—The sun enters Taurus on the 20th, at forty-two minutes past five in the morning. The moon enters her first quarter on the 5th; is full on the 12th; enters her last quarter on the 19th; and her change will be on the 27th. She passes the planet Mars on the 3d, and Jupiter on the 13th.

Mars is visible all the evening, and sets between twelve and one in the morning.

Jupiter rises on the 1st, at forty-three minutes after eight in the evening, and continues to rise about four minutes earlier every evening; so that, at the end of the month, he rises at half-past six. On the 25th, he will be six signs distant from the sun. This is called his opposition to that luminary, as these two heavenly bodies are, at such a time, on opposite sides of the earth. At this time, also, Jupiter is about one hundred and ninety millions of miles nearer to us, than he is when he passes the sun.

Venus rises on the 1st, an hour and 40 minutes before the sun, and an hour and 14 minutes after day break. She is continually approaching the sun, whose brightness is now rendering her invisible. She will pass him on the 31st of July, and will re-appear in the evenings of November.

Mercury will, likewise, be hidden in the sunbeams till the early part of November, when, if the sky should be clear, he will be visible for several mornings. He is, indeed, so constant an attendant on the sun, that few persons have ever seen him. He may, however, be very distinctly seen with the naked eye, at two different periods, in almost every year. But, in order to obtain a satisfactory sight of him, some previous attention is requisite, as the precise time to look for him should be known beforehand, as well as the place in which he may be expected to appear. One

of the forementioned periods extends from the beginning of February, to the latter end of April; and the other from the middle of September, to the end of the year. The latter of these periods is favourable for morning observations: and the former, for those which may be made between sunset and the end of twilight. At either period, Mercury must be sought within a week of his greatest elongation, or greatest distance from the sun. When this elongation retards his southing till the afternoon, he may be expected to tarry behind the sun in the evening; but when it occasions him to pass the meridian, in the forenoon, he must be sought in the morning. The eastern elongation, therefore, is wanted for the spring; and his greatest elongation, on the western side of the sun, is wanted for the autumn. Owing, however, to the fogs, which prevail in the mornings of the latter season, a decided preference should be given to that period, which extends from February to April. But Mercury generally appears to the best advantage, when that elongation, which brings him to the south, *after* the sun, happens towards the end of March. A good opportunity of this kind, presented itself in the year 1807, when Mercury was remarkably distinct, for at least eigh days He was seen, with perfect ease, about an hour and a half after sunset, on the 21st; and was also very conspicuous, on the 28th, till near eight o'clock. Sometimes this planet may be seen for the greater part of an hour, and sometimes for a few minutes only. It is, therefore, desirable to watch for the point of time when the twilight is sufficiently weakened, and *when the planet* is sufficiently high to have the vapours of horizon below him. In orde find the place where Merc will appear, the following met may be adopted:

Notice the place of the s about forty minutes before sets; and ascertain, from an manack, the time of Mercu passing the meridian on the s day. Add this to the time your viewing the sun, and t sum will be the time when should begin to look after M cury, near the place in wh you saw the sun. You will, h ever, most probably find planet about eighty minutes a sunset, and at about eight degr or sixteen times the breadth the sun, to the right of the pl you may have previously notic

IV. *Naturalist's Diary.*—T arrival of the swallow, about middle of this month, announ the approach of summer; a now all nature assumes a m cheerful aspect. As these bi live on insects, their appearan is a certain proof, that some this minute tribe of animals got abroad from their winter treats. The next bird which pears is that weet warbler, nightingale The wryneck mal its appearance about the mid of the month, preceding cuckoo by a few days.

> The school-boy, wand'ring in the wo
> To pull the flowers so gay,
> Starts, thy curious voice to hear,
> And imitates thy lay.
>
> LOGAN.

The other summer birds passage, are the ring-ousel, t red-start, the yellow wren, t swift, the white-throat, the gra hopper lark; and lastly, the w low wren.

The blossoms of trees prese to the eye a most agreeable spe tacle, particularly in those cou

tries which abound with orchards. The blackthorn is the first that puts forth its flowers; then the ash, the ground-ivy, the box tree, the pear-tree, the apricot, the peach, the nectarine, the wild and garden cherry, and the plum; gooseberry and currant trees; the hawthorn, the apple-tree, and the sycamore.

Among the various productions of British soil, the following trees, shrubs, and plants may be selected for the attention of the young botanist, during the present month: The trees that will unfold their flowers, are the common elm, *(ulmis campestris;)* the bullace-tree, *(prunus insititia;)* the pear-tree, *(pyrus communis;)* the birch-tree, *(betula alba;)* the oak, *(quercus robur;)* the white willow, *(salix alba;)* and the common yew-tree, *(taxus baccata.)* The shrubs which may be expected to be in flower are, the common elder, *(sambucus nigra;)* the gorze or furze, *(ulex europeus;)* and the osier, *(salix viminalis.)* The plants that will unfold their blossoms are, the cowslip, *(primula veris alpha;)* the oxlip, *(primula veris beta;)* the primrose, *(primula veris gamma;)* the rue-leaved saxifrage, *(saxifraga trydactylites;)* the wood sorrel, *(oxalis acetosella;)* the barren strawberry, *(fragaria sterilis;)* the wood anemone, *(anemone nemerosa;)* the water-crowfoot, *(ranunculus aquatilis;)* the marsh marigold, *(caltha palustris;)* the cuckoo-flower, *(cardamine pratensis;)* the herb robert, *(geranium robertianum;)* the hemlock, cranes-bill, *(geranium cicutarium;)* the hairy violet, *(viola hirta;)* and the dog's violet, *(viola canina.)*

Linnæus has distinguished the cowslip, oxlip, and primrose, by letters of the Greek alphabet, to intimate that they are different varieties of the same species. Other botanists, however, have considered them as different species of the same genus. These plants have, in past times, been introduced into gardens, and, in course of time, have been converted into that beautiful flower, the polyanthus. Hence we may see the astonishing effects of cultivation, and we may, by analogy, form some idea of what may be expected from the culture of the human mind. The leaves of the primrose and the leaves and flowers of the cowslip, afford an agreeable repast for silkworms.

The rue-leaved saxifrage is a reddish plant, with white flowers. It is about three inches high; and the leaves are thick, or fleshy, and resemble the form of a hand. The lowest leaves have five fingers; the uppermost, one only; and the others have generally three fingers; from which circumstance, this species of saxifrage, has obtained the epithet *tridactylites*, which means *three-fingered.*

The wood sorrel is found in woods and shady hedges. Every leaf is like three hearts joined together at the points; and the flowers, which are white, with beautiful purple veins, have five divisions.

The wood anemone grows in woods, and on commons and heaths where there are occasional clusters of bushes. Every stem has one flower, with two rows of petals, or leaves, of which the flower is composed: the three petals in the upper row are white, and the three lower, or outer petals, are white above, and tinged with purple underneath. The leaves are jagged, or deeply cut and serrated.

The water crowfoot is found on

the surface of ponds, wet ditches, and gently flowing rivers. The leaves under water are like flowing hair, and those above the water are of a very different form, and are extended on the surface. The flowers are white, and are often spread over the water, like blossoms on a cherry-tree.

The marsh marigold grows on the banks of rivers, and has kidney-shaped leaves and large yellow flowers.

The cuckoo-flower presents itself in meadows and moist pastures. It has a delicate flower, tinged with purple; but the prevailing colour is white. The blossom consists of four petals, forming a cross. The lower leaves are nearly round, the upper ones spear-shaped, the others winged.

The herb robert is found on the sides of woods and shady lanes. It has red blossoms, and a rank scent, and the stems are tinged with red at the joints.

The hemlock, cranes-bill, is found on road-sides, and has winged leaves and purple flowers.

V. *Remarkable Events.*—April 6, 1199. King John began to reign. He reigned 17 years and 6 months. *Magna Charta* was signed in this reign, (at Runymede, or Runningmead, between Staines and Windsor;) the provisions of which enjoined, that one weight and one measure should be used throughout the kingdom; gave new encouragements to commerce; prohibited all delay in the administration of justice; fixed the Court of Common Pleas, at Westminster, that the parties in a lawsuit might no longer be harassed by following the king from place to place; established annual circuits of judges; and confirmed the liberties of all cities and districts. It protected every freeholder in the enjoyment of his life, liberty, and property. This was the first general opposition successfully made against arbitrary power; and those rights were acknowledged and established, which the English had enjoyed before the Conquest.

N.B. This great charter was granted in the 17th year of his reign, and was signed June 15, 1215. The golden passage is in English, thus: "No free man shall be taken, or imprisoned, or disseised, (*i. e.* dispossessed,) or outlawed, or banished, or any way destroyed; nor will we pass upon, or commit him to prison, unless by the legal judgment of his peers, or by the law of the land. We will sell to no man, we will deny to no man, nor defer right and justice." The late Mr. Ryland has observed: "This is the noblest paragraph in the Great Charter of British rights. It has been confirmed above thirty times; and every honest man should esteem it dearer than his life-blood."

April 11, 1689. King William and Queen Mary crowned at Westminster.

April 16, 1746. The Duke of Cumberland gained the battle of Culloden.

VI. *Births and Deaths of Illustrious Men.*—April 4, 1774. Died Oliver Goldsmith, the poet.

April 10, 1736. Died, Prince Eugene, at Vienna.

April 17, 1790. Died Dr. Benj. Franklin, a native of Boston.

April 18, 1689. Died, in the Tower, the infamous Judge Jefferies.

April 19, 1791. Died, at Hackney, Dr. Richard Price.

April 23, 1616. Died, at his native town, Stratford-upon-Avon, William Shakspeare.

April 25, 1595. Died, at Rome, Tasso, the poet.

April 25, 1599. Oliver Cromwell born, at Huntingdon.

April 27, 1794. Died, in the East Indies, Sir William Jones.

VII. *Reflections.*—1. Let the reader be thankful for what God hath already effected by the written, and by the preached word. If the relics of Paganism and of Popery be numerous, they are now comparatively harmless. By the gospel, gross idolatry has been driven out of Europe, and will be driven, ere long, out of the world. All the gods of the earth, which are no gods, must be famished. Zeph. ii. 11.

2. "The winter is now over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." The mind of a devout man is powerfully affected by the song of a nightingale; which, though a very small bird, has a voice that can be distinguished, in a calm night, nearly a mile all round the bush where he sits. "He, that at midnight," says Isaac Walton, "when the very labourers sleep securely, should hear, as I have heard, the clear air, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say, 'Lord, what music hast thou provided for thy saints in heaven, when thou affordest bad men such music upon earth!'"

Obituary.

MRS. MARY ANGEL

Died, on the 17th of Nov. 1815,

AT SWANTON-MORLEY,

Near East Dereham, in Norfolk.

MRS. MARY ANGEL was one of those many instances which prove, that "God hath chosen the poor of this world (to be) rich in faith and heirs of the kingdom, which he hath promised to them that love him." And, also, that the influence of religion is capable of rendering the minds of its possessors, not only contented, but even cheerful, in the midst of great opposition, poverty, and affliction.

Such characters exhibit the power of religion upon the human mind in a very pleasing view; they also give us a most interesting idea *of its importance.* But it is the religion of the Bible. Nothing besides this, can possibly produce these effects. Being deeply convinced of our lost state through sin—blessed with a knowledge of Jesus Christ, as a willing and all-sufficient Saviour—enabled to rest by faith upon his atoning sacrifice, as the only way in which mercy is exercised towards guilty men; will console and support the minds of sinners, under all the difficulties of this mortal state; will comfort them in the immediate prospect of death; will enable them, in their last hours, to say, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

On the contrary, those who dwell in the cold and comfortless regions of abstract speculation; or, those who have only a mere

form of religion, are strangers to such consolation and support. The influence of the truth is practical. The good seed sown in the heart, will produce fruits of holiness, to the praise and glory of God. Faith in Christ is united with a pure conscience.

The person, whose death gave occasion to these lines, was called to an acquaintance with Christ and his salvation, through the blessing of God, on village preaching. From having been a strict Pharisee, she became an humble follower of Jesus Christ. February 22d 1807, she was baptized and added to the Baptist church at East Dereham, when she was upwards of sixty-six years of age. It was very pleasing to see a person, so far advanced in life, put on Christ by a public profession of his name, and submission to his ordinances. Such instances do but rarely occur. If the sun of righteousness do not arise upon persons in what may be called an early period of life, they most frequently end their days in ignorance and sin. Young persons should seriously reflect upon this, and pray for that divine influence which would enable them, to "Remember their Creator in the days of their youth."

There is, in most Christians, some one thing which distinguishes, or characterizes them, from their fellow Christians. It was so to a certain degree among the first-followers of our Lord, and so we find it still. Yet, in the midst of this variety, (which may, perhaps, be considerably owing to the animal constitution,) one sentiment warms all their hearts. They all say, with Paul, "God forbid, that I should glory, save in the cross of our Lord Jesus Christ."

Mary Angel was distinguished by the fervour and strength of her affection to divine things. Her whole conduct appeared to be under its influence. She never seemed to lose her first love, but to increase in it to the end of her life. She lived near four miles from Dereham, the greater part of which is very bad road, in the winter season; yet, such was her love to the house and worship of God, that she was scarcely ever detained at home, either through the badness of the roads, or the difficulty from the weather. Her attendance was so regular, that if, at any time, she was absent, it was remarked by her Christian friends, "the poor old woman is not well, or she would have been here." The Saviour was so precious to her, that, when he was mentioned, her countenance would brighten with a gleam of heavenly joy, and with special emphasis, she would say, "blessed be his dear name." Her attention in hearing the word was frequently remarked; it indicated, that she felt deeply interested in what was spoken. One instance of her love to the house of God ought to be mentioned. About two years after she became acquainted with the power of religion, a little meeting-house was built in the village where she lived, for the purpose of preaching in, on Lord's-day evenings. Of this place she had the care, and it was kept with the greatest degree of neatness—she did it from love, therefore it was done well.

The affliction, which ended in her death, was both long and painful; but she was supported and enabled to rejoice in the prospect of eternity. In an early season of her affliction, I went to see her, when she told me, that,

as it appeared, she should never recover. Some of her neighbours came to the side of her bed, and said, "I hope you have made your peace with God;" with reference to whom, she said, "Poor things, peace with God!—what peace should I make with God? Jesus Christ is my peace."

On the 5th of November, I visited her and found her apparently near her dissolution. I said to her, "How is the state of your mind?" She answered, "Blessed be my God, my mind is fixed on Christ, I am built upon that blessed rock."—I said, "You have no fears about death," she replied, "No, I hope my blessed Jesus will take me home." I went to see her again, on the 11th of November, when she was but just able to speak. I asked her, whether her mind was comfortable. She said, "I am waiting and begging for the coming of my dear Redeemer." I said to her, "I hope you are now enabled to trust in Christ." She answered, "I am waiting for his coming, to take me home." I said, "What a mercy it is, that you know any thing of Jesus Christ." She said, "It is all of his goodness—all of his goodness." For several days before she died, she was not able to speak, so as to be distinctly heard; but, it was evident, that her mind was comfortable—still in a waiting, longing frame. Her hands were clasped, and her eyes fixed in a very expressive manner. The last words, she was heard to speak, were—"O Christ."

It is not intended to represent her as a perfect character. She had her failings, which at all times she was ready to acknowledge and lament: but she excelled, even among the excellent of the earth. *When we see sinners* thus called by Divine Grace, and behold them exemplify the power of that grace, both in life and death, our faith and hope are confirmed, and we are enabled to trust our all with Him, who has been the refuge, the strength, and the present help of his people in all times of trouble.

I have somewhere met with the substance of the following remark: "The eternal salvation of one soul is of more importance than the temporal salvation of a whole kingdom, though it were to last for a thousand years; because the period will arrive in eternity, (if we may so speak) when that one soul eternally saved, will have enjoyed a greater portion of happiness than the whole number of souls in such kingdom." This remark, taken in connection with our everlasting obligation to Jesus Christ, should induce ministers of the gospel to go into villages around their situations, to preach to the inhabitants the way of salvation. "Work while it is day; the night cometh, when no man can work."

Dereham. G.

MR. JAMES PEARSE

Died, at Evesham, Jan. 4, 1814, in his 74th year, universally beloved, and deeply regretted.

HE had fulfilled the office of deacon to the Baptist church in that place, nearly 50 years, usefully and honourably. His piety was truly sincere and unaffected. Patience, charity, and benevolence, were united in him, with the most strict and inflexible integrity. On every occasion, he manifested his love to the cause of Christ, to whose ministers his house was always open; and from the pleasure he felt, and the

spiritual profit he made, in their company, it was evident to all around him, that in time, he was living for eternity. His conversation was in Heaven: his trust, his hope, his guide in life, was God's most holy word:

"Here are our choicest treasures hid:
Here our best comfort lies:
Here our desires are satisfied;
And hence our hopes arise."

An apoplectic affection was the cause of the termination of his mortal existence, under the influence of which he showed the most submissive resignation to the Divine Will; hailing the hand of affliction as the forerunner of an exchange from pain to bliss, from mortal bondage to everlasting freedom; frequently repeating passages from scripture, of precious consolation, and rejoicing his spirit with hymns of praise. His funeral sermon was preached (by his desire) by his pastor, on the ensuing sabbath, from these words: "I have waited for thy salvation, O Lord." Gen. xlix. 18.

Review.

The Family Visitor; or, The Supposed Address of a Member of a Bible Association, on a Domiciliary Visit to promote the Objects which such Institutions have in View. Edin. Oliphant, Waugh, and Innes. London: Hatchard, Piccadilly; Hamilton, Paternoster-row. pp. 68.

THE subject of this tract is, in our opinion, very happily chosen. The laborious zeal, with which the members of Bible Associations have visited the abodes of poverty and of vice, has undoubtedly opened a new and extensive field for exertion. There is, particularly in large towns, a very numerous class of people, who are either too indolent, or too depraved, to improve those public means of instruction which constitute our highest privilege. *They love darkness rather than light*, and, amidst the deep shades of ignorance, which gather about them, they pass, undisturbed, to *the blackness of darkness for ever*. By ordinary methods, it is not easy to procure access to such persons; and to induce them to listen, even with patience, to religious conversation, is almost impossible. To multitudes of this class, however, *the members of Bible Associations have gained ready access*; and, while their official inquiries raise an immediate expectation of serious and faithful admonition, the influence of their superior station and benevolent design very strongly tends to secure a patient respectful attention. They have a fair opportunity of bearing the light of divine truth, into some of those dark regions which, in its ordinary diffusion, it never penetrates. Though its presence may be unwelcome, it will not fail to pierce the gloom. Though its exhibition may be transient, it will not cast even a momentary gleam over the works of darkness, without detecting their existence, and, in some degree exposing their deformity; and there is every reason to hope, that, by repeated efforts, the shades may be not only pierced but dispelled, and many may be led to walk in *the light of life*.

In these visits of mercy, it is obvious, that a suitable tract might be distributed with great facility and advantage; and our readers will probably be disposed to regard *The Family Visitor* as intended for this purpose. While we confess, however, that there is something in the title, and still more in the introduction, to countenance this idea, we beg our readers to observe, that this is by no means the object of the book:

give this public notice, in
at we may not be deemed
y to the disappointment of
o take it up with this view.
Family Visitor has, never-
a valuable and important
It is designed to suggest to
ers themselves the most suit-
ics for conversation; and,
relieve them from difficulties,
nay perhaps be frequently
ifully experienced. And the
as a strong claim to the
e of the members of Bible
ions, for having made the
mpt to assist them in this
and momentous part of their
With what success the at-
s been made, we shall now
ur readers to judge.
rsuance of his design, our
has, in the first place, said
ry serious things, tending to
the mind with a sense of
l guilt, with the danger of
lessness, and the inefficiency
ighteous labours. He then
s to urge the necessity of
l godliness, and goes into a
ar detail of the duties arising
e domestic relations. He
s much good sense, judi-
ety, and an affectionate de-
o good: and, though we do
n to recommend *The Family*
as a model, we think much
assistance may be derived

efulness is the sole object of
t, we shall not trouble our
with verbal criticisms. *One*
the pen, however, we are
ed the author will thank us
ting out, because it involves
diction of himself, and ex-
m in a very suspicious light.
g of the plea for sinful in-
es, sometimes attempted to
n from the doctrines of grace,

—

heartily do we *join issue with*
an who condemns this abuse.
Our author certainly did not
t, at the moment, that *to join*
th a man, in argument, *is to*
l engage to disprove the po-
s maintains.
e we close our account of
t, we must express our *opi-*
at it is well adapted for the
perusal of those who move in the superior walks of life, and are consequently rather above the reach of personal admonition. It would be well if every application on behalf of the Bible Society, made to persons of this class, were accompanied with a copy of *The Family Visitor*. The gift would derive by no means the smallest part of its value from the few lines in which the author adverts to one of the most pernicious delusions of the present day. It is a subject, indeed, on which we wish he had spoken much more largely.

"Allow me carefully to guard you against supposing that your contributing to such institutions necessarily implies your personal attachment to the Bible, and your interest in the blessings it reveals. The support of Bible Societies is the fashion of the day; and many, it is to be feared, merely on this account, give them their countenance, while they never seriously consider what the Bible contains, or the necessity of a personal interest in the glorious prospects it unfolds." P. 62.

To the kind of circulation to which we have referred, the neatness both of the language and the typography renders *The Family Visitor* perfectly suitable.

A Scripture Help, to assist in reading the Bible profitably. By the Rev. Edward Bickersteth. With Maps, 12mo. pp. 212.

The clergyman, who has compiled this little work, has most diligently, crowded an immense number of particulars into a few pages. We rejoice, that by such means, much valuable information will be widely communicated to the public. Reader, dost thou possess a Bible? dost thou read it? "understandest thou, what thou readest?" Perhaps thy answer must be in the words of the Ethiopean. "How can I, except some man should guide me," Acts, viii. 30, 31. Chapter 1, explains the value of the Bible. 2. The importance of studying it. 3. The necessity of divine assistance. 4. Short observations on each book. 5. Remarks on the law and the gos-

pel. 6. On the Jewish state. 7. Peculiar expressions. 8. On scripture difficulties. 9. Summary of divine truth. 10. Why reading is frequently attended with little advantage. 11. Practical rules. 12. Scripture prayer. 13. An address to persons in different stations. 14. A chronological table. 15. General remarks on the history of the world.

We had not read far, before we thought we perceived, in a note, the hand of an excellent minister of our denomination, at Norwich. As the list, he has given, appears to be highly valuable to biblical students, we shall here transcribe it. To those, who are desirous of reading the Hebrew Bible, and the Greek Testament, it will be doubly interesting.

"A friend of the writer, on whose judgment he can entirely rely, has been kind enough to add the following list of books, for beginners in each language:

Grammars. The Westminster Greek Grammar (in Latin) or Bell's, or Jones's, which are in English.

Lexicons. Dawson's Greek and Latin Lexicon is very useful to the learner who has not a master at hand, as it gives a resolution of all the various parts of the nouns, adjectives, pronouns, and verbs, which are in the New Testament; besides giving the roots of indeclinable words, with a short account of their usual meaning.

But, for the purpose of a critical acquaintance with the sense and application of the words, the learner will derive great assistance from Schleusneri Lex. Gr. and Lat. which is incomparably the best Lexicon of the Greek Testament that we have.

If he cannot read Latin, he may be assisted by Parkhurst's Greek Lexicon; and by G. Ewing's Lexicon.

For the Hebrew, the learner will find Dr. Caleb Ashworth's Hebrew Grammar, republished by Yeates, and frequently called Yeates's Grammar useful. But Dr. James Robertson's Grammatica Hebræa is, from the acquaintance of the learned author, with the Oriental dialects, and the application of his extensive literature to the subject of Hebrew *Grammar, a very superior work, and should be diligently studied by every one, desirous of learning Hebrew, who can read Latin.*

As an introductory book, Dr. James Robertson's Clavis Pentateuchi is a valuable work; so is Bythneri Lyra Prophetica, which is a grammatical resolution of the Psalms, and, at the end of which, is a short, but excellent Hebrew Grammar.

"Hebrew Lexicons are very numerous: we may reckon as very useful:

"Buxtorfii Lexicon Heb. et Chal. which will give the learner, the sense of every word in the Bible, according to the Jewish interpretations.

"Johan. Simonis Lexic. Manuale Heb. et Chald. This is an excellent work. The last edition, the fourth, by Eichhorn, includes many criticisms from J. D. Michaelis and others, by which, it is much enriched, with valuable observations, on matters which were not discovered in Buxtorf's time.

Parkhurst's Hebrew Lexicon has the advantage, to the mere English scholar, of being in a language which he understands; and contains much curious and valuable erudition. But his plan of reading Hebrew without points; and his theory of the language, in many respects, besides his Hutchinsonian sentiments, which frequently occur in his Lexicon, appear to some Hebrew scholars, drawbacks from the merit of what they think would otherwise be an excellent work.

There is also a valuable old work called Leigh's Critica Sacra, which is a lexicon of both the Hebrew of the Old Testament, and of the Greek of the New, and is very useful. A supplement was afterwards published, which the learner would do well to obtain with the work, if he can.

"A popular useful work on the Hebrew language, was published in 1654, by Mr. Robertson, with the quaint title of the First Gate, or, Outer Door to the Holy Tongue; and the Second Gate, or, Inner Door. The first is a grammar, and the resolution of different parts of the Hebrew Bible, as examples to the learner. The second is a lexicon, followed by an additional number of passages resolved in English. The grammar is imperfect, and needs the

assistance of one more critical. The lexicon will answer common purposes very fairly. The work, altogether, contributed greatly to the revival of Hebrew literature, by its plainness; and it is to be regretted, that it is become very scarce and dear." P. 24, 25. Note.

Hints and Observations to Heads of Families, in reference chiefly to Female Domestic Servants. By Henry George Watkins, M. A. 12mo. pp. 100.

This small publication, by a very respectable clergyman, is not only designed, but adapted, to do much good. Every sentiment of piety, every patriotic feeling, all our hopes of the rising generation, all the tender charities of domestic life, impel us to recommend to the most serious attention of the Christian public, the subject which is here discussed.

The late Dr. Stennett, in his excellent volume, on Domestic Duties, has shown that the best qualities of a good servant are, humility, fidelity, diligence, and cheerfulness. And these are the virtues plainly, but powerfully, recommended by Mr. Watkins. But, by an extract from the table of contents, the reader will see what topics are handled, in this address to the heads of families. "Complaints—Difficulties and dangers—Depravity—Frequent changes—Apprentices and other male servants—Authority, equity, sympathy—Mental improvement—Self-government—Condescending deportment—Sudden dismissals—Vigilant superintendance — Co-operation — Benevolence and gratitude—Sabbath-day—Example—Family religion—Servants from the country—Ingenuousness — Liberality — The behaviour of children—Truth—Caution and kindness—Confederacy—Character."

As a fair specimen of the author's manner, we transcribe the following valuable remarks:

"Among our inferiours in station, certainly our own domestic servants, and especially our female servants, deserve our first consideration. The immense aggregate of tranquillity, or anxiety, daily produced by the good or ill conduct of this class of society, renders it more interestingly important, that as many good servants as possible should be formed from the rising generation of females: that those who are valuable should be duly appreciated: that denial of errors should be forgiven, to prevent more serious evils; and that all, who are intrusted with domestic management, should feel it their duty to endeavour, that the general sum of female character, and therefore of social comfort, shall not be diminished by any portion of it passing through their hands. The safety of our persons and property is much intrusted with them. From their industry and good temper, we derive a daily satisfaction. On their virtue and modesty, the virtue, perhaps, of our own sons and daughters may be suspended. And, as children form a component part of most families, to have their growing minds improved, by the good example of her whom they are continually seeing and hearing, is a consideration that will weigh with every well-instructed mother. Who is there that has not a most anxious wish, that his children, may, as little as possible, come in contact with vicious tempers and expressions. Yet, children must, of necessity, be intrusted to servants, on many occasions. It is a very serious concern, therefore, for society in general, that ordinary servants may be improved, as far as each householder's care and conduct can do it, and that good ones may be preserved and protected, as valuable acquisitions." pp. 2, 3, 4.

A Word to the Wise, addressed to Sinners, Hearers of the Gospel. Four pages, 1s. 6d. per hundred. Button.

We are glad to see this small tract reprinted, as it is very suitable for circulation among persons who begin to attend the preaching of the gospel! The subjects of which it treats, are *faith*, *baptism*, and the *Lord's supper*. It is composed almost entirely of "the words which the Holy Ghost teacheth:" and is admirably adapted to instruct inquirers to walk in "the good old way."

LITERARY INTELLIGENCE.

Preparing for Publication.

Mr. T. Williams is preparing for the press, an Essay on *Religious Liberty;* in which will be considered—The primitive terms of communion—The right of private judgment—The nature of Christ's kingdom, and the horrid effects of intolerance.

Mr. Ivimey is preparing for publication, a new edition of Bunyan's Pilgrim's Progress, with illustrative Notes, Historical and experimental, with a copious Life of the Author. It is expected that this edition will be peculiarly acceptable to the denomination of which Mr. Bunyan was so distinguished a preacher and writer.

Mr. Kingborn is preparing a Second Edition of his work, entitled, Baptism, a Term of Communion at the Lord's Table.

A new Number of the Periodical Accounts of the Baptist Mission, (No. 29,) containing *twenty-six* specimens of the Eastern Languages, may be expected in a few days.

The History of the Mission, of the United Brethren, to the Danish West-India Islands, in 1 vol. 8vo. price 12s. (translated from the German,) will be put to press as soon as a sufficient number of subscribers shall be obtained to defray the expense of publishing. Subscribers' names will be received by Mr. Seeley, 169, Fleet-street; Mr. Le Feburc, at the Society's House, Neville's-court, Fetter-lane.

On the 1st of May, will be published, in 1 vol. 8vo. price 8s. A Concise System of Self-Government in the great affairs of Life and Godliness, on Scriptural and Rational Principles. By J. Edmondson.

The Second Edition of the Life of Mrs. Harriet Newell, with a portrait; and an Account of the American Missionary Society, will be ready in the course of a few days.

Lately published.

A new edition of Brown's (of Haddington) larger Explication of the Assembly's Shorter Catechism, corrected by the Rev. Ebenezer Brown, Inverkeithing.

Also, in the press, an edition of his Christian Journal of a Spring, Summer, Harvest, Winter, and Sabbath Day.

An elegant edition in Nos. is now publishing, of Dr. Owen's excellent Treatises on the Spirit, the Person of Christ, and *Meditations on his glory*, in 4to.

A Collection of Letters, from I
Books and MSS. suited to child
youth, selected by John Brown, D
of the Gospel, Whitburn.

In the press, a Stereotype Editi
of Brown's Self-Interpreting Bibl

An Essay on the Being of G
his Attributes of Infinite Power, W
and Goodness; stating and refut
Objections to his Wisdom and Go
from Reason and Revelation; an
ing the most useful practical In
from the whole Subject,—to wh
net's First Prize of £1200 was a
August 4, 1815. To which is p
a Biographical Sketch of Mr. B
Life. By W. L. Brown, D.D. P
of Marischal College, Aberdeen.

The Rev. Dr. Hawker has near
pleted his Commentary on the
New Testaments, with the Text
Part 37 is just published, and th
will be finished in 40 Parts.—An
of a smaller size, without the
also printed, at a very moderate

Mrs. Lee, of Wallingford, has
ready for publication, a Work
The Sunday Reader; consisti
Selection of Sermons, addressed t
from the Works of Jay, Cooper
&c. adapted to the Use of Sch
Families.

Eighteen Sermons, in One
8vo. selected from the MSS. of
Philip Henry, A. M. including
Sermon which he preached. T
will be added, the Funeral Ser
Mr. Henry, preached by the
Tallents, A. M.

A Collection of Hymns; i
Fellowes's Hymns on Baptism.
Edition. By the Rev. J. Upton

The Portsea Collection of M
and Devotional Hymns. By
to Missions. Price 1s. 6d.

NOTICES OF MEET

The Wilts and Somerset ha
Association will be held at Crok
the last Tuesday of the presen
Mr. Edminson is expected to p
the morning, and Mr. Saunder
evening.

The West Kent Union, for
Preaching, will meet at Mr.
Meeting House, Maidstone, on
the 9th of April, 1816. Mr.
Gravesend, and Mr. Shirley
Oaks, to preach.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

It affords us much gratification to present our readers with the following honourable testimony to the labours of the Missionaries in India, extracted from the Asiatic Journal for February, 1816.

PUBLIC DISPUTATION,

COLLEGE OF FORT WILLIAM.

Calcutta, July 27, 1815.

"The Honourable N. B. Edmonstone, Acting-Visitor of the College of Fort William, in the absence of his Excellency the Governor General, having appointed Tuesday, the 25th instant, for the Public Disputations in the Oriental Languages; the President of the College Council, the Officers, Professors, and Students of the College, met at 10 o'clock in the forenoon, at the Government-House, where the Honourable the Chief Justice, the Right Reverend the Lord Bishop of Calcutta; the Honourable Archibald Seton, and George Dowdeswell, Member of the Supreme Council; and the Honourable Sir John Royds, and Sir William Burroughs, Judges of the Supreme Court; with many of the Civil and Military Officers at the Presidency, and others of the principal European inhabitants of Calcutta, as well as some respectable natives, were also assembled."

The Disputations were held in Arabic, Persian, Hindoostanee, Bengalee, and Sunskrit. We quote the *position* in Bengalee:

Fourth.—Bengalee.

"The Bengalee language is not only well calculated for matters of business, but also is adapted to works of literature and science."

Respondent,	Hon. R. Cavendish.
First Opponent,	Mr. W. H. Macnaghten.
Second Ditto,	Mr. A. Murray.
Moderator,	Rev. Dr. Wm. Carey.

The Prizes and medals which had been awarded to the several students, were distributed to them respectively; after which, the honourable acting visitor delivered a discourse, of which the following are extracts.

"Gentlemen of the College of Fort William.

"Having had the satisfaction of testifying the ability of the Disputants, and of distinguishing *conspicuous desert, by the distribution of degrees of honour, prizes, and medals of merit*, I proceed to fulfil the remaining obligation of my delegated duty.

"To Capt. Taylor, the distinguished professor of Hindoostanee, and to the Rev. and learned Dr. Carey, professor of Sunskrit and Bengalee; to Lieuts. Martin and Price, the assistant professors in the Hindoostanee, Sunskrit and Bengalee languages, and, generally to all the gentlemen employed in the several departments of the college, I have to offer, on the part of the illustrious personage whom I have the honour to represent on this occasion, as well as on my own, the acknowledgements so justly due, for the zeal and ability with which they have fulfilled the important duties of their respective situations, during the past year.

"A description of the many valuable literary works which, under the auspices of the college and patronage of government, have been completed during the past year, or are now in progress, will be annexed as an appendix to this address. If time were allowed me, I should have great satisfaction in bestowing, individually, on the learned authors, compilers, or editors, the encomium which is due to their talents and industry. Their names, however, will be inserted in the list of their publications.

"To that list will also be added, a descriptive enumeration of the literary works of the learned and industious society of Missionaries, residing at Serampore, including a statement of the translations of the scriptures in the oriental languages, the number of which, comprising not less than twenty-four languages, or dialects, affords a surprizing example of diligence and knowledge.

"I cannot on this occasion, avoid noticing also, that extraordinary effort of genius, talent, and exertion manifested in the completion and publication of a history, grammar, and dictionary of that intricate and complicated system of language, the Chinese. The accomplishment of that most arduous undertaking, a complete dictionary of the language of China, must certainly be considered to constitute a memorable epoch in the progress of philological science; and the formation of the types by means of which these works are given to the world, exhibits a combination of ingenuity, skill, and persevering toil of which there are few examples.

EXTRACTS FROM THE APPENDIX.

"Literary Works, the publication of which has been encouraged by Government, at the recommendation of the Council of the College of Fort William, since the period of the Disputations held in 1814.

"5, 6, 7.—HITOPUDESHU, from the Sunskrit, also the BUTTEESEE SING NASUNU, from the Sunskrit, and the PRUTAPADITYU, from the Bengalee, have been translated in the Mahratta language, by learned natives, under the superintendence of the *Rev. Dr. Carey*, for the use of students of the Mahratta class.

"10.—CHAYIS SINICA, a work on the Chinese language, consisting of two parts. Part the first, contains a dissertation, of pages 80, on the origin, nature, and formation of the Chinese characters; and a second dissertation, (comprising pages 102), on the colloquial medium of the Chinese, wherein its nature is laid open, and its connection with the colloquial media of the surrounding countries carefully traced: Part the second (pages 384), contains a grammar of the Chinese language, in which the construction of the language is illustrated by nearly five hundred examples, selected from the best Chinese authors, ancient and modern. To the work is added, by way of Appendix, the *Tahyoh*, an ancient work, on the nature of Government. An English translation, on the same page accompanies the Chinese text, and a praxis at the end explains each character as it occurs. By *J. Marshman, D D* The Chinese part of the work is printed with the metal types with which the Scriptures in Chinese are now printing at Serampore."

By comparing the following statement with the "Brief Account of the Translations" &c (sold by Button, price 6d.) as they stood in June, 1814, the reader will find, that a considerable advance has been made in printing the scriptures, in the languages marked Nos. 1, 2, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 24. Some of these, as the *Kunkuna, Khassee, Sindhee*, and *Northern Sindhee, Nepalese, Bikaneer*, and *Metawar*, were at that time either just commenced, or were not even understood by the Missionaries. On the 11th of December, 1813, Dr Carey says, "We are now engaged in *translating* the scriptures into *twenty one* languages;" but, on the 20th of July, 1815, we find them engaged in actually *printing* the word of life, in *twenty four*, and that *four* others were *ready for the press.*

"A List of Translations of the Scriptures into the Oriental Languages, with the progress made in the printing of them, at the Serampore Press, 20th July, 1815.

1	*Bengalee,*	The Old and New Testaments. The third edition of the New Testament in the press.
2	*Ootkul*, or *Orissa*	Ditto ditto ditto.
3	*Sunskrit,*	New Testament Pentateuch. Historical Books of Scriptures nearly finished.
4	*Mahratta,*	Ditto ditto ditto
5	*Hindoostanee,*..	Ditto ditto ditto
6	*Punjabee,*	Ditto Pentateuch one-third printed
7	*Pushto,*	New Testament, to St. John's Gospel.
8	*Billochee,*	Ditto ditto ditto
9	*Kunkuna,*	Ditto St. Matthew, printed.
10	*Bikaneer,*	Ditto ditto, nearly printed.
11	*Mooltanee,*	Ditto ditto ditto
12	*Sindhee,*	Ditto ditto ditto
13	*Oodnyapoora,*..	Ditto ditto ditto
14	*Matawar,*	Ditto ditto ditto
15	*Kashmeera,*....	Ditto ditto ditto
16	*Nepalese,*	Ditto ditto ditto
17	*Bruj,bhasa*	New Testament, printed to the Epistles.
18	*Assam,*	Ditto to St. John's Gospel.
19	*K,hassee,*	Ditto printed to the end of St. Matthew's Gospel.
20	*Mugud,ha or South Buhar,*	Ditto ditto ditto
21	*Telinga,*	Ditto, the Gospels printed.
22	*Kurnata,*	Ditto, St Matthew's Gospel, nearly printed.
23	*Chinese,*	New Testament, two Gospels printed. Genesis nearly printed.
24	*Burman,*.....	St. Matthew's nearly printed.

Ready for the Press.

1. Maldevian,—2. Gujerattee,—3. Southern Sindhee,—4. Siamese.

Works nearly ready for Publication, at Serampore.

"1.—A VIEW OF THE HISTORY, LITERATURE AND RELIGION OF THE HINDOOS, including a minute description of their manners and customs; in two volumes, 4to. By the *Rev. William Ward.*

"The volume on the religion of the Hindoos (pages xxxi. and 485) is already printed off, and, as the volumes are independent of each other, it will be published immediately. The introduction contains a concise view of the origin of the Hindoo system of mythology; chapter I. is devoted to a description of the objects of Hindoo worship; chapter II. describes the Hindoo temples, images, priests, and the various kinds of worship; chapter III. notices the various times and seasons of worship; chapter IV. points out the different duties and ceremonies incumbent on both priests and worshippers; chapter V. exhibits the views of the Hindoos, relative to a future state; chapter VI. enumerates the various kinds of religious devotees and mendicants among the Hindoos; and chapter VII. describes the different sects among them. The volume concludes with some general remarks on the objects of worship throughout India, Tartary, China, Japan, &c."

The Baptist Missionary Society are reprinting Mr. Ward's work, in this country.

"II.—A DICTIONARY OF THE BENGALEE LANGUAGE, by the *Rev. Dr. Wm. Carey*.—The first volume of this work, comprising those words which begin with a vowel, is ready for publication.

About to be put to press.

"III.—A COMPLETE DICTIONARY OF THE CHINESE LANGUAGE, comprising all the characters in the Imperial Dictionary of KHANG-HEE. This work will contain nearly thrice the number of characters found in the large folio dictionary, published at Paris, in 1813, by order of Buonaparte. The characters for this dictionary, which are cut in metal, on a new and improved plan, have been in a state of preparation for several years."

ISLAND OF JAVA.

"A LETTER has been lately received from Mr. Trowt, dated Samarang, August 31st, the contents of which are, on the whole, very satisfactory and encouraging. He had been under the necessity, from illness, of resigning the tuition of some young men who had been placed under his care, and who have now left Samarang; but this he did not regret, as it afforded him more time to prosecute his labours. When the letter was written, he was so far restored as to be able to resume his work with delight.

"A short time previous to the date of this letter, Mr. Trowt had been visited by a native prince, who came to inquire what his views were in visiting that country. 'I told him, ingenuously,' says Mr. Trowt, 'the object of my mission—the general communication of knowledge, and the spread of the religion of Jesus Christ.' This led to conversation on the scriptures, and I presented him with an Arabic Bible, and a copy of Mr. Marshman's Chinese Gospel of John, which he received with many expressions of obligation. *He inquired, how the expenses of the mission were borne, and listened with admiration, and was very much affected, when I told him, that I had collected a penny a week from children, labourers, and servants in England, to enable missionaries to leave their homes for the purpose of instructing the heathen.* He laid his hand upon his heart, and declared, that this object was perfectly congenial with his feelings, and that he would afford all the assistance in his power to people who would engage in such a work. On the subject of religion he proposed two questions:—How can the existence of so many religions in the world be accounted for? How can we determine what religion is the best? I endeavoured to answer according to the scriptures, and did not scruple to state plainly, the absolute need of such a Saviour as Christ. He was very attentive, and showed no inclination to return till he had been with me four hours."

AMERICA.

Extract of a Letter from Rev. Dr. Staughton, dated Philadelphia, Dec. 29, 1815.

The following may prove not an unacceptable communication for the Baptist Magazine:

ABOUT a month ago, Mr. George H. Hough, and wife, and Mrs Charlotte H. White, were solemnly commended to the Lord, by fervent prayer, in the second Baptist Church in this city, as auxiliaries to the mission at Rangoon. Among those who engaged in prayer, were Dr. Allein, pastor of the Baptist Church, Burlington, New Jersey; Rev. Mr. Hewson, member of the second Baptist Church, Philadelphia; Rev. Mr. Ely, pastor of the fourth Presbyterian Church, Philadelphia, author of 'THE VISITS OF MERCY;' Rev. Mr. Baker, pastor of the second Baptist Church, Providence, Rhode Island; W. Staughton, and Rev. Mr. White, at whose place the meeting was held. Several exhortations were offered during the services, and the whole was solemn and delightful. Dr. Atlee, brother of Mrs. White, a respectable physician of Philadelphia, and a public preacher in the society of the people called

Quakers, attended. He gave a short and very pathetic exhortation which was followed by an appropriate and fervent prayer. The Rev. Mr. Ely composed, and the congregation, which was very large, sung, with uncommon interest, the following lines:

Thy servants pray with one accord,
To Birmah waft thy servants, Lord;
And may their souls in Birmah find
A cov'nant God, for ever kind.

In Birmah grant their hearts' desire,
Millions of converts for their hire;
And then in Birmah make their bed,
Till Jesus raise them from the dead.

On Monday, the 11th of December, they left Philadelphia, in the public steam-boat for New-Castle, whither the *Benjamin Rush*, the ship in which they were about to sail, had just gone down. The *Benjamin Rush* is owned by Mr. Edward Thomson, in this city—a prince among the merchants of the earth, whose praise is in all the churches. He has afforded Mr. and Mrs. Hough, and their two little children, and Mrs. White, a passage to Calcutta, on their way to Rangoon. He has done more—He has fitted up two rooms for their accommodation, and supplied them with every convenience of board during their passage; for all which, he refuses to accept the least remuneration. Mr. Thomson has been elected an honorary member of our Board of Missions, and has generously offered the use of his vessels on any future occasions. The names of such excellent men as Ralston and Thomson should sound through the world, not only because in the presence of the nations their works so delightfully praise them, but as examples which all owners of the ships of Tarshish will, it is hoped, before long, delight to emulate!

A few friends attended the missionaries as far as New-Castle; about forty miles. Parting and poety are not much a-kin, but the following lines were produced by the feelings which the immediate prospect of separation originated:

Adieu, dear friends; in Jesu's name,
We bid the heart-inspired adieu;
In you fair bark, descend the stream,
To Indian climes your course pursue.

Affection soft and memory stand,
To hold you on your natal soil;
But grace can stretch the parting hand,
Possess'd of all in Jesu's smile.

A thousand prayers for you ascend,
A thousand blessings shall return;
Diffus'd by that imperial friend,
Whose glory bids your bosoms burn.

Brethren, belov'd on eastern shores,
Shall hail you welcome to the field;
Prudence unveil her sacred stores,
And love her rich refreshments yield.

Go, firm in faith—maintain the fight:
Jehovah shall all nations know;
Vails shall be rent, and banish'd night,
Where beams the sun or breezes blow.

Sustain'd of Heaven, devoutly swear,
Perpetual league of heart and hands;
Nor hell, nor earth, nor time shall tear,
The sweet, inviolable bands.

A few more moons, and we shall meet,
Our labours and our sufferings o'er;
And stand and sing at Jesu's feet,
Nor mourn dividing oceans more!

The *Rush* is now on the deep, bearing the first fruits of American Baptists, (I mean Baptists at the time of embarkation) to India. Cape letters have been received. The friends were all in excellent spirits, and happy in the sacred cause their hearts had been constrained to espouse.

Domestic Religious Intelligence.

BAPTIST ITINERANT SOCIETY.

SCILLY ISLANDS.

In our number for October last, we inserted a short statement of the exertions that had been made by the Rev. Mr. Smith, of Penzance, and Mr. Jeffery, (principally through the assistance of the Baptist Itinerent Society) to introduce the knowledge of the gospel into these islands, and the Secretary has now favoured us with the following further particulars:

In November, 1814, Mr. John Jeffery (who had been engaged with Mr. Smith, in supplying the villages of Cornwall), went over and spent several days in the islands, preaching and distributing bibles,

Testaments, and tracts which had been sent him, by the Baptist Itinerant Society, and the Religious Tract Society. The information obtained by this visit, afforded such strong additional evidence, of the deplorable condition of many of the inhabitants, and of the necessity of making exertions in their behalf, that the Committee of the Itinerant Society determined to support Mr. Jeffery on the islands for six months, in the hope that ultimately means would be obtained to enable him to settle among them.

In March following, Mr. Jeffery accordingly went over again, and took lodgings in Tresco, where he has continued ever since. In the summer of the same year, Mr. Smith, and two others went over, visiting almost every house; the ignorance and depravity which they met with in some, and the desire in others, to receive the word of life, strengthened the conviction that it was the Committee's bounden duty to support Mr. Jeffery there, by every means in their power. The following are extracts from letters sent up by Mr. Jeffery to the Committee:

"We landed at St. Mary's, at one o'clock, on Saturday morning, intreating the Lord to send his spirit before me through the islands. I committed myself to rest for the remainder of the night; next morning, I found an inhabitant of Bryhar, at whose house I preached during my last visit to the islands. He said he hoped ever to bless God for my last visit. It is impossible to describe the state of the people in the island of Sampson. Not long ago, there were but two persons on this island who could read; the inhabitants, forty in number, (most of whom have passed the meridian of life,) appear almost as ignorant of eternal things, as the brutes! Having assembled them together, I preached from 1 Timothy, i. 15. They listened with great attention, and appeared much affected. The people in Bryhar and St. Martin's, are in the most deplorable state, with regard to spiritual things. Whoever seriously reflects on their miserable condition, must be deeply affected at the numbers that appear to be perishing for lack of knowledge. Schools must be formed, and I have no doubt that suitable females might be found for each island, who would gladly become teachers, if books could be obtained. I have a great desire to labour among these poor people for six months."

Mr. J. afterwards says, "nearly fifty of the poorest families in Scilly have applied for Bibles. I have embraced these opportunities for the distribution of tracts; and thus more than two hundred are scattered through the islands. Two hundred copies of the sacred scriptures would not be more than sufficient to supply all the families in the different islands, who are now capable of reading. My stock of tracts is almost exhausted, and the numerous applications from people who are anxious to receive these precious little messengers of love, make me wish for a fresh supply. The abridgement of the Pilgrim's Progress, and Allein's Life and Letters are received with the greatest eagerness. The tracts are, in general, esteemed as common property, and through the last week I was much pleased, when walking through the island, to hear the people reading them one to another. Last Lord's day week, I went over to St Martin's, and preached at Higher-town, and distributed about one hundred and sixty tracts, which were generally received with thankfulness. In the evening I preached at Tresco. Much good has been done here by the religious books, circulated by the Society of Friends, the Tract Society, and by the Baptists. On Monday, I went to Bryhar, and preached to fifty or sixty people; as I was returning, a number of persons, as with one voice, desired that I would come again, and remember to bring them some Bibles. On Tuesday, I walked through the villages of Tresco, distributing tracts. On Wednesday, I preached at St. Martin's, to a great number of people, and on Thursday, I preached at Sampson. What can be done for these poor people? The schoolmistress here, for want of support, seems determined on closing the school. On Friday, my house was surrounded by women and children from all the islands, some asking for Bibles, and some for tracts. In the evening, I attended a prayer meeting, and I trust many will have to say in a dying hour, It was well that I went there. Yesterday morning, I formed a Sunday School, at Bryhar, twenty children are already admitted. A person lately informed me of several who assemble in St. Martin's, at stated times, to read the tracts which I have distributed: Does not this wear a favourable aspect? He also informed me, that the tract called 'The Happy Cottager,' had been much blessed to his own soul." Mr. J. proceeds to enumerate eight persons, whom he hopes have been converted through his labours, and who may be regarded as so many living monuments, of the success of his mission. He adds, "perhaps a young man could not be better employed than in the Off Islands of Scilly; and if 65*l.* a-year

could be raised by friends, for my support, I would, with the utmost pleasure, become their servant, for the sake of the Lord Jesus Christ."

Mr. J. had been on the islands only a short time when the work appeared to prosper abundantly. Prayer meetings were formed, schools were established, and divine service performed every sabbath. The schools flourished exceedingly, and there were soon one hundred and sixty adults and children instructed every Lord's day, by eleven teachers. There are *now* upwards of three hundred; and nearly thirty teachers are engaged in this honourable employ. There is reason to believe that four persons in Tresco have been awakened from their spiritual sleep, (in addition to those before mentioned,) through Mr. Jeffery's labours; and that several on the island of Bryhar have been brought by the Holy Spirit, to trust in Christ as their Saviour. These are pleasing instances in which we hope Mr. J. has been instrumental in alarming the careless, enlightening the ignorant, and reclaiming the wandering soul. What abundant cause for thankfulness is here!

Mr. J. says, "At St. Martin's, the schools are superintended by Mr. Geo. Nance, who appears a suitable person to lead the devotions in a prayer meeting; and I hope to establish one on that island shortly; but I am more cautious in appointing individuals to carry on a prayer meeting, than any other engagement on the islands."

These exertions have, however, been, and must continue to be, attended with considerable expense, which must be defrayed, or Mr. Jeffery will be compelled to leave the work unfinished, however heart-rending to him. It has been ascertained, that even in the present infant state of the mission, less than 105*l.* per annum would be inadequate, to meet its general demands, including rent of school rooms, boat hire, and the support of Mr. Jeffery. In a letter of recent date, he says, "Christmas is just come, and no person can possibly be more unprepared for the end of the year than myself. I have shop bills, school rent, boat hire, and house rent to discharge. I am almost miserable at the approaching day of demand; methinks for my own peace, I could wish myself in any other situation than Scilly; but the glory of our dear covenant Jehovah, seems connected with my labours in these islands; and yet I hope that these ideas will not form themselves into a temptation; the Lord does not need me to work for his glory: he could easily take *others abundantly* more proper to fill this station. Sometimes I think of the comforts that might be enjoyed, were my circumstances better. Oh! what pleasure I should take in study; how fervent I should be in prayer; but, perhaps my circumstances, more than any other thing, make me pray. I often pray to possess no will but the will of the Lord." The question sometimes occurs to me, "Is it not best to leave Scilly? and yet I cannot even bear to think of that; how many would be left to perish in their sins unwarned! But amidst all my distresses, it affords me comfort, to see the work of God prospering, the schools increasing, and the spirit of hearing very great." Mr. Jeffery has a wife, and an increasing family to maintain, and is in real want; and though his zeal and patience have hitherto been great to bear him through, yet support, immediate support, is absolutely necessary to enable him to continue. His whole soul seems to be in the work, and he appears peculiarly qualified for the situation in which he is placed; to remove him, therefore, would certainly be to destroy the fairest hopes: much seed has been sown, but it requires the fostering care of an attentive and vigilant husbandman to rear and cultivate it. Although God does not stand in need of human agency to accomplish his purposes of mercy to sinners, yet he has said, "Go ye into all the world, and preach the gospel to every creature." The path of duty is therefore plainly marked out. He sends his servants on embassies of mercy, but we are called upon to provide adequate means for their support. Are we prosperous in the world? It is the blessing of the Lord that maketh rich, and property is a talent, an important talent, which he has committed to our trust, to be employed in the advancement of his glory, and the salvation of sinners. How can this be more fully realized, than by encouraging attempts to introduce the gospel among those of our fellow subjects who are sitting in darkness, and in the region and shadow of death? Let it not then be said, after reading the preceding statement, that by our negligence we have suffered these pleasing prospects to be blasted, and these precious souls again to live as in the land of darkness. What feeling heart can withhold the bread of life from these starving multitudes? Who that bears the name of Christian, can see so many of his fellow creatures in a state of spiritual blindness, and refuse to lend his assistance to open their eyes? What Briton can see his fellow subjects living in the wildness of barbarism, resembling more the nations of Africa, than the in-

habitants of a civilised country, and not come forward, according to his ability, to teach them the way of life, the plan of salvation? Having been favoured with a glimpse of the Redeemer's glory, and having had a transient view of the atonement made for sinners, shall these blessings be now hid from their eyes? Shall the clouds of ignorance and vice again overspread these once benighted islands, and Satan be permitted to triumph in our unsuccessful attempts, to send the light of the glorious gospel among them? Surely not; the commencement that has been made, proves that some have been found willing to co-operate in this good work, and the Committee are confident that it is only for British Christians to be made aquainted with the foregoing circumstances, and the peculiar exigencies in Scilly, to induce others to come forward and support them.

The inadequacy of the funds of the Baptist Itinerant Society, to maintain Mr. Jeffery, on these islands, induced the Committee to establish a separate fund for the support of this mission; previous to which, however, from the lively interest they felt in its success, and their desire to give him every possible encouragement, they voted him 25*l.* with a proportionate supply of Bibles, Testaments, and tracts. It is their earnest wish to provide for the permanent support of so zealous a labourer, and the numerous schools under his care; but their ability to do so, chiefly depends upon the success which this appeal may obtain among those who have it in their hearts to do good, and to whom God hath granted the power of performing it.

Any contributions, for this purpose, will be thankfully received by James Pritt, Esq Treasurer, Wood-Street; Mr. W. Gale, Secretary, No. 70, Basinghall-Street; Mr. Beatson, Pancras-Lane; Mr. Cozens, Wilderness-Row; Mr. Ryley, Orange-Street, Bloomsbury; and Mr. Hanson, 99, Newgate-Street.

BAPTIST MISSION.

The brethren at Serampore, having earnestly requested that a paper-maker might be sent out, who should not only be fully competent to the superintendence of their manufactory, but well disposed to the labours of the mission; Mr. Joel Randall, a member of the church at Salisbury, offered himself, and was accepted by the committee, as well qualified for the requisite services. His wife, a pious woman, cheerfully consented to accompany him with her only child, an infant daughter.

On Monday the 4th of March, an appropriate prayer meeting was held, in which the two independent congregations in the city, zealously and affectionately united. Their ministers, Messrs. Sleigh and Tidman, publicly assisted in the solemn acts of supplication: these were closed by Mr. Saffery, Mr. Randall's pastor, by whom he was previously addressed on being presented with a Bible from the congregation, to this effect.

"My dear brother, I present you with this book, at the request of your friends, and in conformity with my own feelings. It is a token of their love, well adapted to express their approbation of your engagement, and in itself more precious than thousands of gold and silver. Let this word be perpetually before your eyes, and its counsels yet more uninterruptedly within your heart. Now you are ready to say, I delight in this law of the Lord, but when you reach the shores of India, *you* will have *proofs* of its value, hitherto unknown. Surrounded there by a vast population, sunk in the abominations of idolatry, and perishing for lack of knowledge, you will see, what it is to *want* this word of life. Your professed object, indeed, is to make the paper on which it shall be printed in the numerous languages of the East—but let it be contained, yea, let it be imprinted, also, in every page of your future life. We know your compassion for perishing sinners.—Occupy your sabbaths, and other opportunities, in telling them of the salvation it proclaims.—Tell them this is the true Shaster which reveals the glories of the eternal God, and the vanity of all their idols.—Tell them, from it, of the righteous claims of Jehovah, and the guilt, and direful consequences of their unprovoked rebellions.—While you assure them of the inefficacy of all *their* oblations, tell them of the Lamb of God who taketh away the sin of the world.—Tell them of their alienation of heart from God, cherished by that idolatry to which they are wholly devoted.—Oh! tell them of that life and immortality which are brought to light by this gospel—of those promises on which *you* trust—of that Saviour on whom *you* live—and of that glory which *you* are expecting. See, my brother, that this be done in a way the least repulsive. Let them *feel* that you love their souls: that you are willing to impart to them, not only the contents of *that* blessed book, but your own soul also, because they are dear unto you. We shall not, my dear brother and sister, cease supplication for you with the services of *this* evening. Our prayer shall be, that you may live long to glorify God, and promote his cause;

and that having this word for the light of *our* feet, and the lamp of *our* path, and the influence of the Spirit, who dictated it, for *our* guide, we may finally meet you with all the redeemed in that world of light, where we shall be able to say of this volume, *Not one thing hath failed of all the good things which are therein spoken.* We commend you, my dear friends, to God, and to this word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. Amen.

The Moira, in which, Mr. Randall is about to proceed to India, is the property of Captain Kemp, who is a member of the church in Calcutta. A Clergyman, of the establishment; the Rev. Mr. Hough, the Rev. Mr. Townley, and six other Missionaries, from the London Society, with their wives, accompany them. There is no vessel, which has conveyed so many Missionaries, together, to the heathen world, since the Duff was employed for that purpose.

Letters from the Missionaries in India, have been received, during the past week. Mr. W. Carey has been several times very ill: but they were all, at the date of the letters, in good health, and the affairs of the mission were in a prosperous state.

Extract from a Letter to W. Burls, Esq. received March 27, 1816.

"Mr. and Mrs. Compere arrived safely. They landed at Kingston, January 19, and proceeded next day to one of the estates of the gentleman who has engaged them to instruct his negroes; where they met with a kind reception. Mr. C. has sent a very satisfactory journal of his voyage, by which it appears he earnestly sought every opportunity to do good to those around him; he generally preached on the Lord's day, and often conversed, on the subject of religion, with the sailors, and others on board; hopeful impressions were made on the minds of some. The conduct of the captain was very friendly.

NEW CHURCHES FORMED IN CORNWALL.

SKINNERS BOTHAM,

This place stands in the very extensive parish of St. Agnes, about three miles from Redruth, and is chiefly inhabited by Miners. A new Baptist Church was formed here, on July 24, 1815. Messrs. James, of Truro, and Dore, of Redruth, conducted the services of the day. Captain Craze gave the following statement: "In 1812, Brother Hodge, an engineer of Chasewater, who preached occasionally, visited this place, and after many discouragements, succeeded in raising a congregation, and building a small meeting, which was opened in April, 1814. In July following, seven persons were baptized by Mr. James, and, in July, 1815, eight more were baptized by Mr. Dore. Some persons from Ashburton and Chasewater having joined with them, they determined to unite together in church fellowship." In August of the present year, Mr. Smith of Penzance, also baptized there in the presence of an immence multitude of spectators, from all the surrounding parishes. The services are chiefly conducted by Mr. Hodge of Chasewater, and Captains Craze and Bray. About ten more members are able to pray in the meeting; and thus, without the regular aid of any minister, do these lively zealous people carry on a very flourishing interest, in a place, to appearance, little better than a wilderness, and among a people the most in need of divine grace.

LESTWITHE IN CORNWALL.

Two persons have been baptized in a pool, between St. Austle and Lestwithe, in Cornwall. It being the first time this ordinance was ever administered in those parts, an immense assembly, particularly of miners, was collected together in the open air. The greatest decorum was observed. Mr. Smith, of Penzance, and Mr. Taylor, of St. Austle, carried on the solemnities of the morning. In the afternoon Mr. Smith formed a few pious persons into a church, and administered the ordinance of the Lord's Supper unto them. Thus after many discouragements, an infant interest in the Baptist denomination is raised, in this populous mining neighbourhood. The prospects are particularly gratifying, and arrangements are now making for erecting a suitable place for the worship of God.

ASSOCIATION AT HELSTON.

January, 1816. The County Association of Baptist Ministers, was held at Helston. Rev. Mr. Smith, of Penzance, preached the preceding evening, and gave an address at the early prayer meeting the next morning. Mr. Dore, of Truro, Mr. Price, of Falmouth, and Mr. Taylor, of St. Austle, preached; Mr. H. Trewhella, of Penzance, Mr. Smith, and others, conducted the devotional services. Village preaching has been greatly blessed in this neighbourhood, and three neat and commodious houses are erected in consequence.

THE

Baptist Magazine.

MAY, 1816.

MEMOIR OF THE REV. ZECHARIAH THOMAS.

The late Zechariah Thomas was the youngest son of Mr. Thomas Morgan Thomas,* and was born at *Esgair-Ithri*, in the parish of Caio, Carmarthenshire, August 13, 1727. Being brought up in a religious family, he was taught the Assembly's Catechism, when a child; and, at the age of twelve, he had read through the whole of the Old and New Testaments. It was also his constant practice, at that early period, to take notes of the sermons he heard, and write down the hymns that were sung at public worship. Of him, it may be said, "That, from a child, he had known the holy scriptures," and by them

* The Rev. Joshua Thomas, of Leominster, was his *eldest* son. In his *History of the Welsh Baptists*, he says, "In 1760, died my honoured father, in the seventieth year of his age. He was born at *Nant-y-llyn*, in Cwm-twrch, in the parish of Caio, Carmarthenshire. After he was married, he resided about four years at *Ty-hén*, near to the place where he was born. There I was born, and my brother Timothy. Then my father and his family removed to *Esgair-Ithri*, in Cwm-pedol, in the same parish. There he finished his course, after having resided in the place thirty-eight years. It was through him, chiefly, that the Baptists were introduced into the parish of Caio, and that part of the country. He was very active in the cause of religion, in his day. He had been a member of a Presbyterian church, (Calvinistic) for twenty years; but, having been convinced of believer's baptism, and after having thoroughly considered the subject, he obeyed the word of God, however difficult he found it to part with his old friends. He lived to see his five children profess religion, in the same denomination, and three of them preachers of the gospel, *viz. Joshua, Timothy*, and *Zechariah*." See a memoir of his eldest son, the Rev. *Joshua Thomas*, in the Evangelical Magazine, for March, 1798. His second son, *Timothy*, the father of Mr. Timothy Thomas, of Maes; and of Mr. Thomas Thomas, of Peckham; became the pastor of the church, where his father was a member, and where he continued eminently useful, for nearly thirty years. His brother, in the history before cited, says, "It is not proper that I should say a great deal of *him*, but he was certainly much known and respected, among the Baptist churches in Wales, and his name will be held in high veneration by multitudes, as long as they live." He was the author of the *Wisg-Wen*, lately re-printed, and other smaller tracts. He died, November 12, 1768, in the forty-eighth year of his age.

"he was made wise unto salvation." His sister,* but a little before her death, mentioned, with grateful pleasure, the frequent opportunities she and her brother enjoyed together, in prayer, when they were children. During the time of his apprenticeship, being at a considerable distance from home, and from any Baptist society, he generally attended the preaching of Calvinistic Methodists. After the expiration of the term of his apprenticeship, he resided in different parts of the country, and every where was noticed and esteemed, for his sobriety, faithfulness, and diligence; paying the strictest regard to the sabbath, in which his excellent father was a singular pattern, and carefully shunning evil company. In 1748, residing then at the *Hay*, he was baptized, on a profession of faith, by the Rev. Phillip Morgan, and admitted a member of his church, at Maesyberllan. His exemplary conduct, during his connexion with that church, so endeared him to its pastor, that a lasting friendship was formed between them.

When he was twenty-nine years of age, he married Jane, the eldest daughter of Mr. Rees Thomas, near Landyssyl, Carmarthenshire. Both the father and daughter, being members of the Baptist church at New Castle Emlyn, he removed to reside in that neighbourhood, and became a member of the same church. Here he soon gained great respect; nor did much time elapse before he was solicited to exercise his gifts before the church; and which being generally approved, in 1757, he was regularly called to the work of the Christian ministry. His preaching being universally acceptable, his public engagements were frequent and numerous, both at home and at a distance. In 1762, he removed to a farm called *Beudyau*, not far from his native place, and became an assistant preacher to his brother, the Rev. Timothy Thomas, at Aberduar, Penycoed, Bethel, and Bwlch-y-rhiw. Here he laboured with great acceptance, till the death of the pastor, in 1768; and in 1771, he, with two other assistant preachers, were ordained co-pastors. Though his business, for the support of an increasing family, necessarily engaged much of his attention, yet he now so improved his time, as to devote a part of every day to reading, study, and prayer; and his profiting was apparent to all. During his residence, for twenty-eight years, at *Beudyau*, he received many signal mercies, and met also with many severe trials; but he was enabled to persevere in abundant labours. One of his sharpest trials, was the loss of a very pious and affectionate wife, in 1782. After having been afflicted some years, she, at length, was dismissed in faith and peace, from all her pains

* The late wife of the Rev. Morgan Evans, of Tynycwm, Brecon; who *was a most valuable* Christian, and died January 9, 1810.

and sorrows. The last expression she was heard to utter, was, "Precious Jesus." He was thus left with six children, (three having died before the mother,) three of whom were under fifteen. Another severe trial soon succeeded. The lease of his farm expiring, he received notice to quit, but remained, no situation offering, to hold the farm three years, at a most exorbitant and distressing advance of rent. But these trials he was enabled to bear with holy fortitude, maintaining an upright conversation, and labouring in his Master's work, in season, and out of season. While in this painful state of suspense, respecting a situation, he began to think it was the will of providence that he should remove, and received several pressing invitations from churches at a distance. At this time, he writes to his son,* "I know not the day of my death. I often think, the grave is the *house* for me, and sometimes wonder I am so long ripening for it, but, not unfrequently, the storm tends to ripen the late corn." Again, soon after,—"Possibly, under the painful dispensations which have lately visited me, I am too ready to say with Jacob, *All these things are against me.* I am more unhappy in my mind, these late years, than for forty years before. I have little expectation of being comfortably settled in life again, yet the Lord, I know, is very kind to me. Looking forwards, things appear to me very dark, not only as to a situation in this world, but the scriptures are like a sealed book to me, so that I am afraid I shall be useless in the church. But, looking back, I have reason to erect my Ebenezer, and say, *Hitherto the Lord hath helped:* and faithful is he that hath promised. He hath said, *I will never leave thee, nor forsake thee;* and my prayer is, *Let none that wait on thee be ashamed, for my sake.*"

A kind providence, at length, however, appeared for him, by a farm in the neighbourhood, called *Llwyn*, offering, to which, in 1790, he removed; where he, from that period, resided, and was very comfortable. But, this year, when travelling to a fair at Landyssyl, in company with some friends, he had a fall from his horse. He says, "My friends assisted me, and set me on the horse, but I was not able to speak, and I rode nearly a mile before I knew where I was; and, when I became sensible, I had not the least recollection of the place or circumstance of my fall. It was a great mercy my life was spared, and that I was not killed on the spot. I also consider it providential, that it did not happen to me in *returning* from the fair, otherwise it is much if it should not have caused reproach."

Again, he writes, April 10, 1799; "I have been three weeks from home, attended two quarterly meetings, and preached every day I was out. Before I

* *The Rev. Benjamin Thomas*, of Culmstock, Devon, his only son in *the ministry; besides whom*, he left behind him two sons, and one daughter

left home, I was very unwel, but returned as well as ever I was in my life. In the same letter, he gives an account of a public meeting, held at Carmarthen; and of the ministers, who preached on five given subjects: —original sin,—eternal and personal election,—particular redemption,—effectual calling,—and final perseverance. He says, "The meeting was held in the Easter-week, in the Methodist chapel; and, though a very large place, yet it was thronged all day. In the morning, I preached, together with the brethren, Titus Lewis, and John Reynolds. In the afternoon, the brethren, Gabriel Rees, and Timothy Thomas. Many ministers of various denominations, far and near, attended, and expressed great satisfaction. The meeting and the subjects were appointed with a view to check the progress of Arminianism in this country."

July 30, 1803, he writes, "I lately met with a sore affliction; I broke one of my ribs. The next day, I was under the necessity of riding some miles to preach twice, and found riding and speaking very difficult. On the following Tuesday, I attended the funeral of your cousin, Mr. Timothy Thomas's wife; and found, indeed, a house of mourning. She has left eleven children, and some of them very young. Mr. Morgan Evans, and I, preached on this mournful occasion, from Rev. xiv. 13, and Ezek. vii. 13."

In the same year, he writes: "Towards the eternal world we *are daily travelling*, and to that *world we shall soon* be removed. God grant us hearts rightly to believe it! He only can make us fit to live, and fit to die. I wish you much of the presence of him who dwelt in the bush. May he be your father and friend, your teacher and guide, your sun and shield, and your exceeding great reward! He will perform that which is appointed for us. He is wise in heart and mighty in strength, and blessed are all they that trust in him. In every situation here, trouble is to be apprehended. This is not our rest, but there remaineth a rest to the people of God. In the heavenly state, we shall be free from enemies, fears, sorrows, and all want. There will be light without any mixture of darkness, pleasure without pain. Into that happy state may we, in due time, have an abundant entrance. Amen!"

In 1802, he complains "Religion is very low with us, in every branch of the church, but we are in peace. We pray God to send his spirit, to convince and convert poor wandering souls, and to create in his people a clean heart, and to renew a right spirit within them. We are diligent in preaching, and some are diligent in hearing; but it is God that must work, both to will and to do, of his own good pleasure. Without him, we can do nothing."

Three years after, the cause began to revive. In 1805, he says, "It would be desirable to see a little one become a thousand, and a small one a great nation. Through mercy, there is now a little revival in

this neighbourhood. On the Friday before the Association, three of my own family were baptized at *Bethel*, and, on the following sabbath, one, at *Bwlch-y-rhiw*. Since then, another has been baptized at *Bethel*; and, last sabbath, five more were baptized there. These, I hope, will be useful to support the cause, when I am in my grave. Last sabbath, the meeting-house was thronged. Many stood without. Your cousin, Mr. Timothy Thomas, preached and baptized. We have a meeting every fortnight, to converse with persons under conviction, and who are desirous of joining the church."

Next year, he writes, "We are ten in family, and eight of them profess religion. A boy, about twelve years old, and a little grand-daughter, between seven and eight, who do not profess. The revival continues thus far. In the course of the last ten months, twenty-six have been baptized at *Bethel* and *Bwlch-y-rhiw*; and there are five more who have signified their desire to unite with us. A few have been added to every branch of the church. All the praise belongs to the Lord. Except the Lord build the house, they labour in vain that build it. Two have been called to exercise their gifts in the ministry, Timothy Jones, and Thomas Thomas,* and appear promising."

Referring to the sudden death of a person, of which he had been informed, he says, "I have been thinking, which I should prefer, whether to be removed suddenly, or to continue for a time, after being laid aside from preaching; but, were the Lord to leave it to my choice, I think I would return it back to him, and say, *Not as I will, but as thou wilt*."

In the same year, he writes, "We receive some additions, at *Bethel* and *Bwlch-y-rhiw*, every ordinance day. Baptized the last time, at *Bethel*, five; at *Bwlch-y-rhiw*, thirteen. That day, eighteen were received into the church, and six more are desirous of joining us; but, to our sorrow, we have been obliged to exclude one, as an accursed thing, lest the displeasure of God should fall on us, on his account. Since the association, *eighty* have been baptized in the several branches of the church, and we expect more will be added to us shortly."

In a letter from his son, at *Llwyn*, the following account is communicated: "My aged and honoured father finished his course on the 16th of January, 1816, after having been ill more than five weeks. He had not been from home since the 5th of last month. On that day, he preached at the funeral of a young woman in this neighbourhood. His text was, Matt. xxiv. 44. *Therefore, be ye also ready*, &c.; and, in a very particular manner, applied the words, first to himself, as being the oldest

* This is a son of another brother, David Thomas, who was a holy man, and, for *many years*, a *worthy deacon* of the same church.

person present. He was much assisted in preaching, and the occasion produced strong impressions of solemnity."

His daughter also writes, "Mr. Timothy Thomas, of Maes, came to see my dear father, a few days before he died, and asked him what his desires were, whether to live or die: he said, '*The Lord's will be done.*' Then he said, 'I have laboured much in the word and doctrine, *not for filthy lucre*, for I never went out to preach for the sake of getting money; nor did I ever keep back any part of revealed truth, from a *respect of persons*. But nothing that I have ever done, can save me from hell, or give me a title to heaven. I have nothing to trust in, but the merits of Christ alone. *That I may be found in him, not having my own righteousness*, &c. His daughter asked him, what he thought now of Christ. He replied, *He is made of God unto us, wisdom, righteousness, sanctification, and redemption.* His son asked him, if he had any thing to say to them, his children, weeping around him; he said, *Behold, I and the children, whom the Lord has given me, are for signs and wonders*, expressing his gratitude and joy, that they were all, he hoped, called by grace, and professing the gospel. He did not say much; but his answer to his numerous friends, who visited him, during his last illness, and who inquired into the state of his mind, was, that *he experienced tranquillity of mind.* He appeared to be much *engaged in* mental prayer, and *frequently* exhorted others to *pray without ceasing.* The night before he died, he felt the pressure of his disorder, and it was thought he could not live till the morning. He enjoyed, however, intervals of much serenity and peace, and said, when a little released from pain, *Who giveth power to the faint, and to them that have no might, he increaseth strength. For, we know, that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*" When he felt himself departing, he put out his hand to his daughter, who constantly attended him, night and day, without taking off her clothes, for more than a fortnight, and said, *Farewel*, and instantly fell asleep in Jesus.

Mr. John Thomas, his nephew, another son of the Rev. Timothy Thomas, in the medical profession, communicates the following particulars of his fatal complaint: "The first symptoms of my uncle's disorder, were a slight derangement of the organ of digestion, loss of appetite, &c. These, in a few days, were followed by costiveness, some thirst, sickness, and vomiting of a black fluid, that evidently contained blood, and offensive to the smell. He had an attack of this very complaint four years before, of which he happily recovered. The ancients denominated this complaint *Melæna*, but the moderns give it the name of *Hæmatemesis*, a vomiting of blood, which, most probably, in his case, was induced by the exertion of

preaching. Dejection of mind is a very natural consequence of insufficient nourishment, for he could be prevailed upon to take scarcely any thing; but, very extraordinarily, this was by no means his case. His disorder, however, was attended with very great failure of strength, and sometimes with fainting fits, especially when he was attempted to be moved, or raised up in bed. Constipation of the bowels obtained early in his disorder, but towards the close, a *Diarrhœa* supervened, attended with increased debility, soreness of the throat, and difficult deglutition. The *Prognosis* here became unfavourable, and I was obliged to forego all hopes of his recovery. He survived these symptoms not quite a week. During the progress of his disorder, some slight derangement of his faculties was observable at intervals; but, generally, my uncle was able to converse upon different subjects, and very often evinced uncommon strength of memory, and much of his usual strength of mind."

The excellency of his character, and the great esteem in which he was held, will appear from the following communications, since his decease:

From the Rev. David Saunders, of Merthyr.

" And the venerable Z. Thomas is dead! *My father, my father, the chariot of Israel, and the horsemen thereof!* I can truly testify of him, that his conduct, through life, was as blameless as any person I ever knew. Of him it may be said, that, like Paul, *touching the law, he was blameless*, yet he was far from trusting in his own righteousness. For the long period of nearly sixty years, that he had preached, he was a laborious and faithful minister: travelling much, during that time, over mountains, and through floods, with his life, as it were, in his hand. Being engaged in a good work, he braved all dangers, and was discouraged by no difficulties. To many young preachers, that were raised up in the church under his fostering care, of whom I am one, he shewed himself a tender father. I shall esteem it an honour (if you think it proper) to have my name mentioned, as one that acknowledge myself greatly indebted to him, for much instruction and encouragement, in the early days of my ministry. Eminent he was, not only in his conduct, but for wisdom, and experimental knowledge. He would lay heavy strokes on the legal system, *(Arminianism)* avoiding equally the other extreme, *(Antinomianism.)*"

From another minster to his son. " Most sincerely do I sympathize with you, and the family, under your late bereavement, by the death of your truly venerable and excellent father. Though it was no more than I expected, having been previously informed of his indisposition, yet heavy indeed were the tidings of his departure, when they arrived. Ah! little did I think, when last I saw him, that I was taking so long a farewel of your dear father, and that I should see him no more, in this

world. I have always, from my childhood, felt a veneration for him, and my respect for his character increased with my years. He was, indeed, justly and universally esteemed. His loss will be severely felt in his family, and more, perhaps, in the church, where he was so respected, and so useful. May the Lord afford seasonable and all-sufficient support to his numerous relations and friends, who necessarily feel deeply affected by this dispensation! Let us seek an alleviation of our sorrow, by the grateful recollection of his long and honourable life, the unblemished reputation he was enabled to maintain, his great and extensive usefulness, in the cause of God and truth, and among the churches of the saints, and his present and everlasting happiness. With what transports of holy joy must his numerous ancestors, and dear relatives, who had died in the faith, have hailed him, on his arrival at the mansions of eternal bliss! O let us catch their mantles, imbibe their spirit, and copy after their bright example!"

At his request, the Rev. David Davies, one of his co-pastors, preached his funeral sermon, at *Llwyn*, and chose for his text, Heb. xiii. 7. "Remember those who have *had* the rule over you," &c. He dwelt chiefly on the former part, and earnestly and respectfully exhorted the people of his charge, *especially*,

1. *To remember* his "sermons." How consistently, scripturally, and evangelically, they were delivered. How *clearly he stated* and defended the doctrines, how affectionately he pressed the invitations, how wisely he applied the promises, and how warmly he enforced the precepts, of the divine word. How well adapted his public addresses were, to instruct the ignorant, to comfort the feeble minded, to support the weak, to warn the unruly, &c. And then asked his auditory, what effects his discourses had produced in them, &c.

2. *To remember* his "prayers." How particularly and minutely he used to pray for them, and with what affection he bore them upon his heart, in his public and private supplications.

3. *To remember* his "example." How blamelessly and irreproachably he had behaved, in the world and in the church. What an ensample he was to the flock over which he presided so long.

4. *To remember* his "private admonitions." How wise, and faithful, and salutary they had been, &c.

5. *To remember* his "reproofs." How sharply, and yet how affectionately he had discharged this painful, but necessary part of ministerial duty.

6. *To remember* his "prudence," in conducting church discipline; with what impartiality, and authority, he explained, and enjoined, the precepts of Christ, and the duties of church members; and how free he was from a disposition to lord it over God's heritage.

His nephew, and co-pastor, Mr. Timothy Thomas, preached the same day, in the evening, from Isaiah, xxiv. 44. "The inhabitant shall not say, I am

sick," at *Bwlch-y-rhiw*,* where his remains were interred, in the presence of an immense crowd of mourning relatives, friends, and neighbours, January 19, 1816.

It may not be unsuitable to close this narrative, by referring to the respectful notice of his death, which appeared in the *Carmarthen Journal*.

"Died, on the 16th instant, (January, 1816,) in the eighty-ninth year of his age, the Rev. Zechariah Thomas, of Llwyn, in the parish of Llanycrois, Carmarthenshire. He had been a preacher of the gospel nearly sixty years, and pastor of the Baptist church, at Aberduar, &c. from the time of the death of his brother, the Rev. Timothy Thomas, of Maes, in the year 1768. He was pre-eminently distinguished for his exemplary conduct, his theological acquirements, piety, and zeal for the extension of evangelical truth. In him, his family have lost a wise and affectionate father; the church, a tender, faithful, and successful pastor; society, a benevolent and worthy member; and the world, *an honest man*."

I venerate the man whose heart is warm;
Whose hands are pure, whose doctrine, and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
Cowper.

Peckham,
April 6, 1816. T. T.

THE
SUFFERINGS
OF
MR. DE MAROLLES,
A FRENCH PROTESTANT MARTYR.

(Continued from page 139.)

XXII. In a letter written to his wife, he chides her for troubling herself at his condition, so as to impair her health.

"It is not above two hours ago, my dear heart, that I received a letter which gives me more sorrow than joy. I received it in the midst of my offering up my evening sacrifice to God, on the sabbath day. Thou believest that I hide the condition and place, in which I am, from thee: but I have much more reason to believe, that thou dost conceal thine from me. I know my judgment is but too true, by what you have confessed. That which grieves me is, that you make me an occasion of

* The church consists of five branches, meeting in separate places—six, seven, and eight miles asunder; in each of which, the word is preached, and the ordinances are administered.
Pen-y-coed, built in 1735, in Cardiganshire.
Bethel, built in 1741, in Carmarthenshire.
Bwlch-y-rhiw, built in 1748, in ditto.
Aberduar, built in 1761, in ditto.
Cryg-y-maen, in Cardiganshire, formerly in the possession of the Presbyterians, has, of late years, become a branch of this church. The number of members, in all the branches, is now about five hundred. The present pastors are, Mr. David Davies, of Brynllo; and Mr. Timothy Thomas, of Maes. There are four or five assistant preachers. There is also stated, besides occasional, preaching, in several dwelling houses.

your indisposition. If it is I that put the sword to your heart, then I do, very innocently, stab myself. My spirit, my heart, is too deeply engaged to thee, not to be sensibly affected with the evil which thou sufferest. Be not disturbed at this new cross, which God lays upon me by thy means. Do not fear it will prejudice my health. I will bear it like a Christian, and always with the submission which I owe to the orders of my God and Father, who is full of tenderness and compassion towards me. Imitate me in *that*, my dear and well-beloved widow, and not in the many failings which you have known in me. Love me always tenderly, as thou hast done; but let this love which I desire of you, be always regulated by divine love; that which I have for thee is never separated from it. Although I have great reason to bless myself for thee, and although I daily pour out my soul in praises to God, for the singular favour which he hath done me, in joining me to a Christian wife, (for thou hast contributed very much to the moderating my suffering, by saving thyself, and our dear family, from the deluge of this age,) yet I always feared you did not receive with submission enough the affliction, by which it pleases God to prove us. Let us imitate Eli, and say with him, in all our sufferings, it is the Lord; let him do what seemeth him good! What reason have you to fear lest evil should befall me? Dost thou *question* the omnipotence of *God? Oughtest* thou to imagine that God will desert me at last, after several years miraculous preservation of me, even though I should lose my life to preserve my fidelity, which I owe to my Saviour? Remember he himself has said, 'Whosoever will save his life, shall lose it; but, whosoever will lose his life for my sake, the same shall save it.' I must now satisfy thy curiosity. I have so many things to tell thee of that kind, that I cannot mention them without disguise, and without an imaginary and borrowed name. May the Lord, who favours us in so eminent and miraculous a manner, grant, if it be his pleasure, that no inconvenience may happen thereupon. But I desire of thee, before-hand, that thou wilt not make it a subject of affliction; but that thou wilt take occasion thereby to bless the Lord.

"The place in which I am, served formerly for a lodging for soldiers; but, since that, they have converted it into a dungeon. They have made so much alteration therein, that there doth not so much light come in at present, as to hinder me by day from running against the walls. After I had been here three weeks, I was assaulted with so many inconveniences that I thought I could not live three or four months; yet, it will be five years, the 11th of next February, that God hath preserved me in this place. About the 15th of October, in the first year, God, who never sends me evils but for my good, afflicted me with a painful defluxion, which fell to the elbow of my right arm and shoulder

I could not undress myself. I spent the night, sometimes upon my bed, sometimes walking backwards and forwards in my usual darkness. I set myself to reflect on the occasion of my disease, and concluded that proceeded from the cold and moistness of the winter, and that, to remedy it, I must drink my wine pure and unmixed, which I did for two days following. At length, finding my pains to increase, I took the contrary course, and drank water. Finding myself well after it, I have ever since continued the practice. The defluxion, I was just now speaking of, was so bad that I felt it for nearly a year. The Lord hath tried me with several other inconveniences, but he hath delivered me out of them all.

I forgot, my dear, to give thee a complete description of my little sanctuary: It is ten of my feet in length, and twelve in breadth. All my goods is a bed from the hospital, which was brought there about five or six months before I came here. I lie upon one of the hospital quilts, with a straw bed under it; and, in this respect, I am much better than in the galley. This is the fourth winter which I have spent here, almost without fire. The first of these four winters, I had none at all. The second, they began to give me some on the 28th of January, and took it away from me before the end of February. The third, they gave me some for about fourteen or fifteen days. I have not yet seen any this winter; and I will not ask *for any at all.* The major might give me some if he would, for he hath money of mine; but he will not give me a double of it. I have sensibly felt the cold, nakedness, and hunger; but all this, I thank God, is past and gone. I have lived on five sols a day, which is the subsistence which the king hath appointed for me. I was, at first, fed by an ordinary, who treated me very well for my five sols. But another, which succeeded him, fed me for the space of five months, and cut me off three sols in my food. The major, at length, undertook to feed me, in his turn, which he did at first very well; but, at length, he left off to do well. He opens my dungeon but once a day, and hath caused my dinner, several times, to be brought at nine, ten, and eleven o'clock at night: and I did not receive any bread from him once, for the space of three days, and, at other times, but twice in twenty-four hours. Let not so many miseries afflict thee, my dear. Consider, as I have done, that this diet was appointed for me by the Sovereign Physician of my body and soul, to whom I have resigned myself, and that he would not have appointed it if he had not judged it necessary. It is by this means, and by this sparing manner, which I have lived all this present year, that God hath preserved me in life and health. Beware, therefore, of falling into regret, whereas you ought to bless God for his merciful conduct towards me. I have just told you, that I have suffered nakedness. I have been almost a year with-

out shirts. My clothes are more torn and ragged than those of the poorest beggars who stand at the church doors. I have gone barefoot till the 15th of December. I say barefoot, for I have had stockings which had no feet, and a pair of old shoes unsewed on both sides, and bored through the soles. An intendant, who came into this city, three years ago, saw me in this magnificent dress; and, though he promised much, yet he left me ten months in this condition, at the end of which, God raised me up succour, which there was no room to expect. He put it into the heart of a charitable, pious person, the almoner of the citadel, to visit me. This, without doubt, was done by the agreement of the king's lieutenant, who is likewise very charitable. Having seen me in the sorrowful condition in which I was, he went out immediately to fetch me some of his linen, but I hindered him. At length he procured me a whole galley-slave's suit, and obliged the major to buy me a pair of shoes and a close pair of breeches, out of my own money; so that, by the care of this good person, I am better clothed than I have ever been in all my captivity. He procured me, likewise, a most notable advantage, which is, that for this year and a half, the king's lieutenant gives me, every day, a lamp full of oil, which affords me light for six, seven, and eight hours. This gives me an opportunity to read the holy scripture more than I *did before.*

I think this is enough to satisfy thy curiosity. I must further add, that I have been, for these five or six months, troubled with an oppression of the lungs, which almost took away my breath. I have likewise been troubled with giddiness, and have fallen down, so as to break my head. This giddiness I impute to the want of food. But I am now, by the grace of God, in more perfect health than I have been these forty years. I speak, my dear, sincerely, as in the presence of God."

XXIII. In the following letter, we see how this famous confessor consoles a friend, in a similar situation.

"You speak just to my mind, my dear brother, when you say, that we alone shall be the persons, whom the king will not make feel the effects of his clemency. We are brought upon the stage in order to strike a terror into the whole kingdom, and upon whom must fall that vengeance, which the king makes those to feel who do not acquiesce and submit to his orders. But, if we have had the misfortune to disobey our great Monarch, let this be our comfort, that we did it out of an indispensable necessity to which they were reduced, of disobeying him. We have preferred the obedience which we owe to the Divine Majesty, to the mandates of a mortal prince. This is the laudable crime for which we suffer so many miseries. Let us always fix our eyes upon the glorious recompense, which

God reserves in heaven for that very crime for which the God of this world will perhaps never forgive us. Let us wait the will of the Lord, and be always faithful to him."

XXIV. On the 24th of March, 1692, he wrote again to his wife:

"The Christian manner in which, my dear wife, you received the account of my sufferings, engages me to hide nothing thereof from you. All that you know, is but very little, in comparison of what I am going to tell you. I know very well that I cannot perform what I propose to myself, without making an open confession of mine infirmities, and the narrowness of my spirit: but I have always been sincere, and I will continue so to the end. I will endeavour to make myself pass for no other, than for a man of very common endowments. When I was taken out of the galley, and brought hither, I found, at first, a great deal of pleasure in this change. My ears were no longer offended with the horrid and blasphemous sounds, with which those places continually echoed. I had the liberty to sing, at every turn, the praises of my God. I could prostrate myself before him as often as I pleased. Moreover, I was discharged from that uneasy chain, which was infinitely more troublesome than that of thirty pounds weight which you saw me carry. But, notwithstanding all these troubles, the Lord, who resolved to make me experience his succour and assistance, in a rare and *extraordinary manner*, suffered me to fall into a terrible trial. The solitude and perpetual darkness in which I spent my days, presented my narrow soul with such frightful and terrifying ideas, as made very fatal impressions on my mind. It was filled with a million of false and vain imaginations, which did very often transport it into deliriums and idle fancies, which lasted sometimes for the space of two whole hours. My prayers were no remedy against this evil. God was pleased it should continue for some months. I was plunged into a profound abyss of affliction. When I considered, together with this sorrowful condition, my little bodily rest, I concluded from thence, that it was the high road to distraction; and that I should never escape falling into that state. I incessantly implored the succours of my God. I begged of him that he would never suffer my enemies to triumph over me and my sufferings in so sorrowful a manner. At length, after much prayer, many sighs and tears, the God of my deliverance heard my petitions, and, after so many tempests, sent a perfect calm and serenity. He dissipated all those illusions which gave me so much trouble. After having delivered me out of so sore a trial, never have any doubt, my dearest wife, that God will not deliver me out of all other trials. Do not, therefore, disquiet yourself any more about me. Hope always in the goodness of God, and your hopes shall not be in vain. I ought not, in my opinion, to forget to take notice of a considerable circumstance,

which tends to the glory of God. The duration of so great a temptation was, in my opinion, the proper time for the old serpent to cast me into rebellion and infidelity. But God always kept him in so profound a silence, that he never once offered to infest me with any of his pernicious counsels; and I never felt the least inclination to revolt. Ever since these sorrowful days, God hath always filled my heart with joy. I possess my soul in patience. He makes the days of my affliction speedily to pass away. I have no sooner begun them, but I find myself at the end of them. With the bread and water of affliction, with which he tries me, he affords me, continually, most delicious repasts."

XXV. This is the last letter of our martyr, which hath been put into my hands. We may believe they doubled their rigour, to deprive him of his consolation; for, we are informed, by a letter from a faithful confessor, who was on board the galleys, and who hath always run all hazards to do him all the services he could, that the extreme weakness of his body and eyes hindered him from reading and writing, a month or two before his death, which was on the 17th of June, 1692.

XXVI. There is an extract of a letter from Marseilles, dated the 20th of June, 1692, which says,

"The subject of this letter is chiefly to acquaint you with the death of Mr. De Marolles, that famous confessor of Christ, who hath been so long shut up in a dungeon in the great citadel, where they have made him suffer very much. He was pressed to the last to change his religion; but he continued to persevere in his own. He died the day before yesterday, and was buried by the Turks among the Turks."

XXVII. There is another letter, on the same subject, from that generous confessor who was on board the galleys, of the 20th of June, in which he informs his wife,

"That this dear martyr of the Lord resigned his spirit into the hands of his Father, on the 17th day of the present month, and was, the next day, laid in the grave by six Turks; as it is the custom here to bury those who die faithful to their Saviour. I cannot (he proceeds) give you an exact account of his last hours, nor of his last words; but I will tell you briefly what has been known.

"You have already learned, by the letters of this dear martyr, that, after having groaned for some time under irons, he was removed to a dungeon dreadful for its obscurity, and much more for its stench. You know that they fed him but very ill there, and that he often laboured under hunger, not having even enough of bread and water, which was his common diet. This great austerity made him very weak, and flung him into great vertigoes, so that he fell down, about two months since, with very weakness, and dashed his head against the wall, which wounded him very severely. He hath been continually languishing ever since that moment, and his life

hath been nothing else but a living death. Those who had the management of him, were insensible to his pains, excepting that, for these six weeks past, they gave him better, and a greater quantity of victuals. But his body was weakened, and his nature brought so low, that it could not recover its strength. This faithful servant of the Lord had almost lost his sight, about a month since. Though I had sent him your last letters, he could neither read them, nor return any answer. He likewise gave me those which I, from time to time, wrote to him. He was forced to be contented with hearing by word of mouth from me, and caused me to be told, that he recommended himself to the prayers of his good friend, and that he thought of nothing else but his departure. God hath, at length, disposed of him, and he shall return to us no more. He hath gone through the most cruel torments which inhumanity, in its umost extent, could inflict; but yet God hath never suffered them to make a prize of his innocence. I must tell you, for your consolation, that from the time they saw this dear martyr grow weak and decay, he was often visited by doctors of the contrary communion; but this firm and immoveable servant of God was not moved by their visits. He heard, without trouble, that which he rejected, and did not return railing for railing. He blessed his enemies to the last. His glory will never be blotted out, neither in heaven nor on *the earth.*" *Amen.*

ON THE

NECESSITY AND EFFICACY OF FAITH.

Remarks on Luke, xvii. 5, 6.

THE Lord Jesus Christ had been inculcating upon his apostles, the self-denying duties of administering faithful and affectionate reproof to those who, on any occasion, might have given them offence; and of exercising forgiveness promptly and repeatedly, when such offenders expressed repentance. The apostles, deeply convinced of the difficulty attendant on the performance of these duties, and probably conscious of infirmities, which, in past instances, had been manifest in their conduct, unite in saying, with humble and importunate supplication, "Lord, increase our faith." The answer given by our Lord, on this occasion, appears intended to correct this mistake, in imagining that a large degree of faith was absolutely necessary to enable him to "rebuke" and "forgive." So far from this being the case, he informs them, that the very smallest degree of faith, if genuine, though but "like a grain of mustard seed," would effect much greater things; even such things as were beyond the power of any principle in nature to accomplish. "Ye should say to this sycamine-tree, be thou plucked up by the roots, and be thou cast into the sea, and it should obey you."

Does it not appear, from the

conduct of the apostles in praying to the Lord Jesus for an *increase of faith*, that with all the darkness and confusion of their minds respecting the precise way in which he would accomplish the work of redemption, they yet knew the divinity of his person, and considered him to be "God manifest in the flesh?" Had they not believed this, would they have requested him to communicate to them spiritual blessings? "Faith is the gift of GOD:" but the apostles prayed to Jesus Christ to give them faith, and were not reproved for such conduct. Is not the inference unavoidable, that they believed Jesus Christ to be GOD? It was from such addresses as this, that the disciples were afterwards known as "those who called upon his name:" and that it was proper to designate "the church of God," even those who were "sanctified in Christ Jesus, and called to be saints," as the same identical persons "who in every place called upon the name of the Lord Jesus Christ." This view of the subject also accounts fully for the conduct of Stephen, when dying, who called upon the "Lord Jesus to receive his spirit;" and for that of Paul, who prayed to the Lord thrice, that the "thorn in his flesh might be taken from him:" to which the Lord graciously replied, "My grace is sufficient for thee." Let Christians now imitate those who, in circumstances of peculiar affliction, and who, acting under the influence of divine inspiration, *thus worshipped* the Lord Jesus, and then only will they "honour the Son, even as they honour the Father."

Praying for an *increase* of faith, shows us also what were the sentiments of the apostles, respecting the doctrine of sanctification; *viz.* that the divine influence by which they had been separated from the world to the service of God, was *growing* in its nature, and *progressive* in its effects. If faith be capable of an increase, and of "growing exceedingly," what good reason can be adduced, why hope and love, and peace and meekness, yea that all the "fruits of the spirit," are not so also. Confounding the doctrines of justification and sanctification, which are different as the act of grace by which a convicted rebel is acquitted, and the divine influence by which a defiled sinner is purified, by "the washing of regeneration, and the renewing of the Holy Ghost," has been the cause of great and fatal errors. The work of Christ, imputed to the ungodly sinner who believes in Jesus, is so perfect, as neither to require or receive any addition; but the "good work," performed *in* believers, is, at present, only "begun," and will be finally "perfected" in "the day," when the Lord Jesus shall "present his church to himself, without spot or wrinkle, or any such thing." The fruits of the spirit in believers, in the present state, like the unripe fruit of the fig-tree in this country, never arrive at perfection, because the soil and climate are uncongenial. Grace, which sanctifies the heart, is an exotic, nor will its

fruits be perfect, till believers are transplanted to that garden of which it is a native. When a person has arrived at manhood, there is no addition to the number of members and faculties which he possessed when an infant of a day old; but all these have gained maturity. The Holy Spirit, when he first communicates grace to the mind, imparts all the several members of the "new man;" but these will not attain maturity, till the Christian is "present with the Lord," "a perfect man," having reached "the measure of the stature of the fulness of Christ." While dwelling in an earthly tabernacle, the apostle Paul could say, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark, for the prize of the high calling of God in Christ Jesus." In perfect accordance with these sentiments, the apostle Peter exhorted believers, "Beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness: but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The Holy Spirit is the divine agent by whose sacred energy sanctification is effected; but faith in the person, work, and promises of Christ, is the holy principle through which it is commenced, continued, and perfected.

The *occasion* on which the apostles prayed for an *increase* of faith, is also instructive. One might have concluded, they would rather have supplicated an increase of *meekness*, or of patience, for the purpose of being enabled to overcome, or to bear with injuries. In such cases, persons generally say, "Lord, increase our *patience*;" whereas, they ought to imitate the apostles, in this instance, who seem to have considered *faith* as the master-principle; like the main-spring in the watch, which sets and preserves all the other parts in motion; or, as being the "root of the matter," by which all the "fruits of the spirit" in believers are produced and brought to perfection. Faith, being a divine principle, "the gift of God," will necessarily oppose and conquer the influence of human depravity, in whatever form it may exist, or to whatever degree it may operate. Thus Christians are exhorted to "put off the old man with his deeds, and to put on the new man, which, after God, is created in righteousness and true holiness:" and "if ye, through the spirit, do mortify the deeds of the body, ye shall live." Faith will also influence us, to regard the precepts, and to embrace the promises of the word of God: to endure, "as seeing him that is invisible:" to make the glory of God the ultimate end of all our actions, not regarding the sentiments of disapprobation expressed by our fellow creatures. David was influenced by divine considera-

tions, when he refused to slay king Saul, at the solicitations of his servants. Saul, who acted from carnal and worldly views, was perfectly astonished at the forgiving spirit of David, and exclaimed, "If a man find his enemy, will he let him go well away? thou art more righteous than I," See 1 Sam. xxiv. 19. The conduct of David, in this instance, illustrates the propriety of the apostles' prayer, when, in order to forgive injuries, they say, "Lord, increase our faith."

The *efficacy* of faith, however weak in its principle, if it be genuine and operative, is strongly expressed by our Lord, in the remarkable reply given, on this occasion, to his apostles: plainly asserting, though in highly figurative language, that effects as far above the power of nature, as planting a sycamine tree in the depths of the sea, should be accomplished by its influence. This has been exemplified in thousands of instances, and persons, giving full credit to the word of God, have found, that "All things are possible to him that believeth." "Through faith they have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The powerful efficacy of faith has been seen in "removing mountains"—of difficulty—of afflictions, and of guilt, as it were, "into the *midst of* the sea." Its shouts of victory have been hea the midst of danger, a triumphs have been seen valley of the shadow of Let believers, then, und heaviest trials, address f and importunate prayer t exalted Saviour; and, bel his gracious promises, the find, that his "strength sh made perfect in weakness his "grace sufficient" for Thus, as "children of fa Abraham, they will not s at the promise through un but be strong in faith, glory to God."

THE BAPTISM OF *THREE OLD DISCIP*

JONAS BROOKSBANI born at Harrop-Edge, Al in the parish of Bradford, shire, July 21, 1746. Hi life was spent in ign of himself and his Crea nor does there appear t been any concern about things till he arrived at t of thirty-eight, when h learned to read. On pe the sacred volume, he to discover that he was ner; and, about the s thirty-nine, was so imp with a view of his mis condition, that his min filled with terror. For than twenty years, he wa tinually seeking for justifi "by the deeds of the Although under the inf of self-righteous princip thought to recommend h

to God, yet these principles were by no means sufficient to preserve him from sin; and hence, at this time, he was but too often ensnared. It may not be unworthy of remark, that whatever men may boast of their good works, while looking to the law for justification and life, yet free grace only can teach a man "to deny ungodliness and worldly lusts, and to walk soberly, righteously, and godly, in this present evil world." Frequently, however, was the mind of our friend filled with longings after public worship: but so far was he ashamed of his own life, that he could scarcely find courage to attend upon it, and would often wish that he could have gone to a place of worship by a road under the ground, that he might have been concealed from notice. In this manner, Jonas Brooksbank spent his days till nearly sixty-five years of age, when it pleased God to snatch him as a brand from the burning. Jehovah, who delights to honour his own word, powerfully impressed on his mind, Isaiah, lv. 6, 7, from which he clearly perceived, that salvation must be entirely by grace,—by grace only, or he never could be made a partaker of its blessings. Now all his vain hopes perished, and the cross of Christ gave him joy. Though his wife had, for some time, been a member of the church to which he is now united, yet his jealousy of himself, and fear lest all should not be right with his own heart, kept him at a distance from communion with the people of God, till the last summer. The writer of this account, about this time, preached from Acts, xxvi. 16, and remarked, "That had Christ been influenced by such objections as often keep us from serving him, he had never undertaken our salvation, and we had been lost for ever." This remark awakening every dormant feeling, he could delay no longer. But, then, though labouring under many bodily infirmities, he would publicly follow the Redeemer; and, accordingly, on Sunday, July 21, 1815, the day on which he was sixty-nine years old, he was baptized. He remarked, some months after this, "I did right on that day. I have enough to repent of in my past bad life, but can never repent of thus following the Lord Jesus." Our old friend yet remains a monument of mercy.

JOHN HALLIDAY was born at Baildon, in the parish of Otley, March 10, 1745. I shall say little of this good man, but rather let him speak for himself. At our church-meeting, prior to his reception amongst us as a member, he spoke of his past life as follows, which I give, as nearly as possible, verbatim: "In 1768, I lived with Thomas Fairbank, and combed wool. At that time, there was a meeting in Windhill. The workmen all left me in the shop, and went off to the meeting. I immediately thought, I have a soul as well as they, and why should not I go too? I went out, and asked them to let me go with them. They made me welcome, and

I went. From that time, my mind was seriously impressed, and I used then to go to Baildon church, to hear the Rev. W. Richardson, who was considered a gospel minister. About three years after this, hearing Mr. Richardson, whose text was Rom. viii. 6, 'To be carnally minded is death,' I then saw myself as I had never done before. I was like a man who, all his life time, had been in a dream. I then sunk into mad despair; and was truly like a wild bull in a net. I was tempted by Satan to put myself away. No! said I, I will pray as long as I am on this side the battlements of hell; and if I go to hell, I'll go praying for mercy. Now my neighbours began to think, that I was going mad, and to treat me as a person beside himself. My sleep also departed from me; and I began to have little relish for my food: but, by degrees, light shone into my mind,—I saw that Jesus was a Saviour,—and my joys became unspeakable. After this, I was in connection with the Wesleyan Methodists; but, as our religious sentiments did not agree, I left them some time since. Since then, I have been brought through various scenes of light and darkness; and, having obtained help of God, I continue to this day. I have as great a desire as ever to serve him, and, by his grace, I am what I am." The above account was given to the church here, September 1, 1815; and, on the same day, friend Halliday was baptized, being in the seventy-first year of his age.

JONATHAN LAMBERT was born, June 20, 1735, at Yeadon, in the parish of Guisley. Though he was, from his childhood, of a happy disposition, yet it does not appear, that his heart was changed by divine grace, till he was near twenty years of age. He mentions, that, above sixty years ago, the reading of the ninth chapter in the Epistle to the Romans, first led him to a saving acquaintance with himself, and the way of salvation. At this period, he attended on the ministry of the Rev. Alvery Jackson and Mr. Wilson, who occasionally visited the Baptist chapel in Rawdon-Cragg, and where, afterwards, Mr. Jonathan Brown was settled for some years. He was now fully convinced of the truth of the believers' baptism, and the importance of church fellowship; but, his natural timidity of spirit, and fear, lest he should dishonour the cause of Christ, kept him from communion with any body of Christians, till he was upwards of eighty years of age. It is somewhat remarkable, that his father, who was a member of the above-named church at Rawdon-Cragg, did not, however, join that society till he was arrived at nearly the same age. Our venerable friend was, from ten years old till near sixty, afflicted with a remarkable giddiness in his head, which, at once, subjected him to great danger, and also led him to see the care of God over him. Among other instances of divine preservation, the following is gratefully remembered: One time having ascended a ladder by the side of a hay-mow, the

ladder fell backwards, and he fell under it about four yards high, with his back directly across some large stones which were set with their edges upwards, yet his hurt was very slight indeed! A few years ago, owing to age and infirmities, he was induced to quit his farm at Yeadon, and to come and reside with his nephew at Baildon, who is, at present, a deacon of the Baptist church at Shipley, an adjoining village. From this period, he worshipped generally with the family at Shipley. In July, 1815, he mentioned to the writer, that, if his age would permit, he should wish to unite with us; but a decay of memory and bodily weakness, led him to fear that he could not perform what his heart felt, which was, to join the Baptist church at Shipley. But, he resolved to cast himself on the Lord Jesus, and make the attempt; and, accordingly, was baptized, September 1, 1815. It ought not to be forgotten here, that, although our aged father is upwards of eighty, he lives one mile and a half from the place of worship; and, though our worship on a Wednesday evening begins not till half-past seven, yet, summer and winter, he is generally in his seat thrice on a Lord's day, and on the Wednesday evening. His heart is set upon the worship of God.

Let not the aged think it too late to follow Christ. There were some who went into the vineyard at the eleventh hour, but they received every one their penny.

Shipley. J. M.

THE

MEANING OF THE WORD *BAPTISM* ILLUSTRATED.

From a Speech of King James I. to his Parliament, in the Year 1605, *on the Discovery of the Gunpowder Plot.*

"My Lords Spirituall and Temporall, and you the Knights and Burgesses of this Parliament, It was farre from my thoughts, till very lately before my coming to this place, that this Subiect should have beene ministered vnto mee, whereupon I am now to speake. But now it so falleth out, That whereas in the preceding Session of this Parliament, the principall occasion of my Speech was, to thanke and congratulate all you of this House, and in you, all the whole Common-wealth, (as being the representative Body of the State,) for your so willing and louing, receiuing and embracing of me in that place, which God and Nature by descent of blood, had in his owne time prouided for me: So now my Subiect is, to speake of a farre greater Thanksgiuing than before I gaue to you, being to a farre greater person, which is to God, for the great and miraculous Deliuerie he hath at this time granted to me, and to you all, and consequently to the whole Body of this Estate.

"I must therefore begin with this olde and most approued Sentence of Diuinitie, '*Misericordia Dei supra omnia opera ejus.*' For Almightie God did not furnish so great matter to his glory by the Creation of this great World, as he did by the Redemption of the same. Neither did

his Generation of the little world in our olde and first Adam, so much set foorth the praises of God in his Iustice and Mercie, as did our Regeneration in the last and second Adam.

"And now I must craue a little pardon of you, That since Kings are in the word of God it selfe called Gods, as being his Lieutenants and Vicegerents on earth, and so adorned and furnished with some sparkles of the Diuinitie; To compare some of the workes of God the great King, towards the whole and generall world, to some of his works towards me, and this little world of my Dominions, compassed and seuered by the Sea from the rest of the Earth. For as God for the iust punishment of the first great sinnes in the originall world, when the sonnes of God went in unto the daughters of men, and the cup of their iniquities of all sorts was filled, and heaped up to the full, did by a generall deluge and overflowing of waters, BAPTIZE THE WORLD to a generall destruction, and not to a generall purgation (onely excepted Noah and his family, who did repent and beleeve the threatnings of Gods iudgement:) So now when the world shall waxe olde as a garment, and that all the impieties and sinnes that can be deuised against both the first and second Table, haue and shall be committed to the full measure; God is to punish the world the second time by Fire, to the generall destruction and not purgation thereof. Although as was done in the former to Noah and his family by the waters; So shall all we that beleeve be likewise purged, and not destroyed by the Fire. In the like sort, I say, I may iustly compare these two great and fearfull doomesdayes, wherewith God threatned to destroy mee and all you of this little world that have interest in me. For although I confesse, as all mankinde, so chiefly Kings, as being in the higher places like the high Trees, or stayest Mountaines, and steepest Rockes, are most subiect to the daily tempests of innumerable dangers; and I amongst all other Kings haue euer bene subiect unto them, not onely euer since my birth, but euen as I may iustly say, before my birth; and while I was yet in my mothers belly: yet have I bene exposed to two more speciall and greater dangers than all the rest.

"The first of them, in the Kingdome where I was borne, and passed the first part of my life: And the last of them here, which is the greatest. In the former I should have beene BAPTIZED IN BLOOD, and in my destruction not only the Kingdome wherein I then was, but yé also, by your future interest, should have tasted of my ruine. Yet it pleased God to deliuer mee, as it were from the very brinke of death, from the point of the dagger, and so to purge me by my thankful acknowledgement of so great a benefite. But in this, which did so lately fall out, and which was a destruction prepared not for mee alone, but for you all that are here present, and wherein no ranke, age nor sexe should haue been spared: This was not a crying sinne of blood, as the former, but it may well be called a roaring, nay a thundering sinne of Fire and Brimstone, from the which God hath so miraculously deliuered us all. What I can speake of this I knowe not: Nay rather, what can I not speake of it? And therefore I must for horror

say with the Poet, '*Vox faucibus hæret.*'"

It is scarcely necessary to observe, that the figurative use of the word *baptize*, in the above passage, strongly conveys the idea of *immersion*. It is taken from a tract, entitled, "His Majesties Speach, &c. as neere his very words as could be gathered at the instant. Together with a discourse of the manner of the discouery of this late intended treason, ioyned with the examination of some of the prisoners. Imprinted at London Robert Barker, &c. Anno 1605."

Yet it is a remarkable fact, that, in the reign of this very monarch, the ancient rite of immersion began to be superseded in this country, as we learn from Sir John Floyer. Thus he writes: "I have now given what testimony I could find in our English authors, to prove the practice of immersion, from the time the Britons and Saxons were baptized, *till King James's days;* when the people grew peevish with all ancient ceremonies, and through the love of novelty, and the niceness of parents, and the pretence of modesty, they laid aside immersion; which never was abrogated by any canon, but is still recommended by the present rubric of our church, which orders the child to be dipped discreetly and warily." *Hist. of Cold Bathing*, p. 61. In Booth's Pædob. Ex. vol. I. p. 287.

Archbishop Newcome tells us, that "the king prescribed certain rules to be very carefully observed by the translators." Among others, he required "The old *ecclesiastical* words to be kept: as the word *church* not to be translated *congregation*," &c. &c. And, from their own preface, we learn, that the translators included baptism in the list subjected to this rule.

In what manner they would have rendered the word, we may safely infer from the manner in which they have rendered several passages where the same word, or, rather, a word of the same root, is employed.

Thus, Luke, xvi. 24, "Send Lazarus, that he may *dip* the tip of his finger in water," &c.

John, xiii. 26, "To whom I shall give a sop when I have *dipped* it. And when he had *dipped* the sop," &c.

Rev. xix. 13, "He was clothed with a vesture *dipped* in blood," &c.

In these passages (where, as every reader of the Greek Testament knows, a word of the same root is used,) the technical, sacramental sense being out of sight, the translators have given the native, primary, common, and obvious meaning.

Stepney. W. N.

ANECDOTE
OF AN
AMERICAN NEGRO SLAVE.

A POOR ignorant negro came to a minister, with a melancholy and dejected look, and desired him to come and baptize his master again. "Why, Sambo," replied the minister, "what is the matter with your master?" "O, my massa been one good massa when you baptize afore; but now he forget all his religion, and scold, and vex, and whip poor negro!" What a cutting reproof does this convey to all those who, having been "buried by baptism into the death of Christ," are, nevertheless, not "walking in newness of life!" The *lives* of professors are books, which the most ignorant, and the most depraved, can read and understand!

Juvenile Department.

CALENDAR
FOR
MAY, 1816.

I. *The Name* is derived, perhaps, from *Maia*, the mother of Mercury, to whom sacrifices were offered by the Romans, on the first of this month.

II. *Fasts and festivals.*—May 1. *St. Philip and St. James the Less.* The Jews (it is said) commemorate the death of Samuel the prophet, by a general mourning, on the first of May.

May 3. *Invention of the Cross.* The Romish church celebrates this day as a festival, to commemorate the *invention* or finding of the *cross*. Helena, the mother of Constantine the Great, being warned in a dream to search for the cross of Christ, at Jerusalem, went thither, and employed many days at Golgotha in digging for it! Of this, enough.——

May 6. *John Evangelist.*

May 19. *St. Dunstan.* He was a native of Glastonbury, and was promoted to the see of Worcester by King Edgar. He was afterwards Bishop of London, and at length, Archbishop of Canterbury. He died A. D. 988.

May 21. *Rogation Sunday.* From *rogare*, to ask; because on the three subsequent days, *supplications* were appointed by Mamertus, Bishop of Vienna, in the year 469, to be offered up with fasting, to avert some particular calamities that threatened his diocese.

May 23. *Ascension Day.* From the earliest times, this day was *set apart to* commemorate our Saviour's ascension into heaven.

May 26. *Austin*, (not Augustine.) This English apostle, as he is termed, was commissioned by Pope Gregory the Great, to convert the Saxons. The Britons had, centuries before, enjoyed the gospel. He was created Archbishop of Canterbury in 556, and died about the year 610.

May 27. *Venerable Bede.* This celebrated scholar was born at Yarrow, in Northumberland, in 673. His grand work is the Ecclesiastical History of the Saxons. Being a monk, he studied in his cell, where, spending more hours, and to better purpose, than most of the monks did, it was reported that he never left it. So much attached was he to his retirement, that he would not quit it for any preferment at Rome, to which the Pope had often invited him.

III. *Astronomical Occurrences.*—The sun enters Gemini on the 21st, at eight minutes after six in the morning. The moon enters her first quarter on the 5th; is full on the 11th; enters her last quarter on the 19th; and her change will happen on the 27th. She passes the Georgian planet on the 13th, at thirty-two minutes after midnight. Mars sets about midnight, a little on the northern side of the place where the sun sets. Jupiter is visible all night, and in a good position for evening observations, being not yet far removed from his nearest approach to the earth, and coming to his highest place in the heavens at thirty-five minutes after eleven on the 1st, and at twenty-four minutes after nine on the 31st. On the 1st, he passes

Lambda Virginis, a star of the fourth magnitude. The star will be fifty-five minutes, or about two breadths of the sun, below Jupiter. A few of the eclipses of Jupiter's satellites may also be seen, on some of the evenings of this month, by those who are provided with a good telescope. On the 7th, the first satellite will come out of Jupiter's shadow at nineteen minutes after ten; on the 10th, the second will emerge, in like manner, at five minutes after ten; on the 25th, the third and brightest satellite will begin to appear at thirty-five minutes after ten; and, on the 30th, the first satellite will emerge from the shadow at thirty-one minutes after ten. The planet Saturn rises on the 1st, at twenty-five minutes after two in the morning; and, on the 31st, at twenty-eight minutes after midnight. The Georgian planet is in opposition to the sun on the 31st, and is then, consequently, nearest the earth.

On the 27th of this month, the sun is eclipsed at six minutes after three in the morning, or fifty-two minutes before sun-rise. The eclipse, therefore, could not possibly be visible in England at this time of the morning, if other circumstances were favourable, as the sun is then below the horizon. But had the moon's latitude been different, we might have seen the eclipse at a later period of its progress. In the present case, however, it must have been invisible, if it had happened at any hour of the day, as no situation in which England could be placed, by the diurnal revolution of the earth, could bring the moon sufficiently north to occasion her apparent contact with the sun. There is, in fact, a cause which varies the circumstances of an eclipse of the sun, which cannot affect lunar eclipses. If we wish to know whether an eclipse of the moon is visible, we have only to ascertain whether the moon *herself* is visible. For, between the time of her rising and that of her setting, the eclipse is visible; and, from her setting, to the period of her rising, it is sufficiently obvious that the eclipse must be invisible. In order, however, to ascertain that an eclipse of the *sun* is visible, we must not only be certain of his being above the horizon, but the moon's latitude must be such as to bring her between the sun and that particular part of the earth for which we wish to calculate. For, at the same point of time, one part of the earth may be covered with the darkness of a total eclipse, whilst, at another, the inhabitants may behold the sun in all his dazzling lustre, without the slightest appearance of any intervening object. To render these observations more intelligible, let any person consider himself walking in a foot-path on the side of a field. Let him also suppose a tree to be placed in the middle of the field, and a painted gate on the opposite side. He may then easily conceive, that, when he is at one part of the foot-path, the tree will appear to pass the gate, and either partly or entirely hide it from his view. He will, however, as readily imagine, that, in other parts of the foot-path, the tree will not appear before the gate at all. Two persons, therefore, may be placed in the said foot-path, to one of whom the gate may appear to be *eclipsed* by the tree, and to the other it may not appear to suffer any such effect. In a similar manner, a solar eclipse may vary. The sun may, at the same instant, be shining from the north pole to that of the south, and from

ninety degrees of east longitude to ninety degrees west, and the new moon may be situate between the sun and the equator. Let a person, then, be supposed to pass from the north pole to the south. While he is going the first fifty-six degrees, he sees the sun without any eclipse. Then the moon begins to obscure the lower part of that luminary, and this obscuration gradually increases, till the traveller pass the equinoctial line. There the sun is centrically eclipsed directly over his head. In his progress southward, the moon seems gradually to slide down the sun, till, at thirty-four degrees south, she sink below him; and presenting only her dark side to the earth, she then becomes perfectly invisible, and the eclipse ceases. If the observer traverse the globe from east to west, similar effects will ensue. It is plain, therefore, that the supposed eclipse is visible to all those who live within a circle that passes through thirty-four degrees north latitude, thirty-four degrees south latitude, thirty-four degrees east longitude, and thirty-four degrees west longitude. The eclipse, then, will be invisible to all who live within that ring, which is fifty-six degrees broad in every direction, extending from thirty-four to ninety degrees in north latitude, and in south latitude; in east longitude also, and in west longitude. If the full moon were to be in the fore-mentioned situation, when she suffers an eclipse, she would be visible to the same extent, but the eclipse would appear precisely the same at the poles as it would at the equator. The reason of this is, that an eclipse of the moon is occasioned by the earth's shadow, which falls on her *surface.* But an eclipse of the sun is occasioned by the moon passing before that luminary, at a vast *distance* from it. The moon, then, is eclipsed by an object, (if the expression may be allowed) which adheres to the luminary eclipsed, and which, during such eclipse, is as inseparable as the paint on the fore-mentioned gate may be supposed to be. But the sun is eclipsed by an object which is, upon an average, three hundred and ninety-eight times nearer the earth than himself. We may, therefore, easily account for the fact, that we have so many visible eclipses of the moon, and yet so few solar eclipses visible at any selected spot on the earth's surface.

IV. *Naturalist's Diary.*—May is usually considered as the most delightful month in the whole year, and has long been the muse's favourite theme; although much that is said of its beauties applies better to more southern climates, or, indeed, to our month of June. Although May will sometimes raise her voice,

> "And shake with fury to the ground
> The garland that she wears."

Yet the morning scenery of this month is, not unfrequently, as beautiful as can possibly be conceived. To press the verdant velvet carpet of nature, to enjoy the serene sky, the pure air, and the refreshing fragrance, which arise from the face of the earth; to listen to the melody of the feathered tribes; these, and a thousand other inexpressible delights, which this season never fails to present; all combine to exhilarate the spirits, and call forth a song of grateful adoration. The great progenitor of the human race, when first conscious of existence, beheld in all around

him the most exquisite assemblage of rural beauty. The very name of *Eden*, the delicious paradise in which he was placed by the beneficent Creator, signifies *pleasure*; and the idea of pleasure is inseparable from that of a garden, in which man still seeks the happiness he has lost, and, in which, perhaps, a good man may find the nearest resemblance to it which this world can afford.

The British plants have been considerably checked in their progress by the unusual prevalence of cold weather. It is possible, however, that the increasing power of the sun, and the fertilizing showers of the last months, may, in a great measure, restore the general order of the vegetable kingdom; so that we may expect to see, in an advanced state, the greater part of those numerous plants which are usually in flower in May. The following selection may be recommended to the attention of those young persons, who are fond of contemplating the works of God, in the exuberant stores of nature.

The trees that may be expected to blossom, are, the white-thorn, hawthorn, or may, (*crataegus monogyna;*) the mountain-ash, (*sorbus aucuparia;*) the crab-tree, (*pyrus malus;*) the chesnut-tree, (*fagus castanea;*) the sycamore-tree, (*acer pseudo-platanus,*) and the common holly, (*ilex aquifolium.*)

The shrubs are, the common honeysuckle, (*lonicera periclymenum;*) the gelder-rose, (*viburnum opulus;*) the common barberry, (*berberis vulgaris;*) the common broom, (*spartium scoparium;*) the white mistletoe, (*viscum album;*) and the common juniper, (*juniperus communis.*)

The plants that will be in flower, are, the wild germander, (*veronica chamaedrys;*) the field mouse-ear, (*myosotis arvensis;*) the water mouse-ear, (*myosotis palustris;*) the common comfrey, (*symphytum officinale;*) the greater periwinkle, (*vinca major;*) the earthnut or pignut, (*bunium bulbocastanum;*) the cow-weed chervil, wild cicely, or cow-parsley, (*chaerophyllum sylvestre;*) the harebell, (*hyacinthus non-scriptus;*) the bulbous crow-foot, (*ranunculus bulbosus;*) sauce-alone, (*erysimum alliaria;*) dutch clover, (*trifolium repens;*) heart's-ease, (*viola tricolor;*) and the cuckoopint, wake-robin, or lords and ladies, (*arum maculatum.*)

The berries of the white-thorn are called haws, and, from this circumstance, it is called the hawthorn. The hips are the fruit of the dog-rose, and, as is generally well known, are larger than the haws. Both these kinds of berries become the food of birds during a considerable part of the winter. The crab-tree, by cultivation, seems to have been transformed into the apple-tree, which is called *pyrus malus beta*. The common holly has a wheel-shaped blossom, with four stamina, or threads, projecting from the blossom. In the centre of the blossom will be found a pointal with four summits; and the bottom of the pointal is the seed-vessel, which survives the flower, and becomes eventually the scarlet berry, which attracts our attention in the month of December. The wild germander has a fine blue flower, with two stamina and one pointal. Hence, it is ranked in the class *Diandria*, and in the order *Monogynia*, *di* meaning two, and *andria* being used for stamens, or stamina,

mono also signifying one, and *gynia* being employed to denote pointals. By those of our readers who are acquainted with Greek, these technical terms will be readily traced to their original form and meaning. The field mouse-ear and the water mouse-ear have beautiful blue flowers, with a bright yellow in the centre. The field mouse-ear, however, has hairy leaves, and grows in fields and gardens; whereas, the water mouse-ear has smooth leaves, and is found where there are springs, ditches, and running streams. The flowers of the germander cannot be mistaken for those of the mouse-ear, as it has wrinkled leaves, and grows on the sides of hedges, and as its blossoms have four divisions with white in the centre. The common comfrey grows on the banks of rivers and brooks, and has blossoms of a yellowish white. The periwinkle has blue flowers, and the greater species differs from the less, by its leaves being fringed at the edge. The cow-parsley has sometimes been used as a pot-herb; but the roots are poisonous. The harebell has a long stalk with a cluster of blue bell-shaped flowers at the top, and its roots are also poisonous. Linnæus never saw this plant till he came to this country; and, hence he has distinguished it by the epithet *nonscriptus*. The bulbous crow-foot abounds in meadows, and is more generally known by the name of butter-flower. But this name includes several species of the crow-foot; it is not, therefore, sufficiently appropriate for the purposes of the botanist. The name, bulbous crow-foot, however, distinguishes the present plant from every other, and recalls to our minds the form of the root, which is that of a bulb; Another circumstance may also be noticed. The blossom contains five bright yellow petals, and beneath these will be found five other leaves composing the calyx, cup, or empalement. As, therefore, some other species of crow-foot may shortly appear, this species may be at once distinguished from the calyx, being bent back, so as to surround the flower-stalk, and to point towards the root of the plant. In the creeping crow-foot, the calyx is horizontal; and the upright crow-foot is a rough plant. The white archangel, or dead nettle, like the red achangel, has four stamina, two of which are longer than the others, and, on account of this natural ascendancy, they are called *dynamia*, or powers; so that the archangel is in the class *didynamia*, or two powers: but the four stamina of the holly, being of equal length, entitle it to the class *tetrandria*. The herb called sauce-alone, grows by the hedge-side, has white flowers, and its scent resembles that of garlic. The Dutch clover is called white trefoil also, and is often seen on grass-plots and in meadows. To the fore-mentioned plants we might add many others.

V. *Remarkable Events.*—May 29. King Charles II. restored.

On the 8th of May, 1660, Charles II. was proclaimed in London and Westminster, and, afterwards, throughout his dominions, with great joy and universal acclamations. On the 16th, he came to the Hague; the 23d, he embarked, with his two brothers, for England, and landed at Dover on the 25th, where he was received by General Monk, and some of the army. He was then attended by

numbers of the nobility and gentry, to Canterbury; and, on the 29th, he made his magnificent entry into London. This day is also his birth-day. In some parts of England, it is customary for the common people to wear, in their hats, oak-leaves covered with leaf-gold, in commemoration of the concealment of Charles II. in an oak-tree, after the battle of Worcester. To this tree, not far from Boscobel-house, the king and his companion, Colonel Careless, resorted, when they thought it no longer safe to remain in the house; climbing up by the hen-roost-ladder, and the family giving them victuals on a nut-hook. (See *Time's Telescope* for 1816.)

VI. *Births and Deaths of Illustrious Individuals.*—May 1, 1672. Joseph Addison born, at Milston, near Ambresbury, Wilts.

May 3, 1610. Henry IV. assassinated at Paris.

May 5, 1760. Earl Ferrers executed at Tyburn.

May 6, 1667. Samuel Bochart died at Caen.

May 13, 1213. King John resigned his kingdom to the Pope's legate, at Dover.

May 17, 1729. Died Dr. Samuel Clarke, an eminent divine, born at Norwich, 1675.

May 19, 1536. Anne Boleyn beheaded at the Tower.

May 19, 1744. Her present Majesty, Queen Charlotte, born.

May 23, 1706. The Duke of Marlborough gained the battle of Ramillies.

May 24, 1357. Edward the Black Prince landed at Southwark, with his royal captive, John, King of France.

May 25, 1660. Charles II. arrived at Dover from his exile.

May 27, 1564. Calvin, the reformer, died at Geneva.

VII. *Reflections.*—1. It must be nothing less than sinful sullenness that induces any one, at this season, to shut himself up, (if he have the ability and the opportunity of going out,) refusing to behold the fair face of nature. Thomson, in his noble Hymn, at the conclusion of the 'Seasons,' invites the flowery race to join in the general chorus of praise to the great Creator:

"Soft roll your incense, herbs, and fruits, and flowers,
In mingled clouds to Him, whose sun exalts,
Whose breath perfumes you, and whose pencil paints."

And shall man, the priest of the creation, refuse to offer up the sacrifice?

2. When walking in a garden, it becomes us to cherish those impressions which the discoveries of revelation are so admirably adapted to make upon our hearts. The Bible teaches, that in a garden sin was first committed: that in a garden Jesus suffered agonies unknown, and terror which cannot be described: that in a garden Jesus was buried. What fruitful themes of meditation are these, to every devout mind!

3. In comparing the appearance of our gardens now with what appeared a few months ago, we are led to ask, "Why should it be thought a thing incredible, that God should raise the dead? Thou sendest forth thy spirit; they are created: and thou renewest the face of the earth." Acts, xxvi. 8. Psalm civ. 30. Let the young reader examine, in the psalm just cited, the number of distinct pictures which the inspired poet has drawn.

PHILOSOPHICAL REFLECTIONS.

No. IV.

AIR.

Of all the inconsistent and awful characters that have appeared in the world, the atheist is perhaps the most remarkable. Perpetually surrounded with glaring proofs of a Divinity, he boldly professes not to see them, and, disregarding the appeals of nature, in her endless productions, he studiously degrades his intellect, or attempts to do it, to the level of the beasts that perish. O unhappy creature, the very air you breathe condemns you! Happily such characters are few, but the approximations to them are without number; and, could we observe how frequently we act, and talk, and particularly think, atheistically, we should justly tremble.

All allow the existence of this fluid; and scarcely could we find an individual who would deny its invariable importance to animal existence; and not a few submit to great inconvenience and expense to enjoy its salubrity: but how few, how very few, trouble themselves about its nature, or glorify God in its creation. Let us, my young friends, for a few moments, turn aside from the frivolities of fashion, and the bustle of life, and endeavour to see God in the invisible air.

In a fine tranquil day, when scarcely a leaf is seen to move in the forest, or a zephyr to refresh the weary traveller, its existence is hardly evident; but, when the winds whistle, howl, and roar, who is there that could dare to doubt, for wind is but air agitated in different degrees, thereby purifying itself from the noxious vapours continually ascending from the earth. Minutely to attempt to account for its origin and variations, would be an approach to the character we have deplored, forgetting who has said, "thou canst not tell whence it cometh, nor whither it goeth;" yet, a few observations on the nature of wind in particular, may be profitable and interesting, and we reserve them for our next paper.

The great Creator seems to have left no part of creation without its appropriate inhabitants, and thus our attention is directed to the "tenants of the air." The facility with which these beautiful creatures move in this wonderful fluid, deserves our admiration; nor must we overlook the dependence of the different orders of beings on air. Even the fish are greatly indebted to it, though the residents of another element. Besides their fins, fish are provided with an air vessel, which is a small bladder of air within them, which, by the aid of their muscles, they contract or dilate, and so fall or rise in the water at pleasure. By contraction, they become heavier than the liquid, and sink by their gravity; by dilatation, they are rendered lighter, and rise, as smoke in our atmosphere. If the air be taken from the water in which they are placed, the power of contracting this vessel is lost, and they remain on the surface of the water; if it be pricked, they fall to the bottom, nor can they again rise. Flat fish have not this vessel, and they accordingly lie at the bottom.

Man, whose curiosity is unbounded, has occasionally taken a voyage in the air, but not yet with any material advantage. Observing that bodies lighter than

air necessarily rise in it, and that heat renders air lighter, he has contrived, as it were, a large bladder, or bag, of light air, and attaching himself to it, has exhibited all the gratification of balloons.

The air which surrounds the earth to a considerable height, may be denominated a material substance, possessing all the properties of matter: let us consider its weight, pressure, elasticity, and compressibility. There are means of literally weighing air, by the air pump and Florence flask: but the barometer, with which most are acquainted, shows its varying weight. The height of the mercury enables us to judge of this weight, the quick-silver rising and falling as the weight is greater or less upon it.

Admitting its weight, we hesitate not to allow its pressure; and it is of importance to understand this property, that the erroneous opinion of suction, to which many processes are vulgarly ascribed, may be exploded. Children often divert themselves with what they call a sucker; but the piece of wet leather, which they place on a stone or brick, &c. is an experiment proving the air's pressure. With their feet pressing the leather to the substance, they cause a vacuum between them; the pressure of the air on the leather being greater than the force of gravity in the substance, the stone, or brick, is raised. We have amused ourselves with drawing (as we called it) water through a straw, or the juice of an orange through a quill; but we were indebted to the pressure of the air for these pleasing effects. The air being a fluid environing the earth, its pressure is on all bodies on its surface. The human frame sustains a pressure, every moment, of many tons, this weight is balanced by the air's elasticity within the body. Those who have access to an air pump, may convince themselves of this fact, by removing the pressure of the atmosphere from the palm of the hand, they will then find the pressure on the back of the hand truly painful. How wonderfully wise and gracious are the arrangements of God! In the most accurate of human performances, the artist has to lament some imperfection; but perfection is every where inscribed on the divine performances! Though so immense a weight is sustained by our frail bodies, we suffer no inconvenience:

"*Internal* balancing *external* force:
Remove the external, and to atoms torn,
Our dissipated limbs would strew the earth;
Remove the internal, in a moment, crush'd
By greater weight of the incumbent air,
Than rocks by fabled giants ever thrown."
Lofft.

These reflections lead us to notice the elasticity of air. If we fill a bladder with air, and tie it closely, and then place a finger on its surface, it yields to the pressure, remove the pressure, it recovers its previous form. If we place a bladder, in which is but a small quantity of air, in a box, on which we put a considerable weight, and cover the whole with a receiver, exhausting the air by means of the pump, the little air in the bladder will expand, and the box being designedly too small for the bladder in its expanded state, the lid will be opened, and the weight raised. The pressure of the air being removed from a shrivelled apple, the elasticity of the small portion within it, will render it plump and inviting. Cupping is a pneumatic experiment. The air in the cups is rarefied by the heat

applied to them, or pumped out with the syringe, being then placed on the flesh, the elasticity of the air in the body causes the flesh to rise.

Compressibility is but the consequence of its elasticity. Its expansion and compression must be constant and reciprocal. We are accustomed to call vessels empty, when they contain nothing that is visible; but this is, strictly speaking, inaccurate, as the air intrudes itself into all vessels, unless they are rendered air-tight. If we put a cork in a bason of water, and cover it with an inverted tumbler, we observe the water does not rise within, so as to fill the glass. The tumbler was full of air, the water compressed this air into the small space at the top, now unoccupied by the water; the cork is merely made use of to ascertain the height of the water within the tumbler. The air surrounding the earth is rarer as we ascend, for, being material, there must be an increasing pressure on that part nearest the earth; in the same manner as the greatest weight is sustained, when packs of wool are piled on each other, by the undermost, and that will be seen to be considerably compressed.

Let not the young complain of want of amusement, when their serious friends, in the fear of God, prohibit their attendance on the unhallowed scenes of the theatre, or the dangerous engagements of the ball-room; the money thus expended, would soon procure an apparatus to assist philosophical inquiry, and the time, thus for ever lost, might be redeemed in storing the mind with useful knowledge. Pneumatic experiments are of the the most diversified and interesting nature. Is it extravagant to fear, that we are criminal, in not admiring the wisdom of God in his productions? Is it not something like ingratitude, when, through indolence, unobserving divine goodness, we receive a thousand blessings with a thankless heart?

N. N.

Obituary.

MRS. LYDIA DAWSON.

THE subject of these remarks, was born May 21, 1783. She was the third daughter of Thomas and Mary Cadby, then of London, but now of Devizes, Wilts. Hers was not a life remarkable for incident, nor enlivened by adventure; and, with the exception of the last year, which she was accustomed to dwell upon as eventful, her days passed away in unobserved uniformity, and her hours glided away without great anxiety or care. Being the child of religious parents, she attended the means of grace from habit and constraint, but, not without feeling serious society dull, and religious exercises inconvenient and irksome.

It was not till 1804, the work of the Holy Spirit was evident on her heart, when, observing the concern of a *younger* brother, about his salvation, which happily

issued in his union with the church at Keppel Street, she became alarmed at her own state. His coming out from the world, reminded her of the final separation that must hereafter take place, between the dearest relatives, where some have fled for refuge to Jesus, and others despised the message of mercy. To witness his conversion, at a period, which in her own life had been wasted, and was gone for ever, was distressing. About the same time, the life of Rev. J. Butterworth, of Coventry, as narrated in the Evangelical Magazine, June, 1804, and Fellows' poem, "Grace Triumphant," contributed to the progress of the good work already begun in her mind. Concurring circumstances, under divine direction, such as the public means of grace, the conversation of relatives, and that of the venerable Mr. Martin, farther promoted her growth in grace and increase of knowledge, and terminated in her being baptized and added to the church. Jehovah is a sovereign. He calls whom, when, and by what means he pleases, and who can say to Him, "What dost thou?"

Nor are his dealings with his people less sovereign after calling; to some he grants great joy and peace in believing, while others are weak in faith, and fear to rejoice. Our friend's experience, seems, generally speaking, to have been a medium between these states, and the following words, addressed to one of her sisters, illustrate her ordinary state of mind: "O my dear sister, I hope the Lord has shown me something of the nature of salvation; but I want to say, like Thomas of old, "My Lord and my God." But why should I doubt, when he hath said, "Him that cometh unto me, I will in no wise cast out." Well, then, leaving all past experience, I see myself a condemned sinner, and Christ an all-sufficient Saviour. Where, then, is any ground for despair? But we are so prone to be looking within, instead of looking to Christ. What a mercy that he has said, "Whom he loveth, he loveth unto the end; so that it does not depend on our frames and feelings"

The correspondence that led to her marriage, reflects the highest credit on her judgment and integrity. It is not unusual, on such occasions, to trifle. She had higher views. It is a little remarkable, that she uniformly checked calculations on great happiness, arising from the event in prospect, and ever cautioned, lest the creature, rather than the Creator, should engross the heart. She little thought how appropriate her admonitions and exhortations would be made to appear, by the mysterious providence of God, and how soon that delightful union would be dissolved, which, next to her conversion, she denominated the happiest event of her life.

Her piety was exemplified by her solicitude concerning the character of him who sought her affection and friendship. "My great concern," said she, to a friend, "was to know whether he was a child of God. My anxiety arose from the consideration, that many are united to the church on earth, who, I fear, will never be so to the church triumphant."

She was married at Devizes, in February, 1815, and affliction was soon sent additionally to meeten her for the celestial inheritance. Her loss is the greater, as her conjugal affection was

ardent and uniform, and, if blamable, it was for its excess. This she suspected, often remarking, her happiness was too great to endure. The frame of her mind, for several months after this union, was discouraging, nor did she profit by the public means of grace, as she longed to do, except under a discourse by Mr. Cox, of Hackney, preached at Keppel Street, from these words: Luke, xxiv. 50 and 51 "And he led them out as far as to Bethany, and he lifted up his hands and blessed them," &c. She was observed to be greatly affected, and continually talked of this opportunity with emotion.

It pleased God to give her a son, and, as the little creature began to engage her heart, he was removed by death. The departure of this child was greatly sanctified to her mind; for though she grieved as one who had lost her first born, her sorrow was mitigated by David's reflection, "Can I bring him back? I shall go to him, but he shall not return to me." Being very weak after the birth of this child, she was uneasy lest it should be left motherless; but, when the infant died, she mourned her rebellion, and regretted the weakness of her faith. The scene, at the time of the child's death, was rendered affecting and instructive, from the seriousness and spirituality of her conversation. She addressed several of her young relatives, and one of her servants, in a very impressive manner. She directed several of Dr. Watts's hymns to be read, particularly the 3d, 48th, and 55th, of the 2d book, on which she commented with earnestness. It was as if she was then about to take leave of all her friends below. Indeed this soon followed, though suspected, at at time, by none.

She gained strength sufficient to enable her to return thanks in the house of God for his delivering goodness, and congratulations abounded on her recovery: but, how true is it, we know not what a day may bring forth. On Monday, October 4th, her weakness returned, accompanied with severe head-ach. She was cupped that evening, and felt relief. The following day, the most lively hopes were entertained of her recovery, but, from that period, to that of her departure, her debility rapidly increased, so that it was the greatest exertion for her to speak, and her friends rejoicing in the unalterable love of God, deemed it cruel to exhaust her with inquiries, about which they were already satisfied. On Friday night, 8th of October, about half-past 11, she breathed her last, her attendants having no idea her end was so near It may be truly said, she *fell asleep* in Jesus.

In her own language, it may be well observed, what an eventful year was this in her life! To be a wife, a joyful and a bereaved mother, and, finally, a glorified saint, in ten months, is mysterious and solemn! On the loss of her child, she called it the happiest and most painful year of her existence: with how much greater effect does that remark now apply!

Vain are the calculations on happiness here; all earthly enjoyments are like the morning cloud and early dew.

RECENT DEATH.

JOSEPH FOX, Esq. the valuable and disinterested Secretary of the British and Foreign School Society, departed this life on the 11th of April, 1816. This worthy man had been for many years a member of the Church in Carter-lane, London. An Obituary of him will appear in our next Number.

Review.

The Purple Island, a Poem. By Phineas Fletcher; with the Critical Remarks of the late Henry Headley, A. B.; and a Biographical Sketch, by William Jaques, Translator of Franck's Guide to the Study of the Scriptures. London: Burton and Brigga.

To the curious in poetry, this may prove an acceptable re-publication. Its author is supposed to have been born about the year 1584, but almost nothing is known of his history. His works, however, praise him as a man of genius.

The present poem is a sort of poetico-anatomical description of man, written in the Spencerian style. Our limits will not admit of our giving any analysis of it, or entering into a critical dissertation upon its merits. We apprehend, that the generality of our readers would deem it more curious than useful, of which we consider it our duty fairly to inform them. It possesses, undoubtedly, high merit for the age in which it was written, but does not seem to us adapted for general circulation. We have before us, an edition published in 1783, with several addresses to the author prefixed. As a matter of curiosity, we shall select one which does not appear in this edition, but which might with propriety have been introduced. It is by Francis Quarles.

"Man's *body*'s like a *house*—his greater *bones*
Are the main *timbers*; and the lesser ones
Are smaller *splints*: his *ribs* are *laths*, daub'd o'er,
Plaster'd with *flesh* and *blood*: his *mouth*'s the door:
His *throat*'s the narrow *entry*: and his *heart*
Is the *great chamber*, full of curious art:
His *midriff* is a large *partition-wall*,
'Twixt the *great chamber* and the *spacious hall*.
His *stomach* is the *kitchen*, where the meat
Is often but half sod for want of heat:
His *spleen*'s a *vessel* nature does allot
To take the *scum* that rises from the pot.
His *lungs* are like the *bellows* that respire
In every *office*, quick'ning every fire:
His *nose* the *chimney* is, whereby are vented
Such *fumes* as with the *bellows* are augmented.
His *bowels* are the *sink*, whose part's to drain
All noisome filth, and keep the *kitchen* clean:
His *eyes* are chrystal *windows*, clear and bright,
Let in the object, and let out the sight.
And as the *timber* is, or great or small,
Or strong or weak, 'tis apt to stand or fall:
Yet is the likeliest *building* sometimes known
To fall by obvious chances; overthrown
Oft-times by *tempests*, or the full-mouth'd *blasts*
Of heav'n; sometimes by *fire*; sometimes it wastes,
Through unadvis'd *neglect*; put case, the stuff
Were ruin-proof, by nature strong enough
To conquer time and age; put case, it should
Ne'er know an end, alas! our leases would.
What hast thou then, proud *flesh* and *blood*, to boast?
Thy days are evil, at best; but few, at most;
But sad, at merriest; and but weak, at strongest;
Unsure, at surest; and but short, at longest."

Sermons, designed chiefly for the use of Villages and Families. By Thornhill Kidd. 2 vols. London: Black, bds. 16s.

THE author of these volumes made, in our opinion, a very profitable use of affliction, by employing his time in their composition. "To [illegible] the instruction of [illegible] Families has been [illegible] object, and, with this [illegible], he has been guided in the selection of subjects, the length of the discourses, and the style in which they are written." *Adv. to vol. 2.*

When the design of the writer is fairly avowed, it would be preposterous to catechize him for not doing what he never intended, unless it can be shown, that he ought to have written with a different view. We do not, therefore, find fault with these discourses, because they are not of a superior class or character, because they display no elevation of genius and none of the elegances of composition. For villages, a

ardent and uniform, and, if blamable, it was for its excess. This she suspected, often remarking, her happiness was too great to endure. The frame of her mind, for several months after this union, was discouraging, nor did she profit by the public means of grace, as she longed to do, except under a discourse by Mr. Cox, of Hackney, preached at Keppel Street, from these words: Luke, xxiv. 50 and 51 "And he led them out as far as to Bethany, and he lifted up his hands and blessed them," &c. She was observed to be greatly affected, and continually talked of this opportunity with emotion.

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...the curious in poetry, this ...ove an acceptable re-pub... Its author is supposed ... been born about the year ...ut almost nothing is known ...history. His works, how... praise him as a man of ...

...present poem is a sort of ...-anatomical description of ...written in the Spencerian ... Our limits will not admit ...giving any analysis of it, ...ring into a critical dissertation ...on its merits. We appre... that the generality of our ... would deem it more cu... than useful, of which we ...r it our duty fairly to in...them. It possesses, undoubtedly, high merit for the ...which it was written, but ...ot seem to us adapted for ... circulation. We have ...us, an edition published ..., with several addresses ... author prefixed. As a ... of curiosity, we shall ...ne which does not appear ... edition, but which might ...propriety have been intro... It is by Francis Quarles.

...dy's like a *house*—his greater *bones* ...ain *timbers*; and the lesser ones ...r *splints*: his *ribs* are *laths*, daub'd ...rith *flesh* and *blood*: his *mouth*'s the ...'s the narrow *entry*: and his *heart* ...t *chamber*, full of curious art: ...f is a large *partition-wall*, ...great *chamber* and the *spacious hall*. ...h is the *kitchen*, where the meat ...t half sod for want of heat:

His *spleen*'s a *vessel* nature does allot
To take the *scum* that rises from the pot.
His *lungs* are like the *bellows* that respire
In every *office*, quick'ning every fire:
His *nose* the *chimney* is, whereby are vented
Such *fumes* as with the *bellows* are augmented.
His *bowels* are the *sink*, whose part's to drain
All noisome filth, and keep the *kitchen* clean:
His *eyes* are chrystal *windows*, clear and bright,
Let in the object, and let out the sight.
And as the *timber* is, or great or small,
Or strong or weak, 'tis apt to stand or fall:
Yet is the likeliest *building* sometimes known
To fall by obvious chances; overthrown
Oft-times by *tempests*, or the full-mouth'd *blasts*
Of heav'n; sometimes by *fire*; sometimes it wastes,
Through unadvis'd *neglect*; put case, the stuff
Were ruin-proof, by nature strong enough
To conquer time and age; put case, it should
Ne'er know an end, alas! our leases would.
What hast thou then, proud *flesh* and *blood*, to boast?
Thy days are evil, at best; but few, at most;
But sad, at merriest; and but weak, at strongest;
Unsure, at surest; and but short, at longest."

Sermons, designed chiefly for the use of Villages and Families. By Thornhill Kidd. 2 vols. London: Black, bds. 16s.

THE author of these volumes made, in our opinion, a very profitable use of affliction, by employing his time in their composition. "To [illegible] the instruction of [illegible] Families has been [illegible] object, and, with this [illegible], he has been guided in the selection of subjects, the length of the discourses, and the style in which they are written." *Adv. to vol. 2.*

When the design of the writer is fairly avowed, it would be preposterous to catechize him for not doing what he never intended, unless it can be shown, that he ought to have written with a different view. We do not, therefore, find fault with these discourses, because they are not of a superior class or character, because they display no elevation of genius and none of the elegances of composition. For villages, at

least, these qualities would not have been at all recommendatory. They possess this excellence, that they are what they profess to be; and, judging by these specimens, we should suppose, that the ordinary discourses of the author from the pulpit are pious and edifying. These sermons are very methodical, and the arrangement in general is good. They are also plain and practical. You are not dazzled by metaphor, or lost in a maze of argument. Hence they are short, and adapted for the readers in villages. They are very evangelical, and the subjects chosen are uniformly important.

Divine Energy, or the Efficacious Operations of the Spirit of God upon the Soul of Man, in his Effectual Calling and Conversion. By John Skepp, late Minister of the Gospel: with a Recommendatory Preface, by the late John Gill, D. D. the third edition. Revised by James Upton. pp. 318. Button and Son.

THE impotency of man, as fallen, is not more obviously a statement of revelation, than it is intolerable to the ambition of human nature. Various hypotheses, whose object has either been to evade the authoritative testimony of experience, or palliate the aggravated symptoms of a spiritual distemper, (for which they provide no adequate relief,) concur to demonstrate with what extreme reluctance this sentiment has, at any time, procured admission. To be identified, however, with a principal which, in addition to its unqualified rejection of the best-concerted plans of independence, aims at nothing short of an entire prostration of our race, in which the noble and the base are alike included, *which, as it* respects any thing truly excellent, binds us over to the eternal obligation of proclaiming, that "it is God who worketh in us to will and to do of his good pleasure," requires an overwhelming conviction of its certainty, the effect of revealed truth; and a subordination of will, the result of that truth having become divinely operative.

If, indeed, any can be found, who insist on this affecting evidence of moral degradation, either to provide an asylum for profanity, or merely to deepen the shade of human woe, their unsanctified attempts amount to an illustration of "holding the truth in unrighteousness." But when, on the contrary, the argument is commenced and pursued not only to establish the fact of the case, but as affording a most signal occasion for introducing the inexhaustible resources of divine compassion, the undertaking seems to combine, nearly in an equal proportion, benevolence with importance, and is justly entitled to respectful attention.

Such is manifestly the design of Mr. Skepp, in his Treatise on Divine Energy: which, therefore, without pledging ourselves to every sentiment, we cordially recommend to the perusal of our readers.

The first edition of this little volume appeared in the year 1722. The second was presented to the public in 1751, with a preface by Dr. Gill, in which, of the author, he observes: "Mr. John Skepp was a man of singular talents and abilities; of very quick, strong, natural parts; of great diligence and industry in acquiring useful knowledge; a warm and lively preacher of the gospel; a zealous defender of the special and peculiar doctrines of it; whose ministry was blessed to many souls, for

the conversion of some, and for the edification of others." In closing his preface, he says: "And now I heartily recommend this work to the perusal of every serious Christian, that is desirous of knowing the nature of true conversion, and of answering to himself that important question, —*am I born again?*"

The plan of the author comprises the following particulars: An explication of Eph. i. 19. —Mistakes about conversion— The insufficiency of moral suasion —The will of man not forced, in the operations of grace—The passiveness of men in several parts of the Spirit's work—The absolute necessity of almighty Power in conversion—The peculiar work of the Spirit in conversion.

In undertaking this third edition, Mr. Upton appears to have been influenced by the union of respectful solicitation, with sincere concern to advance the interests of Christianity. And, at a period when exertions are making to assist the progress of piety, by a judicious selection from the labours of past centuries, we congratulate the present editor on his having thus added to the list, another very useful publication.

The Judgment of Archbishop Cranmer, concerning the People's Right to, and discreet Use of, Holy Scripture: with Directions for reading the same, &c. By Professor Franck, 8vo. pp. 48.

HE that has read the life of Cranmer will acknowledge, that there is scarcely another man to be named, to whom we are so much indebted for an English version of the Bible. "I would marvel much," said this illustrious martyr, "that any man should be so mad as to refuse, in darkness, light; in hunger, food; in cold, fire." P. 6.

This pamphlet will obtain, as it richly deserves, a very extensive circulation. Our readers may find a short account of Cranmer's useful labours, in the publications of the Religious Tract Society, No. 132, entitled, "The History of the *English* Bible.

LITERARY INTELLIGENCE.

Preparing for Publication.

MR. BAGSTER is preparing for publication a POLYGLOT BIBLE. This work is to comprise, the Hebrew text of Van der Hooght; the Samaritan Pentateuch; the Greek version of the LXX. from the text of Cardinal Caraffa, (that which Boss follows,) with an Index, containing such parts as are found to differ in the edition of Grabe; the Latin Vulgate of Clement VIII.; the *Textus Receptus* of the Greek Testament, with an index, exhibiting the select various readings of Griesbach's edition; an improved edition of the Syriac Pesheeto New Testament; and, the English version, with a copious and original collection of references. Every separate department of which has its distinct editor.

THE PROSPECTUS, which is now before the public, is delivered *gratis*, and consists of 32 pages, printed with the type, and on the same paper as the work itself; and exhibits the plan and form, with specimens of the respective texts, and the preface to each particular part.

THE WORK is to be completed in *one quarto volume*. It will also appear in *four pocket volumes*, which are arranged in such a manner, that any *combination* may be formed of the above-mentioned texts, as the convenience of the reader may require. It will be published in five successive parts. PART I. containing the Pentateuch, will be ready on the first of July next; to which will be prefixed, concise Latin Prolegomena, detailing the information considered essential to a work of this nature.

A Work, of great utility, is also in forwardness; entitled, "SCRIPTURE HARMONY, or Concordance of parallel Passages; being a Commentary on the Bible, from its own Resources;" consisting of 500,000 references, from

the Latin Vulgate, Blayney, Canne, Brown, Scott, and other approved authors, who have devoted their valuable services to this useful way of illustrating the pages of inspiration. This body of References is correctly arranged, in the usual order of the books, and printed on a plan, especially adapted to each pocket volume of the Polyglot Bible, about to be published, but equally useful, as a separate work, for *every* edition of the sacred text. The convenient portability and beauty of this volume, will strongly recommend its general use to ministers and others; for, even while in boards, it will not exceed *three quarters of an inch;* and, consequently, as it is printed, page for page, with *each* of the volumes of the Polyglot Bible, it may be interleaved with either of them, without increasing the size beyond that of a common pocket Bible.

The Baptist Missionaries, in India, have transmitted a highly-interesting Tract, "Brief Memoirs of four Christian Hindoos, deceased, published at Serampore;" which is now reprinting, with two Profile Likenesses, and is nearly ready.

A New Edition of the late Reverend Charles Buck's Theological Dictionary is in the press; two volumes, 8vo.

Also, Two New Volumes, being the third and fourth, of "Anecdotes, religious, moral, and entertaining, by the late Rev. C. Buck,"

A Volume of Sermons, translated by Mr. Allein, from the French of the Rev. Daniel de Superville, is now in the press.

Mr. Allen has issued Proposals, for publishing, by Subscription, in one volume, 8vo. Two Dissertations on Sacrifices; the first, on all the Sacrifices of the Jews, with Remarks on some of those of the Heathens; the second, on the Sacrifice of Christ; both defending the general Doctrine of the Christian Church against the Socinians. Translated from the orginal Latin of Dr. Outram, formerly one of the Canons of Westminster Abbey.

Mr. Allen's work on Modern Judaism, may be expected in a few days.

Farewel Sermons, preached by Nonconformist Divines, on quitting their respective Churches; nearly ready; one volume, 8vo.

Lately published.

A Journey to Salem: containing a description of that famous city, its customs, laws, and privileges, &c. An allegory, by Amicus. Price 1s. 6d.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

Extract of a Letter from Mr. Trout to Dr. Ryland.

Samarang,

Rev. and Dear Sir, *May* 29, 1815.

"I am now reading a book, called *The Thousand Questions.* They are represented to have been proposed by Abdallah, from the law, the gospel, and the Psalms, to Mahomed, that, by his answering them, he might prove himself to be the prophet of the last age, and so remove the scriptures of the Jews, who refused to become Mahomedans.

"Perhaps it would have a tendency to excite the pity of some pious minds, towards a people who believe such tales, and to prevent the hesitation of others, respecting the superiority of the gospel revelation, if a translation of one of these highly-esteemed performances were *printed.* I suppose you know the Mahomedan foundation. It is stated, in answer to the question, Do all Islamites enter heaven in consequence of their good works? No man obtains heaven in consequence of any good works whatever.—He who says, 'Hà Allàhallà allà Mahumed rasul alluh,' he it is who shall obtain heaven.—The creation, and contents of heaven, are thus exhibited: 'When God created pearl, he was regarding it with profound and favourable attention: on a sudden, water gushed out of it, which presently bubbled, and emitted smoke; from this smoke, the seven stages of heaven were made, having a door of the purest gold; the key of it a ruby; and the porter, the name of God. The first of these heavens, is of a shining silver; 2d, red gold; 3d, white pearl; 4th, copper, mixed with gold; 5th, ruby; 6th, garnet; 7th, topaz. The distance between one heaven and another, 500 years. It is filled by innumerable posts of angels. Above

these seven heavens is a sea, called Hosü; over that, a collection of animals, and a sea, called Kampa, whose length and breadth are only known by Allah; over this, hosts of bended, prostrate, and sitting angels, performing good actions, without ever winking their eyes; over these is a sea, called Hibat; over this another, called Ratba; over this, an innumerable class of angels, called Jé-rute, who stand so thick together, that, if a needle were let fall above them, it would not have room to pass between them to the ground. Eight layers, in Arabic, are now to be piled up. After these, we meet with 70,000 screens of pearl, so valuable, that all the contents of the world are inferior, in value, to one of the pearls, of which the screens are composed. Over these, are 70,000 curtains of light; over these, is the throne of the Most High; over this, another set of 70,000 curtains of light; over these, 70,000 curtains of brightness, similar to that of the sun; over these, 70,000 seas, whose extent is only known by God; over these seas, 70,000 springs of water; over these, 70,000 plains; over these, 70,000 woods; over these, 70,000 mountains; over these, 70,000 seas; over these, 70,000 worlds; over these, 70,000 ranks of angels; the length of each rank, that of a journey of 500 years; the breadth of each, known only to God, to whom they all repeat, 'La allà allà allà Mahumed rasul allah.'—I think, my dear Sir, you are now high enough up, to look down, with pity, on the poor deluded Javans who dwell around me; while you reflect, with sorrow, God is still far above, out of their sight.

"I have witnessed, on one occasion, the manner in which their public worship is conducted. On a platform of bamboos, raised about two feet from the ground, an old man, who was generally addressed by the term 'Bassa,' (father,) presided. Seven or eight men of the company were seated with him, cross-legged, in the form of an ellipsis. When we entered the back court, in which they were thus assembled, the service was begun. The old man appeared to keep time, in repeating, 'Là allah, allà hallah,' which was vociferated in a variety of tones; each expression being accompanied with a violent throw forward of the head, from one shoulder to the other. This arduous exercise was continued, without intermission, for more than half an hour. They then seemed to be wearied out with their devotions, and sank, gradually, into stillness and silence. After a short period, they stood up together.—Thinking that their worship was now ended, Brother Robinson inquired what they had been doing; with a view to enter into conversation. The old man, in a very good-tempered way, replied, 'Worshipping God.' Brother R. was going on with a few questions, when it was intimated, that they had not yet done. He, of course, desisted.—They now stood in silence for the space of a few minutes. Then the old man began to mutter Arabic; Mahumed was very frequently repeated. The others, also, seemed to be engaged in prayer, but in a very low tone of voice. They bowed their heads, touched the floor with them, and prostrated themselves at intervals; but without any discernable regard to order. At length, stillness again prevailed in the assembly. A few moments elapsed, and we were informed they had done.—I need not tell you, that Brother R. closed the opportunity by preaching to them Jesus."

ANECDOTES

Extracted from Letters relating to the Baptist Mission, which have not been published.

OFFERINGS TO GUNGA.

(From Mr. W. Carey, jun. at Cutwa.)

On the 2d of March, at the Varoonee festival, a large concourse of Hindoos assembled from all parts of the adjoining country, to bathe in the Ganges, at Vidyuvatee, a village about two miles from Serampore. While the crowd were employed in bathing, an inhabitant of Orissa advanced to the banks of the river, leading in his hand his son, a beautiful boy, of about six years of age. Having anointed his body with turmeric, and surrounded his temples with a garland of flowers, and clothed him in new apparel, he repeated the incantations prescribed by the shaster; then descending into the river, and holding up his son in his arm, he said, "O mother Ganges, this child is thine; to thee I offer it." So saying, he cast the little boy into the river, who sunk, and rose no more. The crowd testified their approbation, by crying out, "Huri-bul!" It appears that, several years back, the parent being desirous of children, promised to offer his first-born to Gunga, should the goddess be propitious to his wishes.

Another man, at the same place, having performed the usual ceremonies, to prevent the intervention of his relatives,

carried his son, a lad about twelve years old, in a boat to the middle of the stream, and there dropped him in. The child struggled for some time, and was happily discovered by some one passing, who rescued it from death.

An infant was also cast into the river by its mother, at the same time, but the relatives recovered it, and carried it home.

KINDNESS TO PERSECUTORS.

(From Mr. O. Leonard, at Calcutta.)

Our late brother Dweep-chund, accompanied by Kureem and another brother, once went into a neighbouring village to preach. On their arrival, they found a Portuguese man sitting at his door on a chair, and, going up to him, entered into conversation with him, and offered to smoke out of his hooka. He, upon this, turned round with astonishment, and asked them, what they meant; adding, that they were Bengalees; would they smoke with him? They declared, that they were Christians, and that they despised no man, as all were the children of one Father. The Portuguese man, pleased with their frankness, and with finding Christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these brethren sang a hymn in Bengalee, "Eternal salvation by the death of Christ," which drew numbers around them. At the close of the hymn and of prayer, Dweep-chund got up, and, with the Testament in his hand, addressed them in a manner which astonished Kureem and the other native brother, and excited the wonder of the listening strangers A Brahman amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and being enraged at the reply, he began beating Dweep-chund, who received his blows without resistance; Kureem, however, who was less patient, was provoked to use threatening language, when Dweep-chund restrained him, by saying, "Brother, we are the disciples of Him who was led as a lamb to the slaughter; who, in the midst of his murderers, looked stedfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes." The Portuguese man, at this, was ready to take Dweep-chund into his arms; and all appeared to be much struck with this new thing in the land—men praying for their persecutors.

Domestic Religious Intelligence.

ANNIVERSARIES FOR 1816.

THE ANNUAL MEETING

OF THE

British and Foreign Bible Society,

Will be held, at the Free-Masons' Tavern, Great Queen-street, on Wednesday, May 1, 1816. Chair to be taken at twelve o'clock.

THE

London Female Penitentiary

Will hold their Annual Meeting, at the same place, on Tuesday, May 7, 1816, at eleven o'clock.

The Sermon, in aid of the Institution, will be preached, at St. Clement Dane, Strand, by the Rev. T. S. Grimshawe, A.M. Rector of Burton Latimer, Nottinghamshire, at half-past six o'clock in the evening.

The London Missionary Society.

Wednesday morning, May 8—The Rev. J. Brown, of Cheltenham, at Surrey-chapel. *Evening*—The Rev. J. Fletcher, of Blackburn, A. M. at the Tabernacle.

Thursday morning, the 9th—Meeting of the members and friends to hear the Report, &c. at Spa-fields-chapel. *Evening*—The Rev. P. Brotherston, A.M. of Dysart, Fife, is expected to preach at Tottenham-court.

Friday morning, 10th—Rev. J. Julian, A.B. rector of Hatcheston, at St. Bride's, Fleet-street.

At 4, an adjourned meeting will be held at the Committee Room of Sion-chapel.

In the evening, the Lord's Supper will be administered at Sion, Silver-street, and Orange-street chapels. Morning services, half-past ten; evening, at six.

The Religious Tract Society, the Hibernian Society, and the Sunday School Union, will hold their Annual Meetings in the same week.

The Bedford Union

Is fixed for the fourth Wednesday in May, when the Rev. Robert Hall and the Rev. R. Morriss are expected to preach.

BAPTIST GENERAL MEETING

IN JUNE.

THE Annual Sermons, in aid of the Baptist Missionary Society, will be preached, on Wednesday, June 19, at Spa-fields Chapel: in the morning, by the Rev. Dr. Rippon; and at Sion Chapel, in the evening, by the Rev. T. Roberts, of Bristol. Further particulars, in our next, respecting the Annual Meetings of the Baptist Irish Society, the Itinerant Society, the Stepney Academical Institution, &c. &c.

BAPTIST IRISH SOCIETY.

Extract from a Brief Statement of the Society for establishing Native Irish Schools, &c. &c.

A Gentleman, who is a clergyman and a magistrate, says, in a letter to the Secretary, dated March 4, 1816, "You will be, perhaps, surprized to hear, that W. has already no less than one hundred and six scholars on his list of the weekly school; and that, also, a number of those, together with others, who cannot attend on the week days, meet him, after divine service, on Sunday;—and, though the people of this country have been accustomed to spend their sabbath evenings in idle amusements, yet, a thirst for scriptural knowledge, induces many to forego those amusements, and to learn the word of God IN THE LANGUAGE THEY PARTICULARLY UNDERSTAND! This desire of gospel information, I have good reason to hope, will be progressive in this parish; and, indeed, the part W. is stationed in, fills me with thanksgiving!

"As to the other school, it is proceeding with regularity and effect. Expecting an inspector, who, I hear, will shortly visit this place, I wish to point out to him, where there could be FIVE schools, or even SIX, established in this parish, with the most advantageous results to the object proposed by the Society, in promoting Christian knowledge. Nay, without vanity, I think I may venture to assert, that any schools I should be permitted to establish, in the greater part of this barony, would not meet *that opposition they too generally* and lamentably experience; that is, if it were considered they were under my superintendence.

"I have had more than one application from men to be appointed READERS of the gospel in Irish, on the Sabbath evenings, in parts of this parish, where the glad tidings of salvation have scarcely been heard. I wait the Inspector's arrival to know his sentiments on this head also! Would to God the Society's means were adequate to all the good that appears to me might be done in this part of the world!"

N.B. The Society's funds being nearly exhausted, they are prevented from extending the number of their schools. Donations and Subscriptions received by W. Burls, Esq. Treasurer, 56, Lothbury; the Rev. Joseph Ivimey, 20, Harpur Street, Secretary; and by W. Button and Son, Paternoster Row.

HIGHLANDS AND ISLANDS OF SCOTLAND.

Society for the Support of Gaelic Schools.

ON Thursday, Nov. 30, 1815, the Fifth Annual Meeting of this Society was held in the New Rooms, Royal Exchange Coffee-house, Edinburgh. In the absence of the Right Honourable the Earl of MORAY, the President, the Rev. Dr. DAVID JOHNSTON, of North Leith, one of the Vice-Presidents, was called to the chair.

At this meeting, which was most respectably attended, both by members in town, and several gentleman from a distance, the Report of the Committee was read; a number of Resolutions were proposed, and passed unanimously: and the Office-bearers for the ensuing year, were elected.

Among the Resolutions, unanimously adopted on this occasion, were the following, which, the Committee conceive, ought to have a more general and early circulation than that which can be obtained through the means of their report.

"That the thanks of the Meeting be given to the Auxiliary Society in Glasgow, for the support of Gaelic Schools, and to the other Institutions which have, during the past year, contributed to the Society's funds.

"That the thanks of this Meeting are due to those benevolent individuals at Demerara in South America, and at Pictou, Nova Scotia, North America, and to the non-commissioned officers and privates of the 93d regiment, or Suther-

land Highlanders, lately at the Cape of Good Hope, who, by their liberal donations, have set an example of that wide-extended support, so essential to the increasing usefulness of the Institution.

"That the thanks of this Meeting be given to those ministers and gentlemen, resident in the Highlands and Islands, who have taken such a deep interest in the labours of the Society, and the accomplishment of its object; and that they are hereby requested to accept of such thanks."

There are now to be provided for, seventy schools, which, at 30*l.* each, create an annual expense of 2100*l.* Of this sum there *may* be defrayed, by Bible Societies, 350*l.* but 1750*l.* must be provided from other and more general funds.

CHRISTIAN BENEVOLENCE.

With sentiments of real pleasure, we publish the following affectionate letter, which enclosed a thirty-pound bank-note, sent by an unknown correspondent, whom we thank, most respectfully, in the name of the several societies, &c. which he has so liberally assisted:

To the Editors of the Baptist Magazine.

"Gentlemen,

"With the inclosed sum I humbly wish to honour the Lord, who has lately intrusted me with a much larger; that I had little reason to expect. As you are among the warmest advocates for the several societies in our connection, I trust you will kindly undertake to distribute the same, according to the following list. I pray God to bless you abundantly, and make you still greater blessings, and to hear your prayers, and the prayers of all his people, for the universal spread of the gospel and the conversion of sinners, for Jesus' sake.

"Your acknowledging this in your next publication, will oblige,

"AMICUS."

	£	s.	d.
To the urgent case at Street, near Glastonbury	5	0	0
To the Baptist Missionary Society	5	0	0
To the Baptist Irish Society	5	0	0
To the Baptist Academical Institution	5	0	0
To the Baptist Itinerant Society	5	0	0
To Mr. Jeffery, who is employed by the latter, in the Islands of Scilly	5	0	0

BAPTIST ITINERANT SOCIETY.

SCILLY ISLANDS.

The Committee of the Baptist Itinerant Society, feel great pleasure in thanking those friends who have so willingly come forward to aid their exertions in the off Islands of Scilly; and they trust, that what they have at present received, is only an earnest of future and larger contributions. They beg to apprize those who may not have seen the statement, published in the last number of this Magazine, that printed copies of it may be had, (gratis) by applying to James Pritt, Esq. 15, Wood-street, Treasurer; or, to Mr. W. Gale, 70, Basinghall-street, Secretary; by whom contributions will be thankfully received. They beg to acknowledge the receipt of the following donations during the last month.

	£	s.	d.
Amicus	5	0	0
Anonymous, from Witham	5	0	0
Anonymous, from Newcastle-upon-Tyne	5	0	0
Thomas Hayden, Esq.	2	0	0
Mr. Kite, of Donington Wood, Shiffnall	1	0	0
W. M. Forster, Esq. No. 32, Gower Street	1	0	0
Mr. James Williams, No. 2, Great Cumberland Street	0	5	6

Also, an additional £5. from Amicus, for the general purposes of the society.

NAVAL AND MILITARY BIBLE SOCIETY.

The Naval and Military Bible Society was instituted in the year 1780, for the sole and express purpose of furnishing sailors and soldiers, in His Majesty's service, with Bibles and Testaments, without note or comment, and of the authorised version only. This society has, since its formation, distributed nearly 112,000 copies of the scriptures; and, within the last year, no less than 9000 copies; about 1000 of which have been to the wounded sufferers in the late awful struggle at Waterloo. Relying upon the liberal support of a Christian public, this institution is now actively engaged, not only in placing Bibles and Testaments in such of His Majesty's ships as may be kept in commission, on a peace establishment, and in the various barracks in Great Britain and Ireland, but also in measures for the ample supply of the scriptures to the

British army, of 30,000 men, remaining in France, for the maintenance and security of peace. By a recent calculation, it appears, the funds of this society are at present inadequate, by at least £2000, to the expense of these interesting designs; but the committee do not hesitate to go forward, in the fullest reliance, that, upon this, as upon many former occasions, they shall be cordially supported in the undertaking by the contributions of a generous and grateful country.

*** Donations and Subscriptions will be thankfully received, for the express purpose of supplying the army in France, or for the general objects of the society, by the Treasurer and Secretaries, at the Committee Room, 114, Jermyn-street, London.

THE

ANNUAL MEETING

OF THE

Methodist Missionary Society,

FOR THE LONDON DISTRICT.

This has been the first regular Anniversary of the Methodist Missionary Society. The success which has attended their labours in Ceylon, seems to have quickened their energies, and to have united their exertions. The introductory sermon was preached, on Wednesday evening, April 24, at the Chapel in Long Lane, Southwark, by the Rev. Walter Griffith, from Matthew, ix. 38. "Pray ye therefore the Lord of the harvest," &c. On Thursday morning, the Rev. R. Watson, from Hull, preached from 1 Cor. xv. 25. In the evening of the same day, the general meeting of the society was held at the New Chapel, City Road. The chair was taken by the Rev. Adam Clarke, L. L. D. F. R. S. The report of the last year was read by the Rev. Mr. Entwistle, and interesting speeches were delivered by the Rev. Messrs. Bunting, Newton, Watson, and others. T. Thompson, Esq. M. P. was to have presided upon this occasion, but was unavoidably absent.

On Friday morning, the 26th, the Rev. Dr. Clarke preached, at Queen Street Chapel, from Romans, x. 13—15. In the evening, at Lambeth Chapel, the sermon by the Rev. R. Newton, from Mark, xiii. 15. We understand, sermons were preached at eight of their principal chapels, on Lord's day, April 28th. Collections, in aid of their missions, were made after each meeting.

NEW MEETING HOUSES *OPENED.*

PONTRHYDYRUN.

A very neat Meeting House, capable of accommodating between four and five hundred people, has lately been erected at this place, about half way between Caerleon and Pontypool. The public are indebted for it, principally, to the benevolence and public spirit of the family of Mr. Conway, of Pontnewydd. It was opened Nov. 15th, 1815. Mr. T. Evans, of Caerleon, began with prayer in Welsh. Two English sermons were preached by Mr. H. Page, of Bristol, and Mr Jeh. Brewer, Independent minister of Birmingham, from Exod. xxv. 22, and 1 Chron. xxii. 5. Mr. John Jenkin, of Hengoed, preached in Welsh, from John, xix, 28, and Mr. Lewis, Independent minister of Newport, concluded in prayer. In the evening, Mr. Page preached from 1 Cor. xiii. 13; and Mr. W. Jones, of Cardiff, in Welsh, from 1 Tim. ii. 5.

A Church has since been collected, consisting of about twenty members; the attendance of hearers is good, and the prospect of usefulness encouraging. O Lord, we beseech thee, send now prosperity.

ABERGAVENNY.

On the 20th of March, a new Meeting House, belonging to the Baptist denomination, and sufficiently large to seat five hundred people, was opened for public worship, at Abergavenny, Monmouthshire. Mr. Waters, of Pershore, commenced the services of the day with reading and prayer: Mr. Saunders, of Merthyr, preached from Isaiah, ii. 11. Mr. Winterbotham, of Horsley, followed from Luke, xix. 13. "Occupy till I come." And Mr. Fry, of Coleford, concluded in prayer. In the evening, the congregation re-assembled, when Mr. Winterbotham, began with reading and prayer. Mr. Waters preached from Psalm cxix. 158 And Mr. Fereday, of Hay, closed the service. This was a day much to be remembered unto the Lord, and we trust that the sacred unction, which attended the devotions and exercises of it, will not be soon forgotten.

The Baptist church, in Abergavenny, had no meeting house of their own before. For nine years they met in a small place, which they borrowed of a neighbouring congregation: this becoming quite incommodious, as the church and congregation multiplied, they were at length compelled

to build. Though the church, when it was formed, on the 19th of April, 1807, consisted of only five original members, the minister included, it has since become the parent of another church, a few miles distant from it. And though, in general, the members of it are not wealthy, yet amongst themselves, and in the vicinity, about £600 have been raised towards the new meeting house. It will cost more than £1000, and, consequently, will oblige them to solicit the assistance of the friends of religion, in different parts of the kingdom.

NEW CHURCH FORMED.

HADLEIGH, SUFFOLK.

DECEMBER 13, 1815, a church of the particular Baptist denomination, of twelve persons, was formed at Hadleigh, Suffolk, having received a friendly dismission from the particular Baptist church at Wattisham. An address was delivered by the Rev. A. K. Cowel, on the nature and order of a gospel church, from Ephes. ii. 19 and 20. And, on the following Sabbath, at the church-meeting, seventeen persons, who were previously baptised, were received into the church.

ORDINATIONS.

DEAL, KENT.

MARCH 13th, 1816, the Rev. J. Martell, late of Burwash, Sussex, was set apart to the pastoral office over the Baptist Church, Deal, Kent.

Rev. J. Chin, of Walworth, began the solemn services by reading an appropriate portion of the holy scriptures, and prayer. Rev. J. Giles of Eythorn, stated the nature of a gospel church, and made the usual inquiries, when an interesting detail of the footsteps of Divine Providence was given, by both church and minister. The Rev. W. Attwood of Folkstone, prayed in a solemn and fervent manner, for a blessing on the union.* The Rev. J. Upton of London, delivered a charge, from Isa. lxi. 6, middle clause: "Men shall call you the Ministers of our God," and closed the service with prayer.

Three deacons were ordained in the evening. The Rev. Mr. Stewart supplying at Zion Chapel, Margate, began by reading and prayer. The Rev. T. Cramp, of St. Peter's, offered the ordination prayer with imposition of hands. The Rev. J. Chin addressed the church and deacons, in a sermon, founded on Duet. i. 38. "Encourage him," which, if reduced to practice with the divine blessing, cannot fail to secure respectability, harmony, and prosperity to this infant church. The Rev. Mr. Martell concluded.

The first anniversary of the opening of the chapel was combined with the same services, and collections were made towards reducing the debt, on the chapel. The services were numerously and respectably attended, both by the inhabitants of the town and friends of different denominations, from the Isle of Thanet and neighbouring towns.

COLCHESTER.

Wednesday, September 13, 1816, Mr. George Francis was ordained pastor over the particular Baptist Church at Colchester, Essex. Mr. Simpson, of Diss, began the solemn and interesting services of the day, by reading and prayer. Mr. Wilkinson, of Saffron Waldon (in consequence of the absence of Mr. Cowel, of Ipswich, through affliction) stated the nature of a Gospel Church, asked the usual questions, and received the confession of faith. Mr. King, of Halsted, offered the ordination prayer. Mr. Shenstone, of London, gave the charge, from 1 Tim. iv. 16, "Take heed to thyself," &c. Mr. Wilkinson, before named, preached to the people from 1 Pet. iii. 6, "Love as brethren. Mr. Cox, of Hadleigh, in Suffolk, Independent, concluded in prayer. Mr. Dowling, of Colchester, gave out the hymns. In the evening, Mr. Pain, of Ipswich, preached from 2 Thess. iii. 1, "Brethren, pray for us." Mr. Dowling concluded the services of the day with prayer. The whole of the exercises of this day, were carried on with great order, were very refreshing to many; and, we trust, that with unfeigned gratitude to the great Head of the church, pleasure will be felt in reflecting upon them.

* Mr. M. had been ordained co-pastor, with the venerable Mr. Gilbert, over the independent church at Heathfield, Sussex, five years and a half before, but was impelled, by the force of evidence, to give up his former sentiments, with respect to baptism.

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THE

Baptist Magazine.

JUNE, 1816.

A MEMOIR

OF

THE REV. ANTHONY JACOB, M. D.

THE subject of this paper, a minister among the Baptists in Holland, was born at Hoorn, a principal town in West Friesland, in the year 1594; and, for some years, preached the gospel in the place of his nativity, in communion with that class of Mennonites, called the United Waterlanders. He likewise entered in the profession of medicine, and practised as a physician in Hoorn, with great success. He applied himself very closely to classical literature, and, at an early period in life, became distinguished as a man of learning. With his lingual studies, he combined those of *physic* and *theology;* and, with his manhood, commenced the professions of preacher of the gospel, and doctor in medicine. But he speedily passed over the course of human life. The blossoms appeared early; good fruit succeeded, which was soon gathered by its Divine Proprietor. His ministerial labours were blessed to no common extent. His audiences were always large, and their general deportment illustrated the power of his ministry. The church, though originally of good size, was enlarged, soon after the commencement of his minstry, by the erection of a gallery the full length of the place of worship; but even subsequent enlargements were inadequate to the accommodation of his numerous hearers. He possessed the hearts of his people, and lived in the esteem both of the magistrates of Hoorn, and the inhabitants in general. By the eloquence of his addresses, he acquired the title of Roscius, which I affix to his name, is still retained in "De Gesetriedenis' der Mennonitea," whence this account is taken. As a proof of the success of his ministry, the members, the number of whom was extremely small, on his taking the pastoral charge, increased so rapidly, during the few years he filled the office, that, at the last time he administered the Lord's supper, three

months before his lamented death, there were present two hundred and forty-eight communicants.

He closed a ministry of about seven or eight years, by a death, in some respects similar, but in others, still more afflictive than those in which a Spencer lately died, whose loss is still lamented in the church of God. The circumstances connected with his death were, in brief, as follows:

Divine Providence calling him from Hoorn to Amsterdam, in the service of the churches; it being in the depth of winter, (January, 1624,) he proposed to perform the journey across the western part of the Zuider Zee, according to the usual method in the Netherlands, by skaiting over the ice. He set off, placing his wife and his only child, a little daughter, before him, on a sledge. After proceeding some way on their journey, the ice unfortunately gave way, and precipitated them into the water. Dr. Jacob being an expert swimmer, immediately extricated his wife from the broken ice, and dived to the bottom for the child. He soon recovered her, but the spark of life had gone out! He however succeeded in getting safely out of the water, with the dead babe in his arms; but was quite exhausted by fatigue, and overwhelmed with the sad catastrophe. His wife was taken to a house, and placed in a warm bed, but, in consequence of fright, fatigue, and the loss of her babe, in a very short time, sunk in death. Dr. *Jacob lay* in an adjoining room, faint from fatigue, and stifled with grief for the loss of his little girl. The death of his wife could not be concealed. This accumulation of affliction was a burden too heavy for his debilitated frame to support. He received the dismal news, and instantly expired, in the thirtieth year of his age. This distressing event happened on January 27th, 1624. The providence which, with one stroke of its pen, struck the whole household from the list of mortals, deprived his colleague and his church of the further enjoyment of those advantages, which a judgment so penetrating, combined with such zeal and piety, in so young a man, had authorized them to anticipate.

This afflictive providence was improved by Mr. J. J. de Ring, Baptist minister at Harlingen. The sermon was printed; and a few extracts may not be unacceptable to the English reader, as they will not only illustrate the excellence of the worthy minister, whose death occasioned it, but, may serve as a specimen of the style of preaching among the Baptists of Holland, in that age; which, though it might not bear comparison, in point of erudition, with the production of the English Puritans of the same period, certainly displays as warm a heart, and as fervent concern for the salvation of men, as any thing that can be produced from any English divine, at the commencement of the seventeenth century.

Mr. Ring chose his text from 2 Sam. iii. 38, *Know ye not that there is a prince and a*

great man fallen this day in Israel?

The preacher commences his discourse, by a compendious statement of the circumstances which occasioned the expression of the text, concerning Abner, a general in the service of Saul, who had manifested the most faithful and devoted attachment to his sovereign, and vindicates the conduct of David and Judah, in lamenting the loss of so great a man; he then institutes a comparison between Abner and Dr. Jacob, as a valiant, faithful, and unwearied leader in the army of Jesus Christ.

After these introductory remarks, he proposes to improve the passage.

I. By founding on it an exhortation to the church, to lament the loss of its faithful pastor.

II. By selecting from it, consolation to believers; from the consideration that they did not mourn the death of—*a common man—a fool, whose hands were bound, or feet put into fetters,* but—*a great man,* and *a prince in Israel.*

In illustrating the first part of the discourse, the preacher introduces an apostrophe, which, considering that the language in which it was uttered is not well adapted to the expression of strong feeling, will not suffer in comparison with any thing to be found in the English divines of that early date.

"O ye Christian flock! ye sinners washed in the blood of the Lamb, know ye not, that this day a great man is fallen?" A youth, in point of age, but learned, of clear understanding, wise in judgment, pious, and, which is not a case of common occurrence, equally distinguished by his humility. Do you not perceive our right arm is broken? our eye almost darkened? Is there a hearer present unaffected with this sad scene? I request him to take three circumstances into consideration, and he cannot refuse his sympathy.

1. *What brought this young hero to his fate?*

It was a heart glowing with love to Christ; so great was the strength of his attachment, that he might have appropriated the words of David. "The zeal of thy house hath eaten me up." "I have exhausted myself almost to death for the name of God."* In him love was strong as death. Paul desired to be accursed for his brethren, and our friend has actually given up *his* life for the brethren; for this catastrophe happened, in his attempts to plant the word of life. In his efforts to instruct others in spiritual life, he lost his personal existence, if, indeed, to find eternal life, by means of dying, can be termed a loss. How frequently have we witnessed his faithful labours, both by sea and by land, sparing no pains in endeavouring to bring forth more fruits to Christ. Let this induce us to treasure in our hearts the wholesome doctrines he has taught us so frequently, and with so many tears, and

* According to the old Dutch version, Psalm lix. 9, 10, "Ik heb my *byna dood geyvoerd om den name* Godes."

glowing affection, lest, together with the loss of his person, we should also be deprived of his instructions.

2. The preacher endeavours to interest his hearers by remarking on the *unexpected* death of their pastor—removed in the bloom of life; impressing on them the great uncertainty of life—how quickly it might be taken away—at a moment when least expected.

3. He then confines their attention more immediately to *death*—enforces the certainty; how much soever uncertainty there may be in the circumstance of the *time* of dying, &c. and employs the instance of Dr. Jacob to produce the greater impression. From the fact, that death will not *overlook* any one, he urges the necessity of watchfulness, lest it should come upon us as a snare, or, like a thief in the night. "Ye ancient men," he exclaims, "arouse yourselves; it is high time; for see, this young hero has received from death a mortal blow. Ye young persons present, see how pale your *pastor* looks as he lies in his coffin, and already turning to corruption. Ye sinners, turn from your evil ways, behold death spares not the green tree of piety; and be assured, he will not pass by the dry one of iniquity."

A little further, he observes:

I. "There is a great man fallen! What eyes can refuse their tears? What heart is not ready to burst? What tongue does not stiffen in the contemplation of this most distressing death?"

"We know that death is common to all men. The scriptures declare it. No one can overleap its bounds; or, sail over the ocean of eternity, without entering its port. It is folly then to have imagined that our deceased friend was not mortal, or, that we ourselves are not subject to its stroke. We know that, in the instances of former saints, no piety, no penetration of mind, nor sanctity of conduct could prolong life; hence we might have been assured, that neither our friend, nor ourselves are immortal. But, the certainty of being obliged to die, once for all, being thus confirmed, let us, in time, seek to possess those goods which are durable; and which can, and shall remain to us in a blessed eternity. In this part, the preacher introduces an old epigram, which he wishes to stand as an epitaph to himself. It is to the following effect:—'I possessed a good; but what was *my* property, had been *another's* before me, and shall be the property of my *descendants*. I had no part of it at my own control, except what I ate or drank, or gave in the service of God. That which I gave away, remains with me; but what I kept back, has left me.'* Seeing that temporal

* Ik had eens goed; en dat was myn,
Eens anders was't, eens anders zal't zyn:
Ik had 'er niet van tot mynen gebode,
Dan ik at, of drank, en gaf om Gode.
Dat ik weg gaf, is my bygeblecven,
Maar dat ik behield, heeft my begeven

possessions, then, are the unmerited gifts of God, whose power to give or to withhold is beyond your control, use your blessings with gratitude, to supply the necessities of life, and in the performance of works of benevolence; and, thus, in communicating your temporal goods to the service of the needy, you may lay up with God, an unchanging, unfading treasure, which shall remain with you for ever; but, all that remains, unoccupied in this manner, in the treasury of God, must be relinquished, and left behind, by its possessors, at the hour of their death."

II. The text suggests strong consolation to the believer, inasmuch as there is not fallen a common man, or a fool, whose hands were bound, or, whose feet were put into fetters; but, a prince—a great man in Israel.

In discussing this point, he advances many piquant and consolatory remarks, with a view to the strengthening, confirming, and admonishing of all pious and believing persons. He observes, that it is an undeniable fact, that faithful ministers, who have discharged their office conscientiously, and in the fear of God, and who have furnished the church with a believing and holy example, do peacefully rest in the Lord, and may leave the present state, in confident expectation of entering into possession of a blessed inheritance with God, in glory: therefore, believing and pious followers of the footsteps of their zealous teachers and forerunners, may, through divine grace, *be certain that, although* at present deprived, by death, of the delightful society and faithful instructions of those who watch for their souls, they shall find this loss abundantly made up, in the future life; in the dwellings of the spirits of just men made perfect; in indulging in the ineffable fruition of immortality and eternal life; in the society of those who were dear to them in life, and who have gone before them in the journey to an eternal world.

In the discussion of this second part, the preacher having shown that Abner was a *prince* and a *great man* in Israel, renowned for actions in the service of his country, as also *wise*, *provident*, *upright*, and *devout* in his conduct, he proceeds to show, how fitly the same epithets might be applied to their departed friend. He proved himself a true *prince*, as well in life as in *death*. "Has he not a *prince*, of no common renown, in the instance of the church in this town, which was in such reduced circumstances? How much he increased its numbers; and, by his valuable labours, brought it from obscurity to respectability, and even splendour, in Hoorn? His edifying discourses confirmed those in the faith who had been weak; the blind in mind were made to see; and the deaf soul heard the truth of the gospel; but the savour of the gospel, dispensed by him, was not restricted to this congregation, it diffused itself throughout Friesland; it was indeed so perverted, that it could not be confined within a narrow space. In this, did he not well discharge the office of a prince?"

Again; was he not a good guide in the spiritual conflict in the church? What antagonists did he not, in the most manly way, put to silence. How nobly did he defend the truth! How merciful were his weapons! With what dignity he advanced in the presence of the church, armed with his spiritual breastplate, and his feet firmly shod with the gospel of peace! With what power he blew the trumpet of the gospel! His weapons were not carnal, but spiritual, &c.

He proceeds to reply to the second epithet to his deceased friend, in proving him to be a *great man*, in *wisdom*, in *foresight*, and in *integrity of conduct*. "What is true wisdom, but a becoming consideration of the fleetness with which our days pass away?" Psl. xc. 12. Are any present wise, in this particular? I maintain, our deceased friend was more so, who, under this wise discipline himself, and, while instructing others in the same, has thus prematurely terminated his life, and now enjoys eternal youth in the heavens. All the learning he acquired, he consecrated to the cause of religion. He directed all his wisdom in the attainment of the good part, Luke, x. 42, Jesus Christ and him crucified, 1 Cor. ii. 2. Him he preached with such ardent zeal, that he drew tears from the eyes of the stoutest, softened their hearts, rendered them contrite, and was the means of the regeneration of their minds. From this wisdom, flowed a uniformly *upright and pious* conduct, seasoning his speech with salt, Mark, ix. 10. By the piety of his actions, he let his light so shine, that men may glorify his Father in heaven, Matt. v. 16.

Behold then your prince, your great man, your hero. In this manner, he not only commenced and made progress, but has now closed life, receiving, through divine mercy, the cooling draughts of eternal felicity, by means of that deadly immersion, which terminated his life below. Let us then wipe away our tears; let us follow our faithful prince in this spiritual warfare; let us act under the full influence of that heavenly wisdom, which teaches us our mortality," &c.

The discourse closes thus:—"Ye troubled Christians who now so bitterly lament your loss; refuse not the consolation afforded by the fact, that he, whose death you deplore, has arrived at a better place, in the enjoyment of eternal repose. Let us enter more manfully into the conflict, in order that we may say with Paul, 'We have fought the fight; we have run the course; we have kept the faith; henceforth there is lain up for us the crown of righteousness.' To which may God bring us all, through Jesus Christ. Amen!"

Dr. Jacob was an author, having published a poem on Theodore Oelius Chrough van Horn, and two controversial pieces on baptism—the one, in order to repel the attack of Robert Puppius, a reformed minister at Middellye, a work, which passed three editions, and displays considerable learning, though it was published

when its author was but twenty-three years of age, and, as it appears, before he entered on the ministry. The other publication was a reply to a work of Herman Faukel, a minister of the reformed church, at Middleburg, in Zealand. Faukel assumed as a title to his book, "*BABEL; or, the Confusion of the Anabaptists among themselves, on the principal doctrines of the Christian Religion; with a brief account of their origin, progress, numerous parties, and internal dissensions; as collected from their own writings!*"

This book, full of *falsehoods, improbabilities,* and *depraved accusations* against the Mennonites, was answered by Dr. Jacob, who assumed as the title of his reply, "*Babel; or, the Confusion of the Pædobaptists, in the article of baptism and its consequences: as demonstrated from different writings of the Pædobaptists, and serving for the edification of the lovers of truth, as likewise for a looking-glass to Herman Faukel, and his colleagues, in order that they may perceive their own blemishes: To which are added, twenty-five arguments, preserving the very language of the testimonies of the Pædobaptists against themselves, serving to the subversion of infant baptism.*"

The substance of this book consists in proofs of the want of unity among the Pædobaptists, as appears in their writings on the subject. Their self-contradictory interpretation of several passages of scripture, referring to the controversy, and the demonstration that infant baptism is false, unscriptural, and indefensible, by twenty-five arguments, preserving the very expressions of the defenders of infant baptism.

This work displays great reading, and contains numerous quotations from the writings of Lutheran, Reformed, and Catholic divines.

THE HOLINESS OF THE CHRISTIAN RELIGION.

HOLINESS consists in separation from sin, devotedness to God, conformity to his will, and readiness to obey his commands. Whatever view we take of the Christian religion, we must have a forcible conviction of its holy nature and tendency. God is holy. The infinite excellencies of his moral perfections cannot be comprehended by finite minds. The seraphim, conscious of their imperfection, if compared with him, veil their faces with their wings, while they celebrate his praises. "He is glorious in holiness." Isa. vi. 3. His righteousness, faithfulness, justice, goodness, and love, reflect a lustre upon all the contrivances of his consummate wisdom, and the operations of his almighty power; but it is in the death of his beloved Son, for the redemption of mankind, in which we behold the most astonishing display of his hatred to sin, and love of justice; in union with the exercise of such pity and compassion, as could only proceed from a mind of infinite rectitude and benevolence. Holiness in God, is the lustre

and glory of all his attributes. "He is the rock; his work is perfect; all his ways are judgment; a God of truth, and without iniquity; just and right is he." Deut. xxxiii. 4.—In his government of the world, there are many things which we cannot comprehend; yet, when his dealings with mankind in general, and with every individual in particular, shall be made known at the last great day, his mercy, in their salvation, or his justice, in their condemnation, will be universally acknowledged. Whether he pardon or punish, his holiness will shine with distinguished brightness; and the whole rational creation will confess the equity of his procedure.

The religion which comes from God, and is intended, by him, to restore our fallen nature to his divine image, must be holy. "Be ye holy; for I am holy," 1 Peter, i. 16. Neither time, nor alteration of circumstances, can weaken the force of this command. It must be equally binding on us Christians, as it was to the Israelites, to whom it was first given; yea, the force of it may be said to be greater to us than it was to them; in proportion to the degree, in which the holiness of God is more illustriously displayed under the present, than it was under the former dispensation.

Without holiness, we can neither walk with God, nor hold communion with him. We should be followers ("*imitators*") of God, as dear children. Religion, considered in its relation to God, is not a transient impression upon the human mind, but an abiding principle of devotion.

The life and character of our Lord Jesus Christ, exhibit to our view, the holiness and purity of Christianity. "He did no sin, neither was guile found in his mouth," 1 Peter, ii. 22. He sought the glory of his heavenly Father with holy zeal, and with unabating ardour. He went about, doing good to the bodies and souls of men. His whole conduct manifests the truth of Hebrews, vii. 26. "He was holy, harmless, undefiled, and separate from sinners."—Love to perishing men, and resignation to the divine will, appeared in every action of his life.

As his disciples, it is our duty to copy his example; and to exemplify, in our walk, that purity which shone so conspicuously in him. "He that saith he abideth in him, ought himself also so to walk, even as he walked," 1 John, ii. 6; in a habitual course of devotedness to God, seeking his glory, in connection with the good of mankind. Love ought to be the predominant principle of the mind. If we feel the passions of hatred, envy, or revenge, opposing in us the benevolence of the gospel, we should look to him who, while he made atonement for the sins of his people, by the death of the cross, prayed for his very murderers. We should frequently reflect upon this most stupendous act of mercy! and pray, that the same mind may be in us, which was in him; the same meek, gentle, loving,

and lowly mind: so should we be able to persist in doing good, although we might, on that account, be exercised with the contempt of evil men. Remembering him, who bore such contradiction and opposition from sinners, we should neither faint nor be weary in our minds. To render good for evil, is the very genius of the gospel, and will best adorn its doctrines and its precepts. To be called by the name of Christ, and not to be holy, is a contradiction of a very serious and awful nature. "Without holiness, no man shall see the Lord." Everlasting destruction, of both body and soul in hell, will be the portion of all those who live and die, destitute of the principles of holiness. For what reason were the followers of ancient heathen philosophers called by the names of their respective leaders, but because they espoused their doctrines, attended to their precepts, and acted according to their maxims. For the same reasons, the followers of Jesus Christ were first called Christians; a name, which, in itself, is expressive of holiness. As bearing this name, we should consider its dignity and purity, and aim to discharge the obligations it involves, by a life of persevering obedience to God.

If we contemplate religion, as the effect of divine influence upon the minds of men, we shall have an additional evidence of its holy nature and tendency. Christians are, "*a holy nation*;" set apart, by God the Father, in eternal and personal election, to holiness, as the means of happiness; to be sanctified by the blood and sacrifice of Jesus Christ, and to have principles of holiness implanted in them by the eternal Spirit, that thereby they might be enabled to live unto God, bear his image, and promote his glory.

The genuine effects of the love of God, shed abroad in the hearts of his people, must be hatred to sin, as that abominable thing which God's righteous soul hateth. Sin has brought disorder into the moral government of the world, is infinitely opposite to the divine will, and has exposed the noblest part of this lower creation to everlasting death. Its numerous and awful consequences are seen in every direction. The word of God, the history of the world, and an acquaintance with our own hearts, will abundantly convince us of what sin has done; but, in proportion as we are convinced of the malignity of sin, we shall hate it, and desire to be made holy. By divine influence, we are created anew in Christ Jesus; holiness becomes our element and our happiness. A sense of the mercy of God, manifested in our redemption by the blood of the cross, must fill our minds with gratitude; and a conviction of the love of Christ, will constrain us to walk in all holy obedience to the commands of God.

All the doctrines, promises, and invitations of the gospel, are suited to discover to us the evil of sin; and to impress upon our minds, a sense of the beauty and excellency of holiness.—

The ordinances of the gospel have the same tendency. "We are buried with him, by baptism, into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, that henceforth we should not serve sin." Romans, vi. 4—6. The commemoration of the love of Christ, in the sacred supper, is highly calculated to inspire our minds with feelings of indignation towards sin, and with love to holiness. The exercise of faith and love have the same effect. "Faith worketh by love, and purifieth the heart;" see Gal. v. 6, and Acts, xv. 9. The prospect of immortality and eternal life, should urge us to conformity to the will of God. "Every man that hath this hope in him, purifieth himself, even as he is pure," 1 John, iii. 3. Sinless perfection is not attainable in this life; yet we may be sure, that where there is no real holiness, there can be no true religion. The religion of Jesus Christ, is holiness to the Lord.

Dereham. G.

ON SPIRITUAL MINDEDNESS.

To be spiritually minded, is life and peace. Rom. viii. 6.

NOTHING is so highly prized, by men in general, as life. The love of life is one of the most powerful instinctive principles of human nature. The loss of ease, of health, of property, of reputation, how much soever they may be dreaded, are not dreaded so much as the loss of life. There are few sacrifices which a man would not make, to preserve his existence. "Skin for skin, yea all that a man hath will he give for his life." Though human life is, for the most part, but a troubled scene; though our earthly existence is but too frequently accompanied by anxiety and pain, we still shrink from the approach of death. But, when our days upon the earth are serene and happy, —when the sun of prosperity sheds his genial influence over us, and life is connected with peace, then it becomes doubly precious. If, when beset with snares and surrounded with difficulties, man is still attached to existence, how much stronger will that attachment become, when the path which he treads is smooth and easy, and he has to meet with few obstructions in the way.

Now, says the apostle, to be spiritually minded is life and peace. These terms are selected to give us a high idea of the blessedness connected with spirituality of mind. It is compared to that which is most highly prized amongst mankind; —it is life and peace;—that is to say, to be spiritually minded is to be truly happy.

As to be carnally minded is to mind the things of the flesh, so to be spiritually minded is to mind the things of the spirit. Men, in general, are completely occupied by the concerns of this present world. These absorb their minds and engross their affections. But he that is spiritual, will pay a chief and primary attention to the concerns of religion—to the interests of his immortal soul—to

those great and important truths which are propounded in the gospel. The welfare of the soul will be the principal object of his solicitude:—not that other things are to be neglected, but other things must be kept in subordination to this first great end of our being. Religion was not designed to unfit us for society, and to make us ascetics. Placed as we are in this present world, there are various things of a worldly nature, which must necessarily engage our attention; and they form very erroneous ideas of religion, who imagine, that it unfits a man for the business of human life. It does not hinder him from paying a proper attention to the things of time, but it leads him to keep these things in subordination to the momentous concerns of eternity. The character is formed by the principle which predominates in the mind. If our thoughts, and wishes, and affections are supremely fixed upon the world, then are we worldly minded; but, if they are supremely fixed upon heaven, then are we heavenly minded; although, from the situation in which we are placed, and the relation in which we stand to society, a considerable portion of our time should be occupied by temporal affairs. According as the love of the world or the love of God predominates, we are carnally or spiritually minded.

He that is spiritual, will find pleasure in the public worship of God. The services of the sanctuary will be delightful and profitable to his *mind*. He will look forward with pleasing anticipation to the return of the sabbath, and the language of his heart will be, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord. My heart and my flesh crieth out for the living God. A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

He that is spiritual, will find pleasure in the private exercises of devotion. He will delight in holding communion with God in secret retirement, when no eye beholds him, but the eye of Omniscience. His is not the religion of exterior observances, it is the religion of the heart; and it will prompt him to "enter into his closet; and, when he has shut his door, he will pray to his Father, which is in secret; and his Father, which seeth in secret, shall reward him openly."

He that is spiritual, will find pleasure in meditating on the word of God. Divine truth will be the food of his mind. The doctrines, the promises, and the precepts of the gospel will engage his thoughts and interest his feelings; and he will be ready to exclaim, in the language of the psalmist, "How sweet are thy words to my mouth, sweeter than honey to my taste. More to be desired are they than gold, yea than much fine gold. Thy servant did meditate in thy statutes, thy testimonies also are my delight and my counsellors."

These are some of the evi-

dences of spirituality of mind. And how great the blessedness connected with such a state!—it is life and peace. Men, in general, are dead while they live. They are dead to every feeling of devotion—to every sentiment of piety; and alive only to pleasure and to sin. He alone who is spiritual, may be truly said to live. He alone answers the great end of his existence. He lives to God, and he shall live for ever. A life of spirituality shall never end. He that is spiritual, enjoys a delightful serenity of mind—a calm and holy pleasure—a peace of conscience which is denied to others. He is like a man placed upon a lofty eminence; he breathes a purer air, and, from his elevated station, looks down, untroubled, on the storms and tempests of these lower regions. It is a very common, but a very mistaken opinion, that religion is calculated to make men gloomy and melancholy. Were this the case, heaven must be a miserable place, for in heaven nothing but religion dwells. Heaven is a spiritual state, and the more of spirituality we possess, the more we shall anticipate of the joys of heaven. God is himself a spirit, and the closer our resemblance to him, the more shall we share in the essential felicities of the Deity.

H.

A brief Sketch of the Welsh Translations of the Scriptures. Chiefly extracted from Mr. Joshua Thomas's History of the Welsh Baptists.

Some parts of the word of *God* were translated into the Welsh language, and printed in 1551, to be read in the church of England service. In 1563, there was an act of parliament, ordering the whole Bible, and the whole of the church of England service, to be translated into the Welsh language, under the superintendence of five Welsh bishops, and that a copy of the Bible should be in every parish church, and in every chapel, throughout Wales. But the act specified no persons as translators, nor the source from whence the expense should be defrayed; and therefore nothing was done.

In 1567, however, the New Testament was translated, and published in Welsh, in a quarto form, black letter, divided into books and chapters, as it is now, but not into verses, except a few at the end. This was done by Mr. William Salesbury, who had translated what had been printed in 1551. He was a gentleman of fortune, and eminent for piety and learning, though not in the ministry. He lived at *Cae-du*, in Lansannan, Denbighshire. He was also the author of a Welsh and English Dictionary.

Dr. Richard Davies, bishop of Ty-ddewi, translated and published, soon after, the first and second epistles to Timothy, the epistle to the Hebrews, and the epistle of James. The book of the Revelations was translated by Mr. Thomas Huet, and printed in London, by Henry Denham, at the expense of Humphrey Joy. It has a calendar in the beginning, and a letter addressed to Queen Elizabeth, by Mr. W. Salesbury; in

which he notices the ignorance that prevailed in his country, and that, instead of worshipping the true God, the people worshipped wood and stone, bells and bones. He expresses his earnest wish, that they might have the whole of the word of God, in their own tongue; and that then it might be said, "The people which sat in darkness saw great light; and to them which sat in the regions and shadow of death, light is sprung up."

But Dr. William Morgan, vicar of Llanriadr, Denbighshire, afterwards made a bishop, had the chief hand in bringing out the whole Bible, in Welsh. He revised what had been previously done, and published the whole Bible in 1588. It was a folio, black letter, and a few references in the margin. In the beginning, there is a Latin letter to Queen Elizabeth, in which he acknowledges his obligations for assistance in the work, to Dr. Whitgift, archbishop of Canterbury, and to the bishops of Bangor and Lanelwy, (Dr. Hughes and Dr. Ballot, it is supposed,) and to Dr. David Powel, and to Mr. Edmund Prys; the latter was arch-deacon of Merioneth, who turned the Psalms into verse, which are now at the end of the Welsh Bible, and commonly sung in churches.

The Welsh Bible was again revised and printed by Dr. Richard Parry, bishop of Lanelwy, and by Dr. John Davies, in 1620. This translation is the same as we have at present, and thought, by competent judges, to be exceeded by no translation of the Bible, in any language.

The Bible, however, was yet scarce, confined chiefly to the parish churches; but, in 1630, it was printed in a small size, for the use of the common people, by two gentlemen in London, of Welsh extraction, and at their own expense:—Mr. Rowland Haylin and Sir Thomas Middleton. Mr. Stephen Hughes, in a preface to *Llyfr y Ficar*, published in 1672, says, "Sir Thomas Middleton has shown kindness to our country, beyond any other, by publishing, at his own expense, the Bible, in a small size, for the use of the common people. From my heart, I pray God, that every blessing, temporal and spiritual, may descend from heaven on every descendant of Sir Thomas Middleton! May God impart to them blessings without number, like the sand of the sea, the grass of the field, or the stars of heaven! and let every Briton, who loves God, and wishes the salvation of the souls of the people in Wales, say, Amen, and Amen. Gracious God! bless the descendants of Sir Thomas Middleton, and let his name be held in honour for ever!"

About the year 1741, Bibles were become very scarce in Wales. A Welsh Bible was commonly sold for *twenty shillings*, and difficult to be obtained at any price. But, in 1746, a large edition was printed, and another in 1752. Both editions consisted of *thirty thousand* copies; towards which the Society in London, for promoting Christian Knowledge, gave 6,000*l*. The two editions were printed under the super-

intendence of Mr. Richard Morris, a gentleman in London, a native of Wales. Mr. Griffith Jones took an active part in procuring, and dispersing them throughout the pincipality. The late Dr. Joseph Stennett also showed great kindness to the Baptists in Wales, who were in great want of Bibles. He ordered a certain number to be sent to each Baptist church, throughout the principality, for the use of the poor. In 1769, an edition, amounting to 20,000 Welsh Bibles, was printed by the same society, and through the liberality of Dr. Thomas Llewelyn, and others, were dispersed, gratis, among the Baptists and other denominations. In the following year, 1770, a large quarto Bible was printed at Carmarthen, by the Rev. Peter Williams. This is the first Welsh Bible that was printed in the principality, and the first Welsh Bible that has an exposition and practical remarks, at the end of each chapter, in the manner of Brown's Bible.

Peckham, May 8, 1816. T. T.

BRIEF ACCOUNT OF SIR JOHN OLDCASTLE, OR LORD COBHAM.

Sir John Oldcastle, who was so zealous for Wickliffe's doctrine, was a native of Wales. His birth-place, and his patrimony, (says Mr. J. Thomas, in his History of the Welsh Baptists,) bear his name to this day. *Oldcastle* is a small parish, adjoining to Cludock, in Monmouthshire. The valiant King Henry V. was also born at Monmouth; and having a great regard for his countryman, introduced him into his household. Sir John Oldcastle married Lord Cobham's daughter, and, at his father-in-law's death, was created Lord Cobham. The noble Briton, though in the king's court, was full of zeal against popery, and was reckoned the chief man, through the kingdom, in supporting, defending, and encouraging the Lollards, who were the Protestants and Dissenters of those times. For these things, the Popish clergy were full of bitterness and rage against him, as they knew very well, that he was much in favour at court. However, after many consultations, they found means, like Daniel's enemies, to prevail with the king to have him apprehended, and brought to trial, as an enemy to the holy church.

It is said of this excellent nobleman, that it was publicly known, that he had been at great expense in collecting and transcribing the works of Wickliffe, which he dispersed among the common people, without any reserve. It was publicly known, also, that he maintained a great number of the disciples of Wickliffe, as itinerant preachers, in many parts of the country, particularly in the dioceses of Canterbury, Rochester, and Hereford.

When the archbishop, at the head of a large body of the dignified clergy, waited on the king, he laid before him, with as

much acrimony as decency would admit, the offence of his servant, Lord Cobham; and begged his majesty would suffer them, for the Lord's sake, to put him to death. The king told the archbishop, that he had ever been averse to shedding of blood in the cause of religion; such violence, he thought more destructive of truth than of error. He, therefore, enjoined the convocation to postpone the affair a few days; in which time, he would himself reason with Lord Cobham, whose behaviour he by no means approved; and, if this were ineffectual, he would then leave him to the censure of the church.

With this answer, the primate was satisfied; and the king, sending for Lord Cobham, endeavoured, by all the arguments in his power, to set before him the high offence of separating from the church; and pathetically exhorted him to retract his error. Lord Cobham's answer is upon record:—"I ever was," said he, "a dutiful subject to your majesty, and, I hope, ever shall be. Next to God, I profess obedience to my king; but, as for the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. As sure as God's word is true, to me it appears fully evident, that he is the great antichrist foretold in holy writ."

This answer of Lord Cobham so exceedingly shocked the king, that, turning away in visible displeasure, he, from that time, withdrew from him every mark of his favour. Deserted by the king, the archbishop soon found means to get him committed to the Tower; and, on September 23, 1413, he was cited to appear before the consistory; but, not appearing, he was declared contumacious, and excommunicated without farther ceremony. But, though committed to the Tower, and condemned to die, yet, by some means, he made his escape; and, taking the advantage of a dark night, he eluded pursuit, and arrived safe in Wales; where he found an asylum, and was secured, by some of the chiefs of that country, from the rage of his enemies.

It is supposed, that all this was under the connivance, and with the approbation, of the king, who was unwilling to put him to death. "We are told," says Mr. Thomas, "by a Monmouthshire author, that Sir John lay concealed, among his tenants and friends, at or about Oldcastle, above four years; till, at last, Lord Powys, a covetous and bigotted Papist, for a considerable sum of money, apprehended him.

He was then taken to London; and, the king being at that time out of the kingdom, the Romish clergy made all speed to despatch him, by a most inhuman death. He was hanged up, by an iron chain round the waist, and burned, or rather roasted to death, over a slow fire.

The translator of Rapin says, in a note, "As this was the first noble blood that was shed in England, by popish cruelty, so, perhaps, none ever suffered a more cruel martyrdom."—The historian says, "Thus died

Sir John Oldcastle, baron of Cobham, with wonderful constancy, perfectly answerable to the firmness wherewith he had all along maintained the doctrine of Wickliffe, which he professed." There is a painting of this wonderful man, preserved in Dr. Williams's library, in Redcross-street, London.

"This nobleman was another instructor of the good people in and about Olchon. In the four years which he spent among them, it may be concluded, that he did all the service he could, to promote the truth for which he suffered." His martyrdom was in 1417, two years after that of the celebrated John Huss, who, likewise, was a worthy disciple of Wickliffe, and a hundred years before Luther began the Reformation in Germany.

From some things contained in the confession of faith, which Lord Cobham presented to the king, it is evident, that he had fully imbibed the sentiment of Wickliffe,—that "all traditions, not taught in the scriptures, are superfluous and wicked." This confession he thus concluded: "Finally, my faith is, that God will ask no more of a Christian in this life, than to obey the precepts of his blessed law. If any prelate of the church require more, or any other kind of obedience, he contemneth Christ, exalteth himself above God, and is plainly antichrist."

Thus did Lord Cobham and his friends appear on the side of Christ, when "all the world wondered after the beast;" and when England was immersed in error, they heroically defended the truth. These were *Dissenters* long before the church of England, in its present form, was by law established. These shone, as morning stars in our hemisphere, before the day of the reformation. These were they who followed the Redeemer, whithersoever he went; who overcame all their enemies through the blood of the Lamb, and by the word of their testimony; and who loved not their lives, unto the death.

Ivimey's History of the English Baptists, Vol. I.

Practical Exposition of Acts, xvii. 27. *Extracted from Ward's History of the Religion, Manners, &c. of the Hindoos*, vol. 1. pp. 322—324.

"THERE is no question occurs so frequently in the Hindoo Shastrus, as this:—What is God? To know whether he exist or not, page upon page has been written, and this question has been agitated in every period of Hindoo history, whenever two or three pundits happened to meet, with a solicitude, but, at the same time, with an uncertainty, which carries us at once to the apostolic declaration: 'The world by wisdom knew not God.' Some pundits call him, 'The invisible and ever blessed;' others conceive him as possessing form; others have the idea that he exists like an inconceivably small atom; sometimes he is male, sometimes female; sometimes the elephants assume his place; and, at other times, he is a deified hero. Thus, in 33,000,000 of forms of names, this nation, in the emphatical language of St.

Paul, has been, from age to age, 'feeling after the Supreme Being, like men groping in the region of the shadow of death!' and, after so many centuries, the question is as much undetermined as ever—What is God?

"One day," says Mr. Ward, "in conversation with the Sungskriter head-pundit of the College of Fort William, on the subject of God, this man, who is truly learned in his own Shastrus, gave me, from one of their books, this parable: 'In a certain country, there existed a village of blind men. These men had heard that there was an amazing animal, called the elephant, but they knew not how to form an idea of his shape. One day, an elephant happened to pass through the place: the villagers crowded to the spot where the animal was standing. One of them got hold of his trunk, another seized his ear, another his tail, another one of his legs, &c. After thus trying to gratify their curiosity, they returned into the village, and, sitting down together, they began to give their ideas on what the elephant was like. The man who had seized his trunk, said, he thought the elephant was like the body of the plantain tree; the man who had felt his ear, said, he thought he was like the fan with which the Hindoos clean their rice; the man who had felt his tail, said, he thought he must be like a snake; and the man who had seized his leg, thought he must be like a pillar. An old blind man, of some judgment, was present, who was greatly perplexed how to reconcile these jarring notions respecting the form of the elephant; but at length said, 'You have all been to examine this animal, it is true, and what you report cannot be false: I suppose, therefore, that that which was like the plantain tree, must be his trunk; that which was like a fan, must be his ear; that which was like a snake, must be the tail; and that which was like a pillar, must be his leg.' In this way, the old man united all their notions, and made out something of the form of the elephant. — Respecting God, added the pundit, we are all blind; none of us have seen him; they who wrote the Shastrus, like the old blind man, have collected all the reasonings and conjectures of mankind together, and have endeavoured to form some idea of the nature of the Supreme Being.

"It is an irresistible argument, in favour of the majesty, simplicity, and truth of the holy scriptures, that nothing of this uncertainty has been left upon the mind of the illiterate Christian. However mysterious the subject, we never hear the question started, in Christian countries—What is God?"

Extract of a Letter from Dr. Stuart, of Edinburgh; containing Notes of a Sermon by the late Mr. M'Lean.

I ENCLOSE very short notes of the first discourse here, which turned the attention of Christians to the Baptist Mission, preached by the late Mr. M'Lean, at the Circus, about twenty years ago. I got the notes from himself, just after preaching; and, although they contain a very imperfect outline of the sermon, which was heard by a very numerous audience, and by several

ministers of all denominations, with great attention, I think it worth preserving in the Magazine, though but as a memorial of his service, and earnest zeal to promote the object, and of its efficacy, as proved, by the efficient collections in this *poor* country, compared with the numerous and opulent professors in England.

"2 Tim. iii. 16, 17. The apostle forewarns Timothy of perilous times, not only through persecution, but false teachers, whom he describes by some of the most prominent features of their character, ver. 1—9. As an antidote against the influence of their corrupt principles and practices, he proposeth his own *doctrine* and *example* for Timothy's imitation, ver. 10—14; and, particularly, the *holy scriptures*, which he recommends to him in the words of our text, and in the preceding verse. In speaking from this important passage, it is proposed,—

"I. To illustrate the truth of the apostle's assertion, that 'all scripture is given by *inspiration of God.*'

"II. Take notice of the various *uses*, for which the scriptures are profitable.

"III. *Improve* and *apply* the subject.

"I. In illustrating the truth of the apostle's assertion, it will be proper to explain the terms. By *all scripture*, he must intend, all the Old Testament writings; for these were the scriptures which Timothy knew from his childhood, ver. 15. Yet, as this seems to be Paul's last epistle, (see chap. iv. 6,) and, as the greater part of the New Testament was, by this *time, committed* to writing, we may reasonably conclude, that he intends the New Testament writings also in this general expression; for we find Peter classing the whole Epistles of Paul along with the other scriptures, 2 Peter, iii. 15, 16.—By *inspiration of God*, I understand him to mean, a supernatural influence of the Spirit of God, communicating divine truths to the minds of men, which could not otherwise be known; and also a superintending influence, securing them against all error and mistake, in delivering, either by word or writing, whatever God was pleased to reveal or record by their means. We need not puzzle ourselves, as to what manner or degree of inspiration was necessary, in all supposable cases. Our text throws no light upon such curious inquiries; but asserts, in general, that 'all scripture is given by inspiration of God;' and, if so, the manner and degree of that inspiration, must have been sufficient for communicating whatever God intended to reveal. As to the truth of the apostle's assertion, respecting the inspiration of the whole scriptures, no person can question it, who believes the inspiration of the apostle himself; but we may notice a few things, which serve to corroborate this assertion.

"1. As to the Old Testament, the whole writings of Moses must have been given by divine inspiration. First, All the nation of ancient Israel had the most striking evidence, that God spake by him. The divine authority of his mission, minis-

try, and writings, was fully attested by all the wonderful manifestations which God made of himself, in delivering that people out of Egypt, giving them his law, and dealing with them in the Wilderness.—Secondly, The inspiration of a great part of the Old Testament is clear, from the numerous prophecies found in it, concerning a multitude of events, which no human sagacity could possibly foresee, but which actually happened according to these predictions.—Thirdly, This truth may also be clearly evinced from the New Testament, where the most of the books of the Old Testament are cited, as of divine authority.—Our Lord recommends the search of the scriptures; terms them the word of God, which cannot be broken; cites them frequently; and particularly mentions the books of Moses, the Prophets, and the Psalms, as testifying of him.—His apostles frequently cite them, as decisive divine proofs of their doctrine; term them the oracles of God; and say, they were spoken by the Holy Spirit.—Peter lays it down, as a first principle, that 'no prophecy of the scripture is of any private interpretation,' or impulse; 'for the prophecy came not, in old time,' or, rather, at any time, 'by the will of man; but holy men of God spake as they were moved by the Holy Ghost,' 2 Peter, i. 20, 21.—If, therefore, we admit the inspiration of the New Testament writings, we must also admit that of the Old.

"2. The inspiration of the New Testament, as a revelation from God, *is clear. First,* From the many miracles by which its doctrines are confirmed.—Secondly, From its correspondence with the Old Testament, as being the exact fulfilment of its prophecies and types.—Thirdly, From Christ's promise of the Spirit to his apostles, to guide them into all truth; to teach them all things; to bring all things to their remembrance whatsoever he had said unto them; and, even to show them things to come.—Fourthly, From the remarkable accomplishment of this promise.—Fifthly, From what the apostles themselves declare, viz. that the doctrine they taught was not after man, nor received of man, but by the revelation of Jesus Christ; that God had revealed these things to them by his Spirit, which searcheth all things, even the deep things of God.

"3. There are, also, many internal evidences, that all scripture is given by inspiration of God.—First, They give such a manifestation of the divine character, as infinitely transcends all our natural conceptions of him, and such as is suited to lay a foundation for our faith and hope, and to excite every devout affection.—Secondly, The spirituality and purity of the doctrine bespeaks its author; it being every way opposite to human corruption, and even to the boasted systems of philosophic morality.—Thirdly, They give us such a view of the depravity of human nature, as tends to humble us in the dust before him; and, as none but the Searcher of Hearts could lay open, who perfectly knows what is in man.

—Fourthly, They reveal a most wonderful plan of redemption, which, in all its parts, demonstrates its divine original.—Fifthly, The evident end and scope of the whole, is to promote the glory of God, and the happiness of men.—Sixthly, And the supernatural effects they produce upon the hearts of those, who believe and receive them as the word of God, show the divine power attending them.—Let us now,

"II. Take notice of the various purposes for which the scriptures are profitable.

"1. They are profitable for *doctrine, i. e.* for teaching us the important doctrines we are to believe concerning God, ourselves, our state by nature, and the way of salvation by Christ; as also the duties we owe to God and one another.

"2. They are profitable for *reproof*, or, rather, *conviction* of error, guilt, and danger; and so for leading us to humiliation and repentance.

"3. They are profitable for *correction*, or for rectifying and amending whatever is amiss in our sentiments, dispositions, or practice.

"4. They are profitable for *instruction in righteousness, i. e.* for direction and information in all the duties of a righteous and holy life.

"5. Taking these things collectively, they contain all that is necessary to 'make the man of God perfect, thoroughly furnished unto all good works;' *i. e.* to qualify and accomplish a Christian teacher for every branch of his office, and the per*formance of* every good work.

"6. *To this* we may add, that the holy scriptures 'are able to make men wise unto salvation, through faith, which is in Christ Jesus,' ver. 15.

"All this agrees with what the psalmist says on this subject:—'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes,' &c.—We shall now,

"III. Make some improvement and application of the subject.

"1. If all scripture is given by inspiration of God, then it must be *infallibly true*, and ought to be received with that reverence and credit, which is due to its great Author.—It follows, also, that it ought to be diligently studied, as the alone rule of faith and practice; that we should believe its doctrines and promises, stand in awe of its threatenings, and cheerfully yield obedience to its precepts.

"2. If it is profitable for all the purposes that have been mentioned, and to make us wise unto salvation, then it must be a *perfect rule* of faith and duty, to which nothing must be added, of human invention, as if it were, in any respect, deficient; and from which nothing must be taken, as if any thing were trifling or redundant. The law of the Lord is perfect.

"3. Hence it also follows, it is a *permanent* and *unalterable rule*, for all ages of the church, and for all states of society, from the most uncultivated to the most improved. It neither changes with the fashions

nor opinions of the times; nor does it ever grow obsolete, or out of date. Hence, it can never be laid aside, like the laws and opinions of changeable men; but it is the word of the Lord, which endureth for ever; the rule of eternal righteousness.

"4. From what has been said, we may also see, that the word of God is the only *true standard* of doctrine, and that by which all human teaching must be tried; 'to the law and to the testimony,' &c.; so that it is the only preservative from false doctrine.

"5. From all these considerations, it is clear, that the scripture is the *greatest blessing* that any nation or people can enjoy in this world, and the most conducive to their eternal happiness in the world to come. The peculiar advantage of the Jews, above other nations, lay chiefly in this; that, 'to them were committed the oracles of God.'—Compare the state of the nations before and since they have received the word of God. Compare, also, the state of Europe under Popery, when the scriptures were taken from the common people, with the state of the reformed churches, who enjoy the light of the scriptures.

I beg you will bear with me a little, in applying this subject to the present occasion of our meeting.

The Lord is now remarkably stirring up many, to propagate the gospel among the heathen. About six years ago, a Missionary Society was formed, for this purpose, among the Particular Baptists in England. The year following, Messrs. Thomas and Carey were sent, as Missionaries, to the East Indies. Since their arrival there, Mr. Carey, in particular, though he had the language of the country to learn, a secular employment to attend, and also a great deal of preaching, yet has exerted himself so extraordinarily, as to have completed a translation of the whole New Testament, and several parts of the Old, into the Bengalee language. Upon consulting with the printer, at Calcutta, about the expense of printing 10,000 copies of the New Testament, it is thought it will amount to about 3000*l.* sterling, or upwards; for which the Society's funds are by no means adequate. Yet, considering the vast importance of this undertaking, for enlightening the heathen in that extensive country, and its evident tendency to advance the kingdom of Christ, it is hoped, that the lovers of Zion will not scruple to lend their mite, to assist in putting this inestimable treasure into the hands of these poor heathens.

1. Let me address you, who know the value and use of the word of God, who have experienced its power and efficacy upon your own souls. This is no party concern; it is the common cause. If you value the scriptures,—the souls of men,—the glory of the Redeemer, &c. this will have a more solid and lasting effect than transient discourses, and lead them to see the ground of faith with their own eyes.—2. Let me address even those who are possessed of humanity, lovers of morality," &c.

Juvenile Department.

CALENDAR
FOR
JUNE, 1816.

I. *The Name.*—Perhaps the Romans called it *Junius* from Junius Brutus, who drove the Tarquins from Rome, and settled the government upon the people.

II. *Fasts and Festivals.*—June 1. *Nicomede.* He is said to have been a pupil of St. Peter, and was discovered to be a Christian by his burying Felicula, a martyr, in a very honourable manner. He was beaten to death with leaden plummets, on account of his religion, in the reign of Domitian.

June 2. *Whitsunday.* On Whit-sunday, or *White*-sunday, the Catechumens, who were then baptized, as well as those who had been baptized before at Easter, appeared, in the ancient church, in *white* garments. The Greeks called it *Brightsunday*, on account of the number of bright white garments which were then worn.

June 5. *St. Boniface.* He was a Saxon presbyter, born in England, and at first called Winfrid. Pope Gregory II. sent him into Germany, where he made so many converts that he was called the German apostle. He was murdered in a barbarous manner by the populace near Utrecht, while preaching the Christian religion.

June 9. *Trinity Sunday.*

June 11. *St. Barnabas.* The epistle ascribed to him is considered genuine, though not admitted into the canon of the church.

June 13. *Corpus Christi.*

June 17. *St. Alban.* He was the first Christian martyr in this island, and suffered in 303. He was converted by Amphialus, a priest of Caerleon in Monmouthshire, who, flying from persecution, was hospitably entertained by St. Alban at Verulam, in Hertfordshire, now called, from him, St. Alban's. Amphialus being closely pursued, made his escape, dressed in St. Alban's clothes. This, however, being soon discovered, exposed St. Alban to the fury of the Pagans; and our saint, refusing to perform the sacrifice to their gods, was first miserably tortured, and then put to death.

June 21. *Longest Day.* This day is, in London, 16h. 34m. 5s.

June 24. *St. John the Baptist and Midsummer Day.*

June 29. *St. Peter.* He suffered martyrdom at Rome, about the year 64, and was crucified with his head downwards; saying, according to St. Jerome, "he was unworthy to be crucified as his master was." The church of St. Peter, at Rome, is the largest building of the kind in the world.

III. *Astronomical Occurrences.*—The sun enters Cancer on the 21st, at forty-five minutes past two in the afternoon, when the summer quarter commences.—The moon enters her first quarter on the 3d; is full on the 10th; enters her last quarter on the 17th; and her change will be on the 25th. The planet Mars sets on the 1st, at seventeen minutes

after eleven at night; and on the 30th, at four minutes after ten. Jupiter sets on the 1st, at thirty-three minutes past two in the morning; and on the 30th, at 30 minutes after midnight. On the 11th, his second satellite will come out of the shadow, on the eastern side, at forty-four minutes after nine in the evening; and on the 22d, an emersion of the first satellite will happen at forty-three minutes after ten. On the 5th, at ten in the evening, the four satellites will all be on the eastern side of Jupiter, arranged in the order of their respective orbits. The first, or innermost, satellite will appear nearest the primary planet, and the fourth will rank last. On the 26th of this month, at the same hour, the arrangement of the satellites will be in every respect the same. As these satellites are all invisible to the naked eye, they seem to have remained unseen and unknown by the inhabitants of the earth, from the creation of the world to January, 1610, when the famous astronomer *Galilæo* discovered them by means of a telescope. Saturn cannot be seen till twenty-four minutes after midnight at the beginning of the month; but he continues to make his appearance four minutes earlier every evening, and consequently rises, at the end of the month, as early as twenty-one minutes after ten. The Georgian planet is now in a good position for evening observations; coming to the south on the 1st, at fifty-two minutes after eleven; and, on the 30th, at forty-seven minutes after nine. As this planet, however, can but just be seen by the unassisted eye, when stars of the sixth magnitude appear, it is requisite to use a telescope at those periods when there is any portion of twilight. The smallness of this planet renders it also necessary that some directions should be given for finding its place in the heavens. The juvenile astronomer, therefore, will do well to find the constellation called *Scorpio*, or the Scorpion, and also that called *Ophiucus*, or the Serpent-bearer. These constellations come to the south at the same time that the forementioned planet does: but the Scorpion, in which the planet is situate, is the lower constellation; and its brightest star called *Antares* moves a little below the course which the sun pursues in the middle of winter. About 32 breadths of the sun above *Antares*, is *Zeta Ophiuchi*, a star of the third magnitude, and less bright than *Antares*, which is of the first magnitude. On the eastern side of these two stars may be seen another star, of the third magnitude, called *Eta Ophiuchi*. With these three fixed stars the letter V is formed, the western side being rather the longest. At the top of the V, on the eastern side, is *Eta Ophiuchi*; and at the top, on the western side, is *Zeta Ophiuchi*; and at the bottom of the V is *Antares*, or the Scorpion's heart. On the western side of the V, not far from the bottom of it, is *Beta Scorpii*, a star of the second magnitude. In the eastern line of the V, a third part from the bottom, is a small star of the sixth magnitude, and, in the western line, of the aforesaid letter, a third part from the bottom, is another fixed star, of the fifth magnitude, and which is one of those stars in the Scorpion that are called *Omega Scorpii*. About the end of this month, and in the early part of July, the Georgian planet will be nearly in a line between these

two stars, and will be seen gradually to approach *Omega Scorpii* till the middle of August, when it will be stationary for a few days; and then it will return in the same path it moved in, when pursuing a contrary direction. The planet will be moving between the two stars for some time, and by that motion may be recognised as a planetary body.

This month affords us an interesting eclipse of the moon, which will begin on the evening of the 9th, and will end on the morning of the 10th. The full moon will rise about sunset, and will continue full-orbed till the beginning of the eclipse, at 30 minutes after eleven, when the earth's shadow will begin to be visible on the eastern side of the moon. The shadow will then appear to advance over the moon's surface, till 39 minutes after midnight, and then the moon will be totally eclipsed. A faint light, however, will remain on that side of the moon which was last visible; and this light will gradually decrease as the moon sinks deeper into the shadow. At 15 minutes after one, will be the middle of the eclipse; and afterwards a faint light will gradually increase on the other side of the moon, till her eastern limb begins to appear at 51 minutes after one. Then the shadow will seem to recede, from the eastern limb, till three o'clock, when the eclipse will cease. It may also be remarked that, near the edge of the earth's shadow, there will be a gradual increase of light on one side, and of darkness on the other. On the surface of the moon, near the earth's shadow, the sun is eclipsed by the earth, between eleven and twelve digits, which accounts for a considerable diminution of light, and an approach to t darkness where the sun is eclip nearly twelve digits. He arises the dusky appearance the surface of the moon, near earth's shadow.

IV. *Naturalist's Diary.*— of the earliest rural employm of this month is the shearing sheep. A profusion of fragra arises from the fields of clove flower—from the beans in b som—and from the new-m hay. The gaiety of all surrou ing objects and the genial war of the weather, conspire to ren it a season of pleasure and light to the beholder. Du the mild evenings of this mo not a little amusement may derived from watching the tions of the common white barn owl. The cunning of nocturnal bird is admirably scribed by Butler:

> "And as an owl that in a barn
> Sees the mouse creeping in the co
> Sits still, and shuts his round blue
> As if he slept, until he spies
> The little beast within his reach,
> Then starts, and seizes on the wret

The innumerable herbs flowers, which meet our eye every direction, appear desig only to ornament our earth, gratify our sense of smell but, upon a more intimate quaintance with their pecu properties and operations, find, that while they contri to embellish our gardens, also promote the purification renovation of the atmosph which has become contamin from various causes.

We can only subjoin her small selection of wild-flower

This month affords an scope for the researches of English botanist, as it br more flowers into blossom, any other month of the y

The trees, indeed, have generally exchanged their blossoms for fruit, which is now advancing to the period of its perfection. Several shrubs, however, may be expected to unfold their flowers, among which we may expect to see the dog's-rose, *(rosa canina;)* the common bramble or blackberry bush, *(rubus fruticosus;)* and the common maple, *(acer campestre.)*—Among the numerous plants, the following may be selected: The wild teasel, *(dipsacus sylvestris;)* the great houndstongue, *(cynoglossum officinale;)* the common borage, *(borago officinalis;)* the viper's bugloss or common viper grass, *(echium vulgare;)* the common henbane, *(hyoscyamus niger;)* the common hemlock, *(conium maculatum;)* the flowering rush, or water gladiole, *(butomus umbellatus;)* the spattling poppy, or bladder campion, *(cucubalus behen;)* the common foxglove, *(digitalis purpurea;)* the common mallow, *(malva sylvestris;)* the bird's foot clover, *(lotus corniculatus;)* the bluebottle, *(centaurea cyanus;)* and the spotted orchis, *(orchis maculata.)*

The wild teasel grows on wet banks, and has purplish flowers growing in egg-shaped heads, and surrounded with the long leaves of the calyx. The whole plant is beset with hooked prickles, and water lodges where the leaves encompass the stem. The great houndstongue has flowers, whose colour resembles that of mulberries, and the scent of the plant is so much like that of mice, that it has been known to attract the attention of a cat. The viper's bugloss grows on road-sides, and in barren corn fields. Its flowers are very conspicuous, being first of a fine red, and afterwards of a bright blue. The stem and leaves are sometimes spotted with red. The common henbane should be shunned by young persons, as a dangerous plant. Dr. Withering, an eminent physician and botanist, says, that the seeds, leaves, and roots, are all poisonous, when taken internally, and that madness, convulsions, and death, are the general consequence. The flowers of this plant are of a yellowish brown, with beautiful purple veins. It is a woolly plant, and grows on road-sides, and among rubbish. The common hemlock is also capable of producing the most baneful effects, as every part of the plant is poisonous. In skilful hands, however, its effects may be said to have been reversed. The flowering rush may be known at once by its nine stamina and six pointals. It grows in slow streams and marshy ditches, and has blossoms consisting of a mixture of purple and white. It is of the class *enneandria*, *enne* signifying nine, and *andria* stamens, or, more properly, stamina. The inferior subdivision, called the *order*, is *hexagynia*, *hexa* meaning six, and *gynia*, pointals. This plant should not be forgotten, as it is the only one in Britain that has nine stamina, and consequently the only plant we have of the ninth class. The bladder campion is a smooth sea-green plant, with a calyx inflated like a bladder. It is more generally found in corn-fields. The foxglove needs no description, and is therefore the better adapted for illustrating botanical terms. The blossom may be observed to consist of one bell-shaped petal, beneath which is a calyx that has five divisions; and that place within the calyx, to which the flower is attached, is called the

receptacle. Within the blossom will be found four stamina and one pointal; and the bottom of the pointal is the capsule, within which the seeds are contained. By this plant, then, any young person may easily learn the seven parts of fructification, which are all pointed out in the above description. Great care, however, should be observed in abstaining from any inquiry into the taste of this plant, as it is poisonous. The common mallow has a great number of stamina united at the bottom into a cylinder. This union gives us the idea of brotherhood; and hence the name of the class is *monadelphia, mon*, meaning one, and *adelphia*, brotherhood. The bird's-foot clover has a beautiful yellow flower; and it often grows in great abundance on heaths and commons. Before the blossom is fully expanded, a deep crimson may be observed on the outside. Occasional streaks of crimson may also be observed, when the flower is unfolded. The bluebottle grows in corn-fields, and has fine blue flowers, which are composed of a considerable number of florets. The spotted orchis grows on heaths, and in meadows, pastures, and other similar grounds. The leaves are spotted; and the flowers grow in a spike on a single stalk. They are of a purple hue, and sometimes nearly white.

V. *Remarkable Events.*—June 1, 1794. Lord Howe obtained a splendid victory over the French, in the Atlantic ocean, about 1000 miles from the N. W. coast of France.

June 6, 1780. Lord Mansfield's house, in Bloomsbury-square, burnt by a mob.

June 10, 1667. The Dutch *burnt several of our men of war near Chatham.*

June 11, 1685. The Duke of Monmouth landed at Lyme, in Dorsetshire.

June 14, 1645. Battle of Naseby, in Northamptonshire.

June 19, 1215. Magna Charta was extorted from king John, at Runney-mead, between Staines and Windsor.

June 20, 1685. The duke of Monmouth proclaimed king, at Taunton, in Somersetshire.

VI. *Births and Deaths of Illustrious Individuals.*—June 4, 1738. King George III. born.

June 9, 1760. Count Zinzendorf died at Chelsea.

June 11, 1727. George I. expired near Osnaburgh: he was interred at Hanover.

June 17, 1719. Joseph Addison expired at Holland-house, Kensington.

June 23, 1770. Expired Dr. Mark Akenside, a native of Newcastle upon Tyne.

VII. *Reflections.*—The fourth of June should not be suffered to pass away, without reminding the reader of the king's birth-day. Long has he been concealed from the eyes of his dutiful and loyal subjects, by a dark and heavy cloud of affliction! Millions of prayers have been presented to the throne of Almighty grace on his behalf; and certainly (whatever be the issue) have not been presented in vain. Let the reader add one fervent prayer for the restoration of our aged and venerable monarch's tranquillity. Who can tell but that "at evening-tide" there may be light! Ten thousand times ten thousand glad voices will then exclaim, as in Psalm xx. 9.

"Jehovah hath saved the king:
He answereth us always, when we invoke him."

See *Street's* new literal version of the Psalms in loc. *Bp. Horsley* also gives the same rendering.

PHILOSOPHICAL REFLECTIONS.

No. V.

WIND.

MOTION, we have had occasion to remark, though not always sufficiently gross to be observable, is, nevertheless, universal. A variety of causes operate to disturb that state of rest, which air, as a fluid, naturally seeks, among which, heat and vapour are very conspicuous. Such causes, operating in very varied degrees, contribute to produce all the distinctions of wind, from the slightly agitated zephyr to the impetuous hurricane.

Winds, being air set in motion, have been very properly denominated *currents of air*. Without attempting perfectly to explain the subject, the manner in which air is affected by heat, may be familiarly illustrated by what ordinarily occurs in our dwellings. The air in our rooms is necessarily warmed and rarefied by the heat of the fire, the particles, therefore, rise, a part escaping by means of the chimney, and the other ascending to the top of the room. The bottom of the room is instantly supplied by the external air, which, being denser, rushes in at the lowest avenues, especially on the opening of windows and doors: this will be evident, if we apply a lighted candle at different parts of the opening; applied at the bottom of the door, the flame is blown inwards by the air rushing into the room; applied at the top of the door, the flame is carried outwards by the escaping air: an intermediate space will be found in the opening, at which, if the flame be applied, it will be still, being neither impelled inwards nor outwards: so that an uninterrupted succession of two contrary currents will be manifest.

This circulation of air, if contemplated on no larger scale, affords a fine display of the providence of God. The stock of air with which a room is filled, would soon lose its vital principle by repeated breathing, unless constantly invigorated by fresh supplies. It is pleasing to observe the inconsistency of stopping every crevice of a room with list, sand-bags, &c. is less practised than formerly. The diffusion of knowledge is evidently increasing. Christianity, wherever it prevails, enlarges the mind and elevates the character; it is friendly to every useful inquiry; and we have this delightful prospect, this stimulus to exertion, that the time will come, when the knowledge of the Lord, and with it, doubtless, an enlarged degree of general information, shall cover the earth, as the waters cover the deep.

For the convenience of mutual information, the horizon has been divided into 32 equal parts; and, according as the wind appears to proceed from one of those points, to an observer, who is considered to be within the circle, it is denominated East, West, North, South, &c. &c. Not that we are to imagine, that every current of air moves *precisely* from one of those divisions, we may rather suppose, that there is not a part of the horizon from whence it does not occasionally proceed, or a direction in which it does not sometimes move: but it was necessary that certain limits should be adopted in describing the direction of wind, and that

the points of reference should not be too numerous.

Winds have been reduced to three classes; the general, the periodical, and the variable.

The general winds always blow nearly in the same direction: they prevail between the tropics. The east wind in those regions is of this class, said to be the consequence of the air's rarefaction, caused by the great heat of the sun, which is always vertical to some part of this tract. It is due east, however, only at the equator, partaking more of a northerly or southerly direction, as the place, where the observation is made, is situate towards the north or south.

The periodical winds blow several months in one direction, and are usually followed by contrary winds, of equal duration. They are denominated monsoons, or winds that change annually, and land and sea breezes that change diurnally. The former prevail in several parts of the eastern and southern oceans. From the end of March to that of September, when the sun is northward of the equator, the wind blows from the southwest, and, during the remaining months, when the sun is southward of the equator, from the north east. These winds are of importance to voyagers to the East Indies. These changes are not sudden, but are introduced and followed by calms, irregular winds, and, not unfrequently, violent storms. With regard to the latter, the land and sea breezes, they blow towards the shore by day, and from it by night. It has been considered, that the land being heated by the sun in the day, and the air above it consequently rarefied, the denser air over the sea, naturally flows towards the shore, supplying the place of the ascending air; and, in the night, the earth cooling and the air condensing, the contrary takes place, producing the land breeze.

The variable winds, so common in temperate climates, and so well known in this island, conform to no rule, their duration, their changes, and return, cannot be at all depended on. Indeed, it is seen, that several of these winds frequently blow at the same time, one above another, in various directions, particularly before a thunder storm; which has induced the opinion, that the electric fluid, in such instances, at least, may be a considerable agent: nor is it uncommon to experience a brisk gale on a hill, and a powerful wind on a mountain, though we found the air tranquil below.

It happens, occasionally, that several winds converge to a point, and cause what has been called a whirlwind, in appearance, an inverted cone, suspended, as it were, by its base from the other clouds. The air ascending acquires a whirling motion. The centrifugal force of the air becomes equal to the pressure of the atmosphere, and a vacuum ensues about the centre of motion, and bodies near the centre of the whirl are hurried into the air in a spiral motion. When it happens at sea, it is called a water-spout. The pressure of the atmosphere being removed from a part of the sea, the water rises till it is in equilibrio with the external air, in general, a height of about thirty feet, forming a second cone, whose base is in the reverse direction to that before named. This phenomenon is most formidable. Mariners exert every effort to escape its influence, lest

it should precipitate their vessel to the deep.

Short-sighted man has been sometimes led to question, or, at least, to overlook the advantages resulting from these currents of air, especially when he has had to deplore the effects of dreadful storms, forgetting who ordained them, and still controls them. He "who maketh the clouds his chariot, who walketh upon the wings of the wind," rebukes it, and it ceaseth; he sweetly says, "Peace, be still," and there is "a great calm." Others find it difficult to conceive, how so thin and light a body can be productive of such fatal consequences; but, when the rapidity of the motion, with which powerful winds are found to move, is considered; when we contemplate a motion of one hundred and thirty, or one hundred and forty feet per second, and the surface which a large tree, with its branches and leaves, presents to the wind, our surprise will be diminished, that it should be torn up by the roots, and that other bodies which expose a considerable surface, should be proportionably affected. Though trees are often injured by the violence of winds, we are not to conclude, that even they derive no benefit from them; the loosening of their roots causes them to strike deeper into the ground, and acquire new vigour.

Would men reflect on this subject, the inhabitants of cities and towns must feel grateful for so simple and admirable a means of restoring the salubrity of their air, by dispersing the accumulating vapours and emanations that would otherwise threaten disease and death; the agriculturist, in particular, would be thankful for such a method of transferring, from place to place, the clouds that are destined to fertilize the earth; the lover of nature would behold, with grateful pleasure, such agents performing their allotted task, and bearing the winged and downy seeds to different parts of the earth, preserving a constant succession of vegetation, and a kind interchange of production between various soils; and the enlightened, pious mind, adopting the language of the Christian philosopher of old, would exclaim; "O Lord, our Lord, how excellent is thy name in all the earth. All thy works praise thee; in wisdom hast thou made them all!"

N. N.

Obituary.

MRS. SHOVELLER,

Died, February the 7th, 1816,

AGED 56 YEARS.

MRS. SHOVELLER, wife of the Rev. John Shoveller, of Poole, in the county of Dorset, was the eldest daughter of the late Rev. Joseph Horsey, who, for many years, fulfilled the duties of the pastoral office, over the Baptist church at Portsea. The memory of this man of God will be ever dear to those who were acquainted with him. As a man, he was remarkable for his amiableness of disposition; so much so, that, wherever he was known

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he was necessarily beloved. As a Christian, the degree of piety to which he attained, reflected the highest honour on his profession; and, as a minister, his superior qualifications and zealous exertions, occasioned him no small degree of usefulness and popularity. Much of the excellence, which so universally endeared him, was exhibited in the character of his daughter, the subject of the present memoir. Her natural disposition was eminently amiable and affectionate, and ever urged her to the promotion of the peace and unanimity of those around her. She delighted in seeing others happy, and would use every endeavour, as well as make sacrifices of self-gratification and enjoyment, to conduce to that end. She knew how to "weep with those who wept, as well as to rejoice with those who rejoiced." Her visits to the abodes of poverty, distress, and affliction, were not constrained and unfrequent, but voluntary and repeated; and in these would her eye be graced with the tear of sympathy, her hand be extended to make the bestowment of disinterested benevolence, and her mouth be opened to communicate the language of tender consolation. The duties peculiar to every department of life were, in her character, strikingly exemplified; the social and domestic virtues shone forth in her conduct, with a beauty which captivated the affections, and insured the respect of those who came within the sphere of their influence.

A sermon, delivered by Mr. Tuppen, (predecessor of Mr. Griffin, of Portsea, and afterwards of Mr. Jay, of Bath,) was owned by the Sacred Spirit for *the alarming* of her conscience, and urging her to seek an interest in the blood which cleanseth from all sins. About a twelvemonth afterwards, she joined the Baptist church, at Portsea, under the pastoral care of Mr. Lacy, and so put on the robe of public religious profession, which, for forty years and upwards, she maintained in its purity and beauty.

The seeds of divine truth sown in her heart seemed to develope themselves with increasing beauty, and to produce more and more fruit, the longer she continued on earth; and her experience, latterly, evidently manifested that she was ripening for glory—that the Lord was preparing her by the influence of his spirit for the fruition of the "inheritance of the saints in light."

She was a great friend to private retirement, as she knew, that, in this, she could enjoy that religious contemplation which would greatly tend to the cherishment of pious feeling, and to the promotion of a growth in grace. In this way, therefore, with her Bible, Rowe's Devout Exercises of the Heart, the Divine Breatheings of a Pious Soul, her Hymn Book, and other publications of a devotional kind, she spent considerable portions of her time—soaring above the vanities of the world, holding sublime, spiritual communion with her God, and feeding that flame of piety, which so beautifully and so constantly was ascending from the altar of her heart.

For the salvation of her children, she felt a most ardent desire, which was continually manifested by her affectionate expostulations with them, on the evil of sin, on the excellence of religion, and on the suitableness of that salvation, ex-

hibited in the gospel. With tears copiously effusing from her eyes, and a heart full of holy agony, has she often besought them to be reconciled to God, and, leading them to a throne of grace, wrestled mightily with her Heavenly Father in their behalf." It is hoped, her prayers, in this respect, have been answered. Six of her offspring she buried in their infancy; a seventh attained the age of five years, and gave the most indubitable evidence of a work of grace in heart, who left the world in a flight of sacred rapture. Her two surviving children have both declared themselves disciples of the Saviour. The one, some years since, joined the Baptist church at Portsea, and was the last to whom her grandfather, (Mr. Horsey,) ever administered the ordinance of baptism. His remark, on this occasion, will not soon be forgotten. While standing at the edge of the water, he exclaimed, "What a happy man am I! I have lived to see all my children called by grace and united to the church of Jesus Christ, and now I have the happiness of baptizing my little grand-daughter, and thus introducing her into the visible society of the saints." The other, she had the ineffable pleasure of seeing baptized, by the hands of his own father, at Poole, where he joined the church under the pastoral care of Mr. Bulgin, by which church he has been called to the ministry, and is now prosecuting his preparatory studies, at Bristol. One short extract will be ventured here, on account of its peculiar testimony to the importance of prayer:—Referring to the day of her son's birth, she thus writes, as soon as she was able to sit up, August 4, 1796: "This day, the Lord mercifully appeared for me. He heard my prayers, and sent deliverance. O what shall I render to the Lord, for his great kindness towards me. May my life be spared entirely for his glory. I want to feel more love to him, who has done so much for me. The Lord has given us a son; O that this son of ours may be a child of his; like Samuel, may he minister before the Lord, and be employed in declaring the truths of the everlasting gospel. O, my God, grant me this honour, if agreeable to thy precious will." Frequently, on the return of this birth-day, are there notations of the same agonizing requests at the throne of grace; and, it is remarkable, that, on the very evening when the word was brought home by the power of the Holy Ghost to his soul, that she was prevented, by bodily indisposition, from going out, and now, thought she, I'll pour out my soul on behalf of my dear son. The agony of her mind, on that occasion, she has often remarked, was beyond any thing she could possibly express; while, with her whole body quite prostrate, and her face on the floor, she besought the Father of Mercies for the salvation of her child. This circumstance was remarked in her funeral sermon: "What an evening was this!" said the preacher, "the minister preaching—the youth hearing—the mother wrestling in prayer—the spirit of God effectually applying the word to the soul, and the angels rejoicing."

She was on a visit to her friends and relatives at Portsea, when attacked with the affliction which terminated her earthly existence, and, from the first, she entertained (without any distressful feelings) the idea, that she should not recover. She was not long con-

fined to the bed of sickness; the king of terrors was speedy in fulfilling the dire decree: yet did she continue thereon sufficiently long to leave behind an illustrious testimony of the supports, which religion can give at the closing hours of life, and of the happiness of her feelings, as her spirit proceeded to pass over the threshold of eternity. On the arrival of her husband from Poole, whom she was most anxious to see, she said to him, "My dear, I shall never return with you again; this affliction will carry me to my heavenly home. I should like, were it the will of God, to live a little longer with you, for we have spent many happy years together; but I have no will of my own, the Lord's will be done. I have often enjoyed much secret and sweet communion with God in your study." Having then offered up a most fervent prayer to God for his temporal and spiritual prosperity, and for the usefulness of his ministry, she observed, "I have no fears about dying, blessed be God; I have not my *rock* to seek for *now;* that would be miserable indeed. *Real religion is of the highest importance.*" This she repeated twice, with the most grave and striking emphasis as her dying testimony, and with the greatest composure and placidity of mind, gave some directions relative to the interment of her body. Observing some of her friends, who were collected round her bed, weeping, "Oh," said she, "why should you grieve, 'for dying is but going home;' I am only going a little before, you will soon follow, and then we shall be all together again, never more to part." Breaking forth then, in a holy *transport*, she exclaimed,

"O to be with God, and taste his love,
Is the full heaven enjoyed above."

At another time, she repeated the whole of that hymn, beginning with

"Now let our souls on wings sublime,"

as a suitable expression of the triumphant feelings of her soul. The exercise of submission in her, was required to be directed, not so much to the expected issue of the disorder, as to the possibility of recovery; she, therefore, requested her husband, in praying with her, that he would not pray for her life. And when she seemed a little better, and her friends were pleased with some faint hope that she might recover, she observed, "I would rather go now, if it be the will of God: I have a desire to depart, and to be with Christ, which is far better; but should the Lord be pleased to raise me again, I hope it will be for his glory, and for the promotion of his blessed cause, otherwise I had rather die this very minute." Once, when alone with her daughter, she begged her not to grieve, for, said she, "nothing is too hard for the Lord to do; if he pleased, he could restore me again, but I am not anxious for recovery: as, for me, to live is Christ, and to die is gain. I am happy—I have not a trouble in the world—death has no terrors for me. O, be sure, my dear, keep close to Christ, and he will never leave you, nor forsake you."

On the arrival of her son from Bristol, who had been sent for on account of her alarming illness, her eyes, apparently sinking into the shades of death, began to brighten; she received him for a moment with a sort of joyful amazement, and then throwing

her dying arms around his neck, tenderly embraced him; and, after the most affectionate endearments her broken frame could support under, she assured him, that she had often prayed for him; and then offered up some earnest petitions to God in his behalf, as a Christian, and as a preacher of the truth, that he might be preserved from the snares of youth—be blessed with much personal piety, and be made eminently useful in the church of Christ. At another time, she observed, "I have lived to see my prayers answered in both of my children being called by grace, and my dear son moving in a sphere of usefulness; and now I can say, 'Lord, now lettest thou thy servant depart in peace.'" Frequently, as she perceived the rapid strides of death towards her, she said, with a blessed degree of holy confidence, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff, they comfort me." When she appeared to be just departing, her husband observed to her, "Christ will never forsake his people in the time of trial." "O no," replied she, with eagerness, "that he never will:" the faith and hope which, through divine grace, she had been enabled to exercise through a pilgrimage of many years, seemed to increase in their firmness and stability, as she drew near to the invisible world. Her confidence of being made a partaker of the heavenly glory, was founded alone on the great propitiation of Christ, and the blood of the cross was the only source of all those rich streams of consolation, by which she was so repeatedly refreshed in her dying hours. A little before she stepped into the stream of death, looking beyond to her bright inheritance, she said, "Come, Lord Jesus, come, take me to thyself:" and, whilst under a more than ordinary attack of pain, she observed to her sister through the joyful anticipation of her future bliss,

"Though painful at present, 'twill cease before long,
And then, O how pleasant the conqueror's song!"

These were her last words. After this the powers of utterance failed in their exercise; yet her countenance was an index of the happy feeling of her mind, and the motion of her lips evidenced that she was still holding communion with her God in the breathings of fervent prayer. Under the influence of these happy feelings she continued, till her mortal powers sweetly fell asleep, and her spirit entered on the rest which remaineth for the people of God. On the following sabbath her remains were interred by Mr. Miall, in the burying ground of Ebenezar meeting-house; and who also, in the evening, preached at his own meeting a funeral sermon, from Ps. xxiii. 4, "Yea, though I walk," &c. A large concourse of persons were, on both these occasions, collected together. Also, on the following Tuesday evening, Mr. Bulgin solemnized the event, in the Independent meeting-house, Poole, (the Baptist not being sufficiently large) by a suitable discourse from the same text; and, on Wednesday evening, at Corfe Mullen, a village five miles from Poole, to which she was particularly partial.

May the reader, whilst he contemplates the character here faintly depicted, seek after (if he has not already attained to it) an

imitation of its excellence; that he may reflect honour on religion, benefit surrounding society, ensure universal esteem, and eventually receive "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." S. S.

JOSEPH FOX, Esq.

On the 11th day of April, 1816, departed this life, at his house, Argyll Street, London, Joseph Fox, Esq. surgeon and dentist, after a severe illness, of several days' duration. Few men have ever closed a career of more private and public usefulness, than hath this excellent individual. In private life, he exercised, in an eminent degree, all those tender and social charities, which peculiarly endear a man to that little circle, in which their operation can *alone* be fully felt; and which they *alone* can render happy. The tears of those, whose privilege it was to be numbered in that circle, bear a silent, but impressive, testimony to his private worth, in the interesting and endearing relations of *husband*, *father*, *brother*, and *friend*. In his religious profession, he was a Baptist; and was distinguished at once by the decision and constancy of his own opinions, and by the exercise of Christian love and charity towards those who conscientiously differed from himself. With unshaken firmness, he held and maintained the *great* and *essential* truths of the gospel, depending, for final acceptance, after a life adorned by every virtue, and devoted to every duty, on the merits of his *Saviour* and his *God*. In his profession, he had long been eminent, and, for several years, delivered lectures on its various branches, at Guy's Hospital. As a public character, however, he is more particularly illustrious, as connected with that system of education, first introduced by Joseph Lancaster; and to which the name of the British and Foreign System of Education, has since been given. The developement of that system marked an era in the moral destiny of mankind; and, in the possible universality of its application, Mr. Fox at once perceived all its value and importance; and, in combination with other illustrious individuals, he came forward to rescue it from destruction, by pecuniary aid to a very considerable amount; at a time when it had few friends besides its founder. Ready to perish in its cradle, his hand was extended to protect it, and, with that constancy and perseverance which marked his character, he continued to watch over and promote its progress, up to the period of his death. Under the auspices of the British and Foreign School Society, it is now advancing with something of the firm and steady step of manhood; and promises, under divine providence, to spread the blessings of moral and religious instruction, not only throughout the British dominions, but over each quarter of the habitable globe. With IT, the name of Joseph Fox will be for ever united; and "generations yet unborn," who shall partake of the blessings, which it will perpetually bestow, will "rise up and call *Him* blessed." By the noble and disinterested zeal, the unshaken constancy, and generous courage of this excellent man, and his illustrious colleagues, that system was saved to the world, at the moment when ruin was ready to burst on the head

of its founder. As one of the secretaries of the British and Foreign School Society, he has been constantly engaged in the promotion of its object, and, at the age of forty years, has closed his life, in the service of the *great cause of universal education*. The influence of his exertions in this cause, will be felt in many countries, and in every age; exertions for which a grateful posterity will embalm his memory in the odours of never-dying praise. At an early period, however, he has been permitted, through the merits of redeeming love, to attain a higher reward; and, when the generations of men shall have ceased, and knowledge shall have vanished away; it will still be his, to appropriate that sublime and imperishable promise, "They that be wise shall shine as the firmament, and they that turn many unto righteousness, as the stars for ever and ever."

On the evening preceding his departure, he requested a kind friend, who was with him, to read the 17th chapter of St. John, and the 8th chapter of Romans; he expressed that his reliance was upon Christ Jesus alone, for salvation; and, that whatever he had done, had been with a view to promote the Saviour's glory. To the last, he appeared to possess the greatest composure of mind, and expired, without a struggle, in the arms of his tender mother-in-law, and his affectionate and only sister; calmly breathing out his soul, into the bosom of his blessed Redeemer. They both followed his remains, with the rest of his mourning relatives. The committee of the British and Foreign School Society, attended, amidst a large concourse of afflicted and attentive spectators. He was buried in the family vault, in Long Lane, Southwark, the burying ground of the late Rev. John Rogers, whose grandson he was. No one could possess more eminently than he did, that greatest perfection of the Christian character; (i. e.) *Humility*, as those who knew him best can testify. Whilst his memory is cherished with *reverence* and *affection* by his friends; may *his example be imitated* by all who indulge the hope, that they *also* may hear the welcome sentence of "Well done, good and faithful servant, enter thou into the joy of thy Lord." M. D.

Review.

Memoirs of Mrs. Harriet Newell, Wife of the Rev. S. Newell, American Missionary to India; who died at the Isle of France, Nov. 30, 1812, *aged* 19. Second edit. &c. 12mo. 1816. Button, Gale, &c.

THESE highly interesting Memoirs were briefly noticed in our Number for May, 1815. This second edition contains an account of the *American Missionary Society, and* a monody on the death of Mrs. Newell; of whom there is also a portrait. The volume includes also (we should not forget to say) an admirable funeral sermon by Dr. Leonard Woods, Professor of Christian Theology, in the Theological Seminary of Andover.

The kind and cordial reception of these American missionaries by our own in the East Indies, appears highly creditable

to both parties; and the name of Harriet Newell will be long remembered in India, as well as in Europe and America, with the most lively affection.

Many pleasing extracts might be made, but we forbear—heartily recommending this new and improved edition of a little volume, which we are sure will be a favourite with a large number of our young friends, and especially with those pious young females, who would gladly devote themselves to the great cause of missions among the heathen.

Sketch of the past and present State of the Vaudois or Waldenses, inhabiting the valleys of Piedmont, &c. &c. By the Rev. Thomas Morgan, Secretary to the General Body of Protestant Dissenting Ministers of the Three Denominations. pp. 20. Gale and Fenner, &c.

THIS is a very affecting narrative, to which we shall call the attention of our readers more at length, in a succeeding Number.

Report on the Persecution of the French Protestants, presented to the Committee of Dissenting Ministers of the Three Denominations, &c. By the Rev. Clement Perrot. pp. 87.

THOSE who heard Mr. Perrot deliver this report at the Library, in Red-cross-street, April 24, 1816, will never forget the solemn, tender, and impassioned eloquence, with which it was delivered. We are glad to learn, that a "Historic Relation," in 1 vol. 8vo. is in the press, and will speedily be published.

At present, we can only give a few instances from the Report, "as illustrative of the spirit that animated the murderers of Protestants in the Gard."

"Five persons, of the family of Chivas, were immolated. One of these had been for some time confined in his room through sickness. Trestaillon went to his lodging, and finding his wife on the staircase, asked for her husband. She shuddered at the sight of the murderer of her brethren, and hesitated what to answer. He saw her alarmed, and told her she need fear nothing; that he intended no harm. As he appeared without arms, she suffered him to enter the room of her husband, knowing that resistance would only irritate him. He found André Chivas in bed, and approaching his bed-side asked him, in Provençal, how he did. He was answered, 'very poorly.' He then inquired, how long he had been ill; what medical man attended him; what medicines had been administered; all this, with an appearance of being much interested in his welfare. The sick man felt no alarm, as, for fear of agitating him too much, his family had not apprised him of the death of his brethren. Trestaillon then took him by the hand, and said, 'they have not treated your disease properly, I am the better doctor, and will cure you immediately.' On this, he pulled out a pistol from his pocket, and holding it to the head of Chivas, blew out his brains, in the presence of his wife, who has since shared the same fate.

"One *Begot*, a carter, was attacked in his house, where he defended himself with the assistance of his wife and sister-in-law. They were compelled to yield to the assailants, who, in spite of their cries, tears, and intreaties, cut the throat of Begot, and left him to bleed to death. His wife and sister, whom they forced to be present at the horrid scene, were afterwards killed with axes on his body.

"*Ladet*, a farmer's servant, was coming to town, with a cart load of straw and hay. He was met by a band of ruffians, who bound him with the cords that fastened his load, then made a pile of the hay and straw, placed him on the top, and set fire to it. His murderers, to drown his cries, danced round the

fire to the cry of *Vive le Roi*. He was literally burnt to ashes. My heart sickens, and my pen refuses to detail any more of these deeds of blood. I have seen a relation of more than thirty well-authenticated facts, not yielding in atrocity to those just mentioned. I must, however, relate one more.

"A Protestant, who had been overlooked, when the reformed were expelled from the national guard, one night being on a picquet with Catholics, who were going to relieve a post, stationed at one of the gates, descried, by the light of the moon, something that looked like a human body. He approached, and found the bodies of two women, with their faces turned towards the ground. He called his comrades, who only laughed at him for his foolish compassion. They at last yielded, and when they had turned up the bodies to see who they were, the miserable man recognized his wife and daughter, who had been murdered as they returned from the country. The cries of agony he uttered, on the discovery of his misfortune, irritated the barbarians who accompanied him. They levelled their muskets; said it was a pity he should be separated from them he so much loved—fired; and he fell on the dead bodies of his dearest relations! He lingered till the next morning, when he was found with only the strength of relating the distressing story. I have visited the place, with shudderings of inexpressible horror. They were afterwards buried in the same grave. There certainly remains a day of retribution." p. 24—26.

Veritas in puteo, "Truth is in the well," saith the proverb. It is now coming up, to the confusion of those who have laboured hard to conceal it.

LITERARY INTELLIGENCE.

In the Press.

We understand, that the Rev. F. A. Cox, A. M. of Hackney, author of the *Life of Philip Melancthon*, &c. is preparing for the press a work, to be entitled "FEMALE SCRIPTURE BIOGRAPHY," intended as a supplement to the late Rev. T. Robinson's Scripture Characters. This work will consist of *two volumes in octavo*, and be accompanied with an Essay "on what Christianity has done for women."

Dr. RIPPON, having lately published an *elegant* edition of his Selection of Hymns, in a very small size, 32mo. is now just ready to send out the TWENTY THIRD edition of the same work, in a *large* bold pica letter, for the accommodation of senior persons in the pulpit, in the parlour, and in the closet. It is printing on a good demy paper, to be bound in sheep, and on finer paper for calf; to accompany the large letter edition of Dr. Watts's Hymns and Psalms, (not arranged) which may be had uniformly bound with it. A number also, of this edition of the selection, is struck off on a bolder page, *royal* paper, for persons who either desire to ornament their libraries, or to combine elegance with accommodation. The publication is expected to be ready in ten or twelve days.

Memoirs and Remains of the late Rev. Charles Buck, collected and arranged from his Papers, and interspersed with Observations illustrative of his Character. To which is added, A brief Review of his various Publications. By John Styles, D. D. Printed for the Benefit of the Widow and Family.

N. Rogers has in the press, "Lectures on the Elements of Evangelical Religion," in which several important differences between modern Arminians and Calvinists, are impartially considered, with a view to promote mutual forbearance. In 1 vol. royal 12mo.

Lately published.

The Labouring Man's Advocate—A Sermon on the Duty of Masters respecting the Wages of Labour. By John Ovington.

A selection of Hymns, from various Authors, adapted to Public Worship. By Thomas Westlake. The fourth edit. improved and enlarged.

A concise System of Self-Government in the Great Affairs of Life and Godliness. By J. Edmondson. 1 vol. 8vo.

The second edition, with a portrait and additions, of the Life of Mrs. H. Newell, Wife of the Rev. S. Newell, American Miss. to India. 1 vol. 12mo.

A Word of Consolation to such as Mourn under a Sense of Sin. By J. Oddie. With a short Sketch of the author's Life, and a recommendatory preface. By J. Edmondson.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

BAPTIST MISSIONARY SOCIETY.

We have just received No. 29, of Periodical Accounts relative to the Baptist Missionary Society; from which it appears, that the Lord has extended to the Missionaries the sphere of action, and afforded increased opportunities of spreading the light of the gospel among the Pagan nations around them, and new and considerable success to the efforts of his faithful servants. These expressions of divine favour are regarded by them as new calls for exertion, and as affording almost certain hope of future success.

In the Bengal station, considerable success has attended the labours of the missionaries, the last year. At Dinagepour, there is a church, consisting of twenty-nine members, which, under Divine Providence, owes its existence to the exertions of Mr. Fernandez. At Berhampore, three or four of His Majesty's fourteenth regiment, baptized at Calcutta, about four years ago, have been the means of a considerable increase from the regiment. No less than twenty-one have been added to them by baptism. At Cutwa, several have been united to the church, and its number is between twenty and thirty, in all. At Serampore, the number baptized is ten; among whom is Seeboo, a Brahmun; and another, a native of Arabia, Mahummud Seyd. Three, marked in the Brief Narrative of the Mission, as excluded, have been restored; two of them, Bhyrub and Jugunmohun, are Brahmuns; Punchanun is of the writer cast. At Calcutta, the number that has been baptized, amounts to sixty-four, including Europeans and natives;—the church there is somewhat below two hundred. At Jessore, seven have been added to the church. In Bengal, the number of stations is ten.

HINDOOSTAN.

The last review of the mission represented Mr. N. Kerr, as destined to Allahabad, a city containing 90,000 souls! He arrived in safety with Kareem, and the gospel seems welcomed, rather than repelled; our brethren found here two who had been baptized, and have baptized two more, both Hindoos. The stations in Hindoostan are, in number, five.

In other provinces of India, the brethren have laboured, with varied success. At Surat, Nagpore, and Orissa. Mr. and Mrs. Judson reside at Rangoon, in the Burman empire; and Mr. F. Carey, at Ava. There are also missionaries in the Isles of France, Ceylon, Java, and Amboyna. The number, added by baptism to the churches, throughout the mission, this year, is one hundred and nineteen, to which ten may be added, who were baptized on New-year's Day; which brings the number baptized, of various nations, since the commencement of the mission, to seven hundred and sixty-five. The whole number of stations is twenty-four.

The translating, printing, and distributing of the scriptures, go on with zeal and success; nor are they inattentive to the formation of schools, in aid of the propagation of the gospel, by preaching and other means; in these, the children of the natives receive a knowledge of the scriptures, of history, geography, &c. and of the nature of ancient and modern idolatry.

"There is, indeed," say the missionaries, "another kind of seminary, which we have long had in contemplation, and the necessity for which seems every day increasing. It is a seminary in which pious young men, whether Hindoos, Portuguese, or Europeans, shall be thoroughly instructed in divinity, as laid down in the sacred scriptures, while they pursue such collateral studies as may increase their usefulness in the churches of God, in India." "From a view of all these circumstances, it will easily appear, that notwithstanding the exertions made in India toward the support of the cause, if the Lord be pleased to prosper it, the mission will require increased support from Britain; and this will be the case," say they, "in the ensuing year." These faithful ministers of Christ do not ask for ability to obtain new modes of comfort, but for means, by which they may be enabled to evangelise the heathen, and glorify God; and shall they ask in vain?

Letter of Mr. Paterson, Petersburgh, to Mr. James Haldane.

November 28, 1816.

I HAVE had very much to do this summer, especially in getting the arrangements made for printing with stereotype. By the help of God, all is now in the best order, and more than one half of the Sclavonian Testament is composed and cast. We had all our great folks to see the establishment, a few days ago, with which they were amazingly pleased. I hope that I seek not the honour which cometh from man, yet I cannot help feeling gratified, when those for whom I labour approve of my conduct, especially in such an important matter as this, where all the responsibility lay upon me. This powerful instrument being now at work, opens the pleasing hope of soon being able to satisfy the most urgent wants of the millions of Russia. It is difficult to say what numbers could be disposed of, if we had them ready; in the mean time, the demands for them are numerous. There are difficulties to surmount here, which do not exist in England, or any other European country, at least to the same degree. However, on the other hand, the zeal, the activity, and the willingness of the leading people, is not surpassed any where, and this makes all comparatively easy. It must afford you much pleasure to learn, that eight of the editions, in eight different languages, printing by the Russian Bible Society, are now finished. One edition is wholly distributed, four distributing, and the other three will be put in circulation in a very short time; two, I hope, in the course of next week; the Persian may be a few weeks longer, as we have not yet received all the directions from Sir Gore Ousely. The letters which Mr. Dickson has received from Astrachan, and which he has, no doubt, communicated to the public, will show how much the Persian is in demand in that quarter of the empire, and what we have to expect from its circulation. An edition, of five thousand copies, of the New Testament, has been commenced in the Moldavian or Walachian language, for the use of those of *Macedonia*, whose cry for help has reached the ears of the Russian Bible Society. How wonderful are the ways of God! From this quarter, the word of life must have come into Russia at first, and, after a lapse of seven hundred years, the Russians are returning the benefit. It was through Macedonia that the gospel first entered Europe, from little Asia, and it is returning by nearly the same channel. The society at Theodosia has already opened a correspondence with the Greek bishops, and one metropolitan, beyond the boundaries of the empire in little Asia: and they only wait to receive copies of the scriptures from us, in order to send them into those places. One thousand modern Greek Testaments will be sent off, in a few days, to the south; and the Armenian is already in circulation. Among those which are finished, and just about ready for distribution, are, five thousand of the Polish Testament, according to the Roman Catholic translation, which, on the whole, is very good; the title page is followed by a short recommendation of the edition, by his eminency the Roman Catholic metropolitan, under whose superintendence the work has been executed: this is signed by his eminency; and two of the members of the college of Jesuits have corrected the press. From this edition, we expect much benefit. By the blessing of God, an auxiliary society has been formed in Astrachan, which promises to help us much in the Lord. There are preparations making for establishing one among the Don Cossacks, and they only wait the approbation of their head man, General Platoff. Among the Cossacks, there appears to be much true religion, and they manifest a great desire to have the scriptures. The account I gave of some of them in my last letter to Mr. Ewing, must have afforded all of you much gratification; and accounts say, there are hundreds of the same description on the banks of the Don. I am more and more convinced, that there is a great deal more real religion in Russia than we are aware of. It may truly be said, that here the Lord has his hidden ones in a special manner. The Bible Society is bringing them to light, previous to all the children of God, who are scattered and unknown to each other, being gathered together under the one Shepherd into the one sheep-fold. Nothing, I think, is more evident, than that a most important change for the church of Christ upon earth, is fast approaching, and is, indeed, at the very door: the sure word of prophecy informs us of the nature of this change and its glorious effects. Yes, my dear friend, let us lift up our heads, for the redemption of the church draweth near. Not only has the day-star appeared, but the dawning is far advanced, and we may yet live to see the sun of this bright day appearing above the horizon. The intelligence from every quarter of the world is so extraordinary, that one cannot help being flushed with hope, and waiting with

anxious expectation for the glory that is about to be revealed, and, although we have need of patience, yet it is permitted to hasten on the coming of the day of God. How much has happened in the political world since you wrote to me! Our prophetic calculations have been again deceived. The truth is, the Lord will come in a day, and in an hour, when we think not; and it is his will that we should watch, having our lamps burning and our loins girded. O, what a mercy that the Lord has also been pleased to smile on our dear native country! She has long held the first place among the nations, in point of gospel light. It has been much abused and neglected, and we must thank his name that the candlestick has not been removed out of its place.

Domestic Religious Intelligence.

ANNIVERSARIES FOR 1816.

ADDRESS

ON THE

APPROACHING ANNIVERSARY

OF THE

BAPTIST DENOMINATION.

Love to *Christ* is the first principle of Christianity; love to *Christians*, the second. The former, we trust, dictates the peculiarity of our profession as Baptists; the latter influences our conduct in the general intercourse of society, and our co-operation with all others who constitute "the household of faith," for the purpose of universal philanthropy.

It is with no reluctant feeling, and no feigned affection, that we reiterate the language of apostolic zeal—"*Grace be with all them that love our Lord Jesus Christ in sincerity.*" We have learned to *differ* from others, without cherishing a spirit of sectarian bigotry: and we rejoice to *agree* and coalesce with them in general exertions, without descending to the meanness and impiety of unprincipled compliances. In a word, we love *truth*—and, we "love *the brethren*;" feeling it to be our duty, and esteeming it our privilege, on all possible occasions, to unite with them, for the purpose of promoting the interests of Zion, and hailing their prosperity with undissembled gladness. What! Shall we forbid *them*, because they follow not with *us*? Shall we be undesirous of their *usefulness*, because we cannot adopt some of their *opinions*? No. We pray for the spiritual welfare of all who hold the head; we seek the success of the *gospel amongst* our most erring; and, if *there be such*, our most bigotted, most selfish, most unfriendly, fellow Christians. Our association has, indeed, an *exclusive object*, but not an *excluding, sectarian spirit*. "Ephraim shall not envy Judah!"

In these views, we are confident that the brethren of our denomination in the country, concur with those of the metropolis, and its vicinity. These considerations, constitute at once the principle of our separation from other Christians, and the bond of union amongst each other; and we are neither ashamed to cherish, nor reluctant to avow them. But as the streams and rivers that pursue a different course through far distant provinces, diffusing fertility as they flow in circuitous and unopposing directions, eventually blend and intermingle their waters in the ocean, where their former characteristic diversities for ever disappear, so we rejoice to think the separate societies of Christians, in their various denominations, each distinct in character, and useful in their respective exertions, shall at length blend their happy destinies in the undivided affection, and undecaying blessedness of eternity.

The returning season, which invites our distant brethren of the denomination to London, rekindles, and reanimates, our attachment. We anticipate "the feast of friendship," and "the flow of soul!" Let our intercourse be impeded by no jealousies: let it be obstructed by no prejudices, no rivalships, no competitions! Let us aim to rise to the dignity of religion, and the heaven of love! Let the recollection of the MIGHTY DEAD diffuse solemnity over our assemblies,—unite us in one indissoluble compact, and by giving us, so to speak, a hold upon immortality, elevate our spirits above the sorrows of life, the changes of time, and the littleness of unsanctified human nature! Let us aspire to the greatness of the occasions on which we

assemble, and, forgetting that we are individually, or even collectively, *any thing*, realize the majesty, the importance, and the glory of the cause, which interests both worlds, and unites all ages!

It is to be recollected, that *the revival and promotion of the religion of Jesus*, is our comprehensive object: and this includes whatever is most desirable to the Christian minister, to holy saints, and to angelic witnesses. It comprehends the work of conversion, the edification of the people of God, the "peace of Jerusalem." It includes the success of all the efforts directed to this end—of all our prayers and labours—of the tears of pastoral solicitude—the contributions of opulent liberality, and the plans of disinterested benevolence. "Send now, we beseech thee, O Lord; O Lord, we beseech thee send now prosperity!"

When, at this enchanting season, we look abroad, and see the refreshing showers, and the reviving sun, combining their influences to cover the earth with vegetative beauty and fertility, we cannot help exclaiming, "Descend ye dews and showers of heavenly mercy, upon our assembled churches, to invigorate and mature thine own spiritual plantation! Shine, O Sun of Righteousness, with a benignant beam into every heart, quicken us into holy activity, and diffuse amongst us universal joy!"

Times and Places of Meeting, &c.

Wednesday Morning, June 19th. Baptist Itinerant Society. Breakfast at six. Chair to be taken at seven. New London Tavern, Cheapside.

Missionary Sermons. At eleven. Spa-fields Chapel. Dr. Rippon to preach.

Evening, at six. Sion Chapel. Rev. T. Roberts, of Bristol.

N. B. Notices of the other Meetings will be published at Spa-fields, after the Sermon.

Thursday Morning, at eleven. Stepney Academical Institution, Keppel-street. Rev. J. Edmonds, A. M. of Cambridge, to preach. Collection after the Sermon.

N. B. *Ministers from the country, who wish to be accommodated with Lodgings during the approaching Anniversary, are requested to send their names to* Messrs. Button and Son, Paternoster Row, *where a book is provided for their insertion.*

SIXTEENTH ANNIVERSARY

OF THE

Church Missionary Society.

On Tuesday morning, the 30th of April, the annual sermon was preached at the church of St. Andrew by the Wardrobe, and St. Anne, Blackfriars, by the Rev. Daniel Corrie, L. L. B. one of the chaplains of the East India Company on the Bengal establishment. This sermon, which was grounded on Isaiah, xliv. 20, awakened peculiar interest. The preacher, himself, had witnessed the evils, which he described; and had successfully employed the remedies, which he feelingly recommended.

At two o'clock, the annual meeting was held at Freemason's-hall, the Right Hon. Lord Gambier, Vice Patron and President, in the chair. The assembly was very respectable, and so numerous, that many were obliged to go away for want of room.

More than usual interest was given to this meeting, by the dismission, to their labours in India, of two English clergymen, the Rev. Benjamin Bailey, and the Rev. Thomas Dawson, with their wives. After the report had been read by the Secretary, the Rev. Dr. Thorpe, of Dublin, in a very impressive speech, moved its adoption, and was ably seconded by the Rev. Edward Thomas Vaughan, of Leicester. The Bishop of Gloucester, in compliance with the respectful request of the Committee, addressed to the missionaries a few parting words of counsel and encouragement—pointing out to their especial regard, the admirable address of the late Dr. Buchanan to the missionaries, who had preceded them in the mission to India; and animating them, with paternal affection, in their great undertaking. The Right Hon. Lord Calthorpe, the Treasurer Mr. John Thornton, the Rev. Wm. Marsh, of Colchester, the Rev. J. W. Cunningham, of Harrow, the Rev. R. P. Beachcroft, of Blenheim, the Rev. Daniel Wilson, and the Rev. Basil Woodd, addressed the meeting in a manner which made a deep and salutary impression.

It appeared from the report, that the society had advanced, with a steady pace, during its sixteenth year. Its income was 17,000*l.*; and its actual expenditure 14,000*l.*, which, with nearly 3,000*l.* acceptances on account of the Indian and African missions, brings the expenditure almost to the full amount of the income.

The society is every where enlarging its foreign operations. In a correspond-

ing committee at Calcutta, an annual grant has been made of 1,500*l.* to another at Madras, 1,500*l.* to a third at New South Wales, 500*l.*; beside the outfit of missionaries and schoolmasters proceeding to these stations. A settlement has been formed in New Zealand, where an assignment of about 200 acres of land has been made to the society. In Africa, not much short of 6,000*l.* has been expended. The Rev. William Jowett has established himself in Malta. Christian institutions are begun, or are in preparation, in Sierra Leone, at Madras, and at Calcutta; the schools of the society are everywhere increasing. More than 1000 children, in Dr. John's schools, at Tranquebar, are educated by the society—a large number at Madras, and by the Calcutta committee—in Africa, several hundreds; and, it appears by late accounts from thence, that from 2,000 to 2,500 liberated children, are uniting for Christian instruction.

The collections of the day amounted to nearly 300*l.*

It is earnestly requested, that all the friends of the society would unweariedly exert themselves, and fervently beseech the Great Head of the Church to prosper the attempts of this, and all similar institutions. Many parts of the kingdom have done nobly; but various quarters are not yet brought into action. The committee trust, that the time is not far distant, when an association will be in action in every county in England and Wales—effective aid be rendered from Scotland, and their zealous co-adjutors of the Hibernian Auxiliary, enabled to diffuse their influence over the sister island.

HANTS AND WILTS.

April 17. The churches of Hants and Wilts, forming the Assistant Mission Society, held their first meeting for the year at Ebenezer Chapel, Portsea. Mr. Bulgin preached on the Tuesday evening, from Psalm xlix. 8.—A prayer meeting was held before breakfast. The sermon, on Wednesday morning, by Mr. Russell, on the evil of worldly mindedness, from Mark, iv. 18, 19. And, in the evening, by Mr. Saffery, from Philippians, iv. 21, 22. The devotional services were conducted by the brethren Early, Giles, Door, Read, Hawkins, Griffin, Miall, and Franks. The interval of worship was occupied with the business of the association and mission. The next association is to be at Whitchurch, July 24. The brethren Tilly, Giles, Russell, and Saffery, to preach. The morning sermon, *On the integrity of our religious motives.*

BAPTIST ITINERANT SOCIETIES.

SCILLY ISLANDS.

The Committee of the Baptist Itinerant Society are glad in being able to state, that the pressing case of the Scilly islanders has come home to the hearts of British Christians; they trust that the contributions mentioned below, will be examples to all Christians who have it in their power to do good, and they would say, "Go ye, and do likewise." It may be information to some, to know that printed copies of the statement, published in the Baptist Magazine for April last, relative to the Scilly Islands, may be had, (gratis) either of Mr. James Pritt, 15, Wood-street, Treasurer; or of Mr. W. Gale, 70, Basinghall-street, Secretary, by whom contributions will be thankfully received, and faithfully applied. The Committee are happy to acknowledge the receipt of the following donations, during the last month, in addition to what was before received:

	£.	s.	d.
Mr. John Simpson (per Messrs. Cooper & Co.)	5	0	0
Mrs. Perry, of Newbury, and Friends, together with some books	2	10	0
Collected at Mr. Anderson's Chapel, Edinburgh, at the monthly prayer meeting, after reading the intelligence	2	9	0
Mr. Garnham	1	1	0
Mr. Josiah Thrupp	1	1	0
A Friend (per Mr. Rook)	1	0	0
Mrs. Carroll	1	0	0
Daniel Lister, Esq. Hackney	1	0	0
Mrs. Fisher and Miss Toms, Hackney	1	0	0
Mr. Budding	0	10	6
W. R.	0	10	6

YORK AND LANCASTER.

On Wednesday, April 17, 1816, the half-yearly meeting of the Baptist Itinerant Society for the counties of York and Lancaster, was held at Bacup, in Lancashire.

Mr. Edwards, of Accrington, introduced the service. Messrs. Mann of

and Stephens of Manchester, eached on the occasion; the om Acts, xxi. 13. and the latter ohn, 8. The Secretary read he report, and briefly stated the ents of the society for the pre-r, from which it appeared, that l of labour is widely extending nd the Lord evidently blessing to the awakening of souls, and careless sinners to the obe-f faith. Still, the increased ure of the society requires the and persevering support of all ls: A collection was then made, unds of the society, amounting s. 3d.

afternoon, Mr. Dyer (late of York) was recognised as the f the church at Bamp. Mr. ed, of Rochdale, stated the na-church of Christ. Dr. Stead-Bradford, addressed the pastor, n, xxi. 17, and Mr. Hargrave, , from 1 Cor. xvi. 13, 14.

F MEETING HOUSES *OPENED.*

PILL, NEAR BRISTOL.

Thursday morning, Dec. 15, small, but very neat Baptist house, was opened for divine at Pill, distant about five miles istol. The Rev. Dr. Ryland l in the morning, from Matt.). Rev. J. Holloway, in the n, from 1 Kings, viii. 29.; and mas, one of the students of the academy, in the evening, from v. 10.

leadings of Divine Providence, nection of the above place, have ry conspicuous. The strictest y has been observed, and the who are chiefly poor, have con-, to the utmost of their ability, defraying the necessary ex-which, together with the accus-liberality of the religious friends l, and a few small sums derived er sources, has reduced the debt e place to about 200l. for this, future period, a farther appeal e liberality will be necessary.

27, 1815, a church was formed, g of fourteen persons, having d a friendly dismission from their ve churches, principally from ay, at Bristol. Rev. T. Roberts ced the service, by reading i. Rev. W. Giles, of Lymington, prayed, and Mr. Roberts stated the nature and order of a gospel church, from John, xvii. 16. "They are not of the world." The following sabbath, Dr. Ryland preached from 2 Cor. xiii. 5, and administered the Lord's supper to this newly formed church.

The labours of the students from the Bristol academy, together with the kind attention of Mr. S. of Bath, have principally contributed towards this good work. The people have now a stated minister, and hope, through the blessing of God, and the encouragement which the friends of religion may afford, to see this wilderness soon become as the garden of the Lord.

STRETTON-UPON-FOSSE,

WARWICKSHIRE.

April 18th, a small, neat Chapel was opened at the village of Stretton-upon-Fosse, in Warwickshire. In the morning, Mr. Smith, of Blockley, began the service by reading the scriptures and prayer. Mr. Gray, of Chipping Norton, preached from Rom. i. 16. and Mr. Coles, of Bourton-on-the-Water, from Psalm cxxii. 1. Mr. Mann, of Moreton, concluded by prayer. In the evening, Mr. Claypole, of Bloxham, prayed; Mr. Bradley, of Stow, preached from Matt. xxv. 1, 2, and concluded the services of a very interesting day, by prayer. The gospel was introduced at this village in the summer of the year 1814, by the Rev. S. Taylor, of Shipston. Preaching first commenced in the open air, and the people were remarkably attentive. Shortly after, a cottage was licensed, which soon proved too small to contain all who came to hear; it was therefore thought necessary to erect a place of worship; a very aged person kindly offered a spot of ground, and several others liberally encouraged the undertaking. This place affords a convincing proof of the great utility of village preaching, and is well calculated to encourage the ministers of the truth, to make fresh exertions for the furtherance of the glorious gospel.

BLACKWATER, HANTS.

On Wednesday, the 16th of May, a Meeting House at York Town was re-opened in the Baptist connection; when two sermons were preached; that in the morning, by the Rev. F. A. Cox, of Hackney; that in the afternoon, by the Rev. T. Griffin, of London. The

devotional exercises were conducted by Messrs. Dyer, of Reading; Davis, Wokingham; Redford, of Windsor; and Newbury, of Bracknel. The attendance was good, and the prospect is pleasing.

LOUGHBOROUGH.

November 14, 1815, a Church of the particular Baptist denomination, was formed at Loughborough, consisting of fourteen persons. Mr. Jarman, of Nottingham, presided on the occasion, addressed them on the duties they owed to each other, and implored the divine blessing on the union. The small, but neat, place of worship, in which this newly-formed church meets, was built at the expense of a private individual, and was opened last autumn, by the Rev. Robert Hall, when a very liberal collection was made to defray the expense of pewing it. For several months, it was principally supplied by neighbouring ministers, and was well attended. Since January last, the Rev. Mr. Capes, late of Gamblingay, has laboured among them, and the congregation has so much increased, as to render necessary, either an enlargement of the present place, or the erection of a new one.

HALSTEAD, ESSEX.

On Thursday, April 4th, 1816, the Baptist Meeting House, at Halstead, Essex, having been rebuilt and considerably enlarged, was re-opened for divine worship. In the absence of the Rev. G. Paul, of America, whose coming had been announced, but who was prevented by indisposition, the Rev. W. Shenstone, of London, preached in the morning, from Job, xxxvii. 7; the Rev. J. Carter, of Braintree, in the afternoon, from Rom. i. 16; and the Rev. W. Shenstone, in the evening, from Psalm, lxxxviii. 2. A principal cause of this erection was, the accommodation of an increasing congregation and Sunday school; the latter, which has been remarkably blessed, at present contains one hundred and sixty-seven children, of both sexes, gratuitously instructed; several young persons, lately in the school, have been added to the church; and several more, at this time, appear to be under serious impressions; some of whom give decided evidence of a work of grace on their hearts. The building is a plain and substantial brick edifice, forty-two by thirty-six feet, with three galleries; the expense of erecting which, exclusive of the old materials, is 812*l*. The congregation, consisting almost entirely of *the labouring poor*, have raised among themselves the sum of 202*l*. including the sum of 30*l*. raised by small weekly subscriptions among the children of the Sunday school. Donations to the amount of 28*l*. have kindly been presented by a few individuals connected with other congregations in the town; the further sum of 46*l*. was collected on the above day. For the remainder, an appeal must be made to the benevolence of the religious public, which, it is confidently hoped will not be made in vain.

ORDINATIONS.

NORTH SHIELDS.

On Tuesday, the 26th of March, Mr. James Williamson, formerly student at Bradford, was set apart to the pastoral office of the particular Baptist Church, at North Shields, in Northumberland. The Baptist Chapel being considered not sufficiently large for the congregation that was likely to attend, the new Scotch Church was cheerfully granted for the occasion. The Rev. R. Pengilly, of Newcastle, began by prayer, reading the scriptures, an introductory discourse on the constitution of a gospel church, and proposed the usual questions to the church and minister. The Rev. C. Whitfield, of Hamsterly, offered the ordination prayer, with the imposition of hands. Dr. Steadman, Mr. Williamson's tutor, delivered the charge, from John, xxi. 15, 17. The Rev. R. Davison, Independent minister of Newcastle, closed in prayer.

Assembled again in the evening, at the Baptist Chapel, for the ordination of three deacons, and addressing the church. Mr. Pengilly introduced the services, as before, Dr. Steadman offered the ordination prayer, and Mr. Whitfield addressed the deacons and church, from 1 Cor. xvi. 14, "Let all your things be done with charity." The services of the day were gratifying, and numerously attended.

BURTON-UPON-TRENT.

December 6th, 1815, Mr. Thomas Fletcher was set apart to the pastoral office over the Baptist Church at Burton-upon-Trent, Staffordshire. The Rev. Mr. Brook, of Tutbury, introduced the service by reading the scriptures, and prayer. Mr. Jarvis, of Newark, vindicated the right of Christian churches to choose their own officers, and asked the usual questions. Mr. Jarman, of Nottingham, addressed the pastor on the nature and importance of ministerial fidelity; and Mr. Davis, of Derby, the church, on their duty to encourage him.

THE

Baptist Magazine.

JULY, 1816.

REMARKS

ON THE

CONTROVERSY IN THE CHURCH OF ENGLAND,

RESPECTING

BAPTISMAL REGENERATION.

THE subject discussed in several pamphlets, lately published, relates entirely to the sentiments inculcated in the Articles, Homilies and Liturgy of the Church of England; and our readers may say, What is it to us? Let churchmen settle the sense of their own church as they think best; all that concerns us, is, what is the intention of the New Testament? This is true, to a certain point. We do not mean to interfere as parties in the debate; but we cannot look upon ourselves as entirely unconcerned. The discussion before us has two important bearings: one, on the subject of Baptism; and the other, on Church Establishments. Our readers in general will allow, that in these two subjects we are deeply interested.

In the works now before us, Dr. Mant maintains, that, "*Regeneration*" is "*the spiritual grace of Baptism:*" and that the Church of England "supposes, in strict conformity with the scriptures, not merely that all real Christians are regenerate by God's Holy Spirit, by which I understand all those, who live a Christian life; but that *those also are so regenerated*, to whom baptism is rightly administered, notwithstanding, by their future conduct, they may fulfil the privileges of their new birth." (Mant's first Tract, pp. 10, 11.) Yet Dr. Mant clearly states, that, "every unbeliever, and every sinner, although made by baptism a member of Christ, and a child of God, must be, in a certain sense, *converted*, if he would ultimately succeed to his inheritance of the kingdom of heaven." (Second Tract, p. 60.) This sentiment he frequently states. In his view, Regeneration and Baptism are convertible terms; and he maintains, that both the scriptures and the establishment assert, that he who is *baptized* is *regenerated*; still granting, when fairly understood, that *conversion* is neces-

sary for the enjoyment of eternal life. His opponents, as we shall have farther occasion to observe, think, that he has misrepresented both the sentiments of the scriptures and of the church. But, before we examine their arguments, we think it may be useful, to take a short view of the state of opinion on the subject of Baptism at the time of the Reformation, and, for a short while after that period, as the means of ascertaining what was then considered to be the *sense* of the expressions used respecting Baptism in the Articles, Homilies, and Liturgy of the English Church.

At the dawn of the Reformation, in the days of Henry VIII. the Convocation, which sat in 1536, published a set of "Articles about Religion," by the authority of the King. In the article respecting Baptism, it is said, "the sacrament of Baptism was instituted and ordained in the New Testament by our Saviour Jesus Christ, as a thing *necessary* for the attaining of everlasting life, according to the saying of Christ," (quoting the passage in Latin,) *except a man be born of water, and of the Holy Spirit, he cannot enter the kingdom of Heaven.** "*Item*, that it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have remission of sins, and the grace and favour of God, according to the saying of St. John, *Qui crediderit, et baptizatus fuerit, salvus erit.*" (He who believeth, and is baptized, shall be saved.)

Again—"infants, innocents, and children—ought therefore and must needs be baptized; and that by the sacrament of Baptism *they do also obtain the remission of their sins*, the grace and favour of God, and be made thereby the *very sons and children of God*, insomuch as infants and children dying in their infancy, shall UNDOUBTEDLY *be saved thereby*, OR ELSE NOT. *Item*, that infants must needs be christened because they be born in *original sin*, which sin must needs be remitted; *which cannot be done but by the sacrament of baptism, whereby* they receive the Holy Ghost, which exerciseth his grace and efficacy in them, and cleanseth and purifieth them from sin, by his most secret virtue and operation."

And farther, referring to the Baptism of the adult, it is said,—that they "shall, by the virtue of that Holy Sacrament, obtain the grace and remission of all their sins, if they shall come thereto perfectly and truly repentant, &c.—or else not. And, finally, if they shall also have firm credence and trust in the promise of God, adjoined to the said sacrament, that is to say, that, *in and by* this said sacrament which they shall receive, God the Father giveth unto them, for his son Jesus Christ's sake, remission of all their sins, and the grace of the Holy Ghost, *whereby*

* So it reads in the Vulgate Latin. Nisi quis renatus fuerit exaqua et *Spiritu Sancto*, non potest intrare in Regnum Cœlorum.

they be newly regenerated, and made the very children of God, according to the saying of Christ, and his apostle Peter, Acts, ii. 38, and also according to the saying of St. Paul, Titus, iii. 5, 6, 7." The passages are quoted in Latin. *See Burnet's History of the Reformation,* vol. i. *Addenda to the Collections,* pp. 307, 308.

It will be said, that this convocation issued Articles, that had a large portion of popery in their nature, and are by no means to be considered as a specimen of the present church of England. Granted: the language which they used was different, in many points, from that which was afterwards adopted; and the progress of sentiment was marked by the change. But where the same or similar expressions are continued, the inference is perfectly fair, that the ideas were not altered.

If we examine the "Fathers of the English church," we shall find that the sentiments stated above, by the convocation, are confirmed; so that it is manifest how the Articles and Liturgy must have been understood when first published, and how they were intended to be understood by those concerned in drawing them up.

Dr. Lancelot Ridley, a relative of Bishop Ridley, and promoted by Archbishop Cranmer to the office of one of the six preachers in the Cathedral Church of Canterbury, defended the cause of the Reformation with great energy, in the reigns of Henry VIII. and Edward VI. In 1540, he published *A Commentary on the Ephesians.* In his observations on chap. v. ver. 25—27, he enters into a long disquisition on the subject of Baptism. We shall transcribe a few passages for the purpose of showing what an eminent reformer considered the efficacy of Baptism.

"Here is shewed, how Christ hath purged his Church truly, in the fountain of water, by his word. Although God, of his mere mercy and goodness, without all man's deserts, or merits, only for Christ's sake, hath washed and purged man from sin; yet he useth *a mean,* by the which he cleanseth men from sin, *which is by baptism in water, by the word of God;* and so in baptism are our sins taken away, and we, from our sins, purged, cleansed, and regenerated in a new man, to live a holy life, according to the spirit and will of God. It is not the water that washes us from our sins, but Christ by his word and his spirit, *given to us in baptism,* that washeth away our sins, that we have of Adam by carnal nature.

"In that the apostle saith, that Christ hath cleansed his church in the fountain of water by the word; he showeth plainly, that baptism is a mean, whereby *Christ taketh away original sin,* and maketh all them that be baptized in the name of the Father, the Son, and the Holy Ghost, according to Christ's institution, (Matt. xxviii.) *to be cleansed from all the sin of Adam.* And if they be of age, they be baptized through faith, in the promise of God, by his word, taking upon them baptism; as many, in the

apostles' time, at the preaching of the apostles, were converted from their sins, believed in Christ, and were christened; and so delivered from their sins, and were saved.

"This plan of St. Paul maketh against the ANABAPTISTS, that would not have children to be christened, which is a *devilish* and a *damnable heresy*, worthy of great punishment!"

We hope our readers mark this phraseology, and settle the point before they proceed, how far they are involved in the dreadful heresy which was the object of the good Doctor's exclamation.

While we cannot help smiling at the rashness of such expressions, how thankful should we be at the increase of light, which has so far influenced the minds of men, that it would be a difficult thing to find any well-informed, serious Protestant, who would now venture to adopt such language.

Dr. Ridley then gives *ten* reasons for the Baptism of infants. The first is, "Children be born in sin, and shall be damned, if they be not cleansed from their sin. Although God do purge us from sin only, yet *he useth means*, whereby he taketh and washeth away our sins. *That means*, saith St. Paul here, is by the fountain of water in the word of God, by the which means, Christ purgeth his church and his congregation. Children are of the church, or congregation, of God; wherefore children must needs be christened, or else, they are not purged of their sins, *nor shall be saved without baptism*, which is the mean to purge and wash them from their sins."

We might quote other passages.—"Children must needs be christened, or else they cannot be saved, except God, of his absolute power, do save them."—"It followeth, that children must be christened, or else *they shall be damned in hell for evermore*," &c. But our readers, we are persuaded, are sufficiently satisfied, from what we have quoted, what was the opinion of Dr. L. Ridley.*

It may be said, though he was a reformer, yet we are not bound to interpret the Articles and Liturgy by his private opinion. It would be, however, difficult to show that such a man, in his situation, delivered an opinion widely different from that of his brethren. But, using him only as collateral evidence, we appeal to *still higher authority*.

It is universally acknowledged, that CRANMER had a great hand in drawing up the Articles and Homilies; and he was one of those engaged in drawing up the Liturgy, in 1548. If, from his writings, we can discover *his* opinions on the subject of Baptism, we shall ascertain what was the authorized opinion of the English Church at the Reformation: and we should thence reason,

* *The Fathers of the English Church*, vol. ii. pp. 135, 136, 137.

what ought to be the opinion *now*.

In "Cranmer's Catechism," published in 1548, and dedicated to Edward VI. explaining the 10th Commandment, he says,—"Let not the sayings of certain unlearned persons move you, which affirm, that infants, and such as be under the years of discretion, are pure, innocent, and clean, without sin. For this opinion is not true, nor agreeable to the holy scripture. And they that say so, deceive both themselves and others. *For infants are baptized for this purpose, that they, by the same, may enjoy remission of their sins.* And, in case they needed not forgiveness of their offences, then they had no need to be christened."*

The Homilies, which were composed by Cranmer, show the same sentiment. In the "Homily of Salvation," speaking of the sacrifice of Christ, he says, "In so much that infants being baptized, and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of Heaven."†

Again, in the same Homily, near the end of the second part, he says, "And therefore, we must trust only in God's mercy, and in that sacrifice, which our High Priest and Saviour, Christ Jesus the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well *of our original sin in baptism*, as of all actual sin committed by us after our baptism, if we truly repent and convert, unfeignedly, to him again."

Nothing, but the fear of wearying the reader, prevents us from bringing forward a much larger quantity of evidence of the same kind. We say nothing of the articles and the offices for baptism in the Prayer Book, because they are in every one's hand, and can be consulted at leisure.

The question which comes next before us is, whether, according to the evidence now quoted, and that which is in every one's possession in the Liturgy, the Church of England does, or does not suppose, that some *spiritual benefit*, which is called, in the office for baptism, *Regeneration*, is bestowed on the infant when it receives baptism? And we think, from the evidence above quoted, it is undeniable, that this is the doctrine of the Establishment. That it is supposed to be the gift of God, and not the operation of the water, is granted, we apprehend, by those who plead the most earnestly for Baptismal Regeneration. But that God is supposed to work by the means of baptism, and add some *inward spiritual grace*, when the *outward visible sign* is applied, appears clear. On this point,

* Fathers of the English Church, vol. iii. p. 200.

† P. 554. Also Book of Homilies, printed in 1582. First part of the Sermon of Salvation.

we think Dr. Mant makes a strong stand: nor do we see how his opponents can beat him off the ground, if they allow the accuracy of the statement given us in the Formularies of the Establishment. Because, when they were drawn up, they were intended to convey, at least, a considerable portion of the idea for which Dr. Mant pleads.

For instance, it is manifest, that baptism was considered necessary to pardon original sin: in the case of the death of infants, it was considered, generally, necessary to their salvation: without it, they were viewed as left to the uncovenanted mercies of God; for, the statements, above given, come in fact to this sentiment: for "children must be christened, or else they shall be damned in hell, for evermore." But if they *are* christened, they "enjoy remission of their sins;"—"being baptized, and dying in their infancy," they, by the sacrifice of Christ, are "washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven." With such an explanation of the effect of baptism, as it existed in the minds of the reformers, how any candid man can read the office for the baptism of infants, and not admit, that it supposes some spiritual blessing, called Regeneration, to be conferred at baptism, is to us perfectly unaccountable. It may be a subject of debate, whether the *scripture* supports such an idea;—whether persons so regenerated do not need regenerating again;—whether the changes through which they must generally pass, according to Dr. Mant's system, that they may ultimately be saved, ought to be called *Conversion* rather than *Regeneration;* but surely it cannot fairly be denied, that the Church does call the baptized "*Regenerate,*" and "regenerate *with the Holy Spirit,*" and that, when the church was established, more was meant by it than "*admission into the visible church:*" "an external and ecclesiastical Regeneration." We are altogether surprised at the language of Bishop Hopkins on this subject, who says, according to Mr. Biddulph's quotation, "infants, therefore, are in baptism regenerated *by* the Holy Ghost, *because* the Holy Spirit of God appoints this ordinance to receive them into the visible church, which is the regenerated part and state of the world." Surely, sensible men must be hard driven before they adopt such explanations as these!

(To be continued.)

LETTERS

From the late Rev. Mr. Newton, of St. Mary Woolnoth, London, to a Baptist Minister.

No. I.

DEAR SIR,

I THANK you for your kind inquiries, and for the association letter. The subject suits me at present. Methinks the apostle strongly intimates the deep depravity of our nature, when he says, *ye have need of patience.* In theory we might

suppose, that a pardoned sinner, who has deserved hell, has a hope of being soon in heaven, and, in the meantime, is followed and surrounded by a thousand unmerited mercies, both temporal and spiritual, would have no great need of patience, under the comparatively light trials of life; but that rather, he would sing and praise, love, admire and adore, every step of the way, and say of his trials, when at the worst, None of these things move me, neither count I my life dear, so that I may finish my course with joy. Especially, considering, that his Lord and Saviour, who has left us an example that we should follow his steps, was a man of sorrows, a sufferer through life, and at last died upon a cross.

But, however plausible this hypothesis may look upon paper, it is contradicted by plain and multiplied facts. We are selfish, ungrateful creatures; and if the Lord tries us in one thing, we are prone to forget our many calls for thankfulness. We have indeed need of patience, and that patience to be daily renewed, or else, notwithstanding all we know, and the fine things we can say to others, upon the subject, we are liable to toss, like a wild bull in a net, or to sink into despondency.

Mrs. Newton is in a poor, precarious state of health, but there is nothing in her case to prevent or discourage hope and prayer for her recovery. It shall be so, if the Lord sees it best; but poor short-sighted creatures often know not what they ask. I trust we do not ask amiss, when we pray that we may be able to say from our hearts: "Not my will but thine be done." Oh, he is wise and good! If I could possibly alter his plan, I am sure I could not mend it. We desire to commit all to him. But, with the reserve I have mentioned, we continue to pray, that she may be seen at St. Mary's, where she has been but three times since last November twelvemonth. She is favoured with patience and remarkably good spirits. These are great mercies.

The older I grow, the more I am drawn to preach much concerning the person, the atonement, the glory of the Saviour, and the influences of the Holy Spirit. There are other truths, important in their places, but unless beheld through the medium of the cross, they have but a faint effect.

I send you an account, in few words, of a clergyman near Wellington, Somerset.* He was a plain man, no scholar, no reasoner, but he had a single eye and a warm heart. Though a poor curate, and in an obscure village, he was great in the sight of the Lord, and greatly owned by him, not only to the conversion of many souls, but to the civilizing the face of the neighbourhood, which, when he first went among them, was remarkably ignorant and wild. You and I once differed in judgment of the late Mr. R*******, but I believe we are agreed now.

* The Rev. Ellis Williams, Curate of Clehidon.

In his Plea for the Divinity of Christ, I thought I saw the seeds of what has since sprung up. It is dangerous to be clever, especially to know that we are clever, unless the heart be duly ballasted by a sense of our vileness. Let us not be high-minded, but fear. We join in love to Mrs. R. and all friends. *Ora pro nobis.* And may the Lord bless you and yours, and guide and support you, both in your private and public walks.

I am,

Your affectionate brother,

OMICRON.

Our love to little John.

August 30th, 1790.

No. II.

DEAR SIR,

PERHAPS you accuse me of ingratitude; but I am not willing to plead guilty to any charge, but that of having so much business, at home and abroad, that I know not which way to turn myself.

I thank you for your condolence and prayers, especially the latter. I am a debtor to the prayers of my friends. The Lord has heard them on my behalf. I have been, and am, wonderfully supported. My attachment to my dear Mrs. N. was very strong indeed, idolatrous; yet I have been far from sinking under the stroke. Neither her sickness nor her death prevented me from preaching a single sermon. I was enabled to preach her funeral, almost with the same composure, as if it had been that of another person.

So much was written about a *fortnight* ago. I have had the paper in my hand several times since, but have been still interrupted. I was not very sorry to hear of the death of Mr. ****. When age and infirmities make life rather wearisome, and the Lord calls our friends home, why should we not thankfully resign them? *Their* work is done, and the residue of the Spirit is with *him*. He will never want instruments to carry on his work.

I think the same with respect to ******. I have always admired him: his love to the truth and to souls; his zeal and benevolence, have appeared to me, exemplary. I think his eccentricities and failings were chiefly constitutional. He will leave them behind him, with the mortal part, though perhaps the blemishes may be more visible, and his excellencies more clouded the longer he lives. I shall not, therefore, mourn for him, if I should outlive him.

I love my friends while they are here, but when I hope they die in the Lord, I seem willing to part with them; I thought I could bear the removal of any but *one*. And now the Lord has reconciled me, (in a manner beyond my hopes,) to give up that one also; though she was dear to my heart, as the light to my eyes. He has indeed done a marvellous thing.

I love to hear of marriages when prudently and properly conducted. I have no reason to question that Miss ****'s will be so. I shall pray that it may be happy; and that if Mrs. ****** takes up the charge of young folks, it may be attended with comfort and a blessing. It is

an honourable and important employment, to be instrumental in forming children for usefulness in future life, and for happiness in a future state. I believe several had reason to be thankful for having been placed under Mrs. Trinder's care.

I wish Mr. ****'s mantle may fall upon his son, who, otherwise, with all his learning and cleverness, will fall short of his father. I am not without apprehensions, that academical learning may, in time, have such effects among the Baptists, as it has already had among some other denominations, and open the door to scepticism. Learning, like riches, may add to usefulness, when sanctified; but, like riches, it exposes to snares and temptations: it is hard to have it without trusting in it. Your friend Guy was not a learned man, as I have been informed, and perhaps he was worth a dozen of some who come forth with abundance of literate apparatus about them.

There is no school like the school of the cross. There men are made wise unto salvation; wise to win souls. In a crucified Saviour are hidden all the treasures of wisdom and knowledge, and the tongue of the truly learned, that can speak a word in season to them that are weary, is not acquired, like Greek and Latin, by reading great books; but by self-knowledge and soul exercises. To learn navigation by the fire-side, will never make a man an expert mariner. He must do business in great waters: and practice will bring him into many situations, of which his general theory could give him no conception.

I hope my late trial has not been wholly lost upon me. I am willing to live while the Lord pleases, for I am his, and not my own. Independent of his will, I see little worth living for. I hope, from henceforth, I shall be a pilgrim and a stranger upon earth. The world is too poor to repair my loss. It is a wound which can be effectually healed, only by him that made it. And faithful, indeed, are the wounds of such a friend.

But what is the death of a fellow worm, however beloved, to the death of Jesus! This is the thought which ought to wean us from the world, and to crucify us unto it, and indeed, which alone is sufficient for the purpose! May we die daily. May we live for ever. Amen.

I remain,
Your affectionate friend,
JOHN NEWTON.

March, 26th, 1791.

Extract of a Letter from the Rev. James Sidney Newcatre, of Wellington, to the Rev. John Newton. Aug. 1790.

No. III.

THE day Mr. Williams was buried, the people were afraid of the infection, and would not venture into the house; and they who did would not go into the room, till I came, when I went and lay, before them, over the corpse. When the house filled so, that there was not room to receive them. We sang, "Ah lovely appearance of death!" &c. Such a scene I never desire to see again; though it is hard to say,

whether joy or grief were the greatest. In finishing the service, when I said, "We commit his body to the ground."—"We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world." Oh, how did these words rend the hearts of the people! They cried. . . . the poor cried. . . . "Oh my dear minister!" They pressed about the grave's mouth, stared in my face, seized me by the hand; and some would say: "Ah, our minister loved you, Sir," wishing me, it seems, to tell them, that I loved him whom they loved.

On the Lord's day following, I preached at Clehidon, from the words, 2 Pet. i. 15. "I will endeavour that ye may be able, after my decease, to have these things always in remembrance." This was a fine day. All within me was on fire: and the hearts of the people were prepared. In comparing Peter's doctrine and spirit with dear Williams's, I was obliged often to mention the name of the latter; and the serious people, indeed almost all the people, were obliged to cry out to give vent to their feelings. No wonder; for his affectionate spirit, his fatherly care, and his irreproachable life and behaviour, engaged the love of the good, and forced respect from all. His manner of life was unusual; too, too generous for his income. The poor were fed by him, though he himself was as poor as they. The naked were warmed at his fire, and he would weep and bless them; weep because he could not clothe them. *In preaching*, he prayed much; his sermons being made up as much of prayer as of teaching. These prayers were accompanied with strong cryings and tears. This mode was not very pleasant to people who had not a religious taste: but his people were plain; and never had a man the heart of his congregation more than he.

The Lord's day before he was taken ill, preaching in the afternoon at Clehidon, which was his last sermon, he could not give over. He said twice or thrice, "My dear people, this may be the last time we shall meet on earth. Forgive my warmth; my heart loves you. God knows how sincerely I desire your salvation, and advancement in holiness. I know not how to part with you. O remember the Redeemer, remember him! he is the glory of heaven; all its beauty centres in him." In his honest, artless way, he repeated these, and similar expressions, again and again. But little did his honest flock think, that they and he were to be parted so soon.

The Lord's day before he died, many farmers and others went in to see him. He said to one of them, "Oh, Mr. B. I am glad to see you here. This is heaven upon earth. I die in this way, only by believing that gospel which I have preached to you for nine years. So happily will you all die, if you believe what I have preached unto you." He never spoke of the affairs of this world but once; and then, not for above two minutes. . . . Leaving a poor, delicate wife, without a house, without money, without rich

relations; with six children, the eldest but ten years of age, the youngest at the feeble mother's breast. He bore away with a full sail, not casting one look behind, to the best of my knowledge.

Oh how often has his honest zeal for God made me blush! He would not yield an inch to accommodate himself to those who disliked the truth. In all companies his God and Saviour, and that religion, which never was, which never will be, in fashion, were honestly confessed. Thus lived and thus died, Ellis Williams, in the 32d year of a laborious and useful life; having seen many seals to his labour for God; having, through grace, changed a rude people into as benevolent and kind a people, as most that I know; and leaving behind him a name, which will not be soon forgotten, and which well deserves to be had in remembrance.

It is no small pleasure to me, that my little cottage hath a hundred times received him, that he hath eaten and drank in it, and that there never was any thing known between us, but love and peace. May the Lord sanctify the remembrance of his life and death to me.

SUBSTANCE OF DR. GREGORY'S SPEECH, AT THE *BLACKHEATH AUXILIARY BIBLE SOCIETY*, MAY 11, 1816.

IT is with pleasure we give a place to the following excellent observations, by the celebrated author of "Letters on the Evidences, &c. of Christianity:"

"Allow me, my Lord, in addressing you on the present occasion, to call your Lordship's attention, and that of this assembly, to an obvious train of thought. Allow me to illustrate, and apply to the purpose before us, these simple propositions, that the triumphs of secular power are inferior to those of intellect, both in point of duration and extent; and that, in like manner, the triumphs of intellect, however noble and exquisite, are in every way inferior to those which result from religious or spiritual energy. The line of disquisition thus suggested, need be pursued but a little way, before it will be seen to bear evidently upon the subject, which has this day brought us all '*with one accord into one place.*'

No person, who has looked, however cursorily, into the page of history, or has merely glanced at the passing events of the last quarter of a century, will need to be told how mighty empires have been reared, how they have been supported, or how destroyed. Nor will he have to learn that, though apparently formed for perpetuity, or for unlimited extension, many of them have, both as to time and space, become evanescent. Where, for example, is Babylon? Where Media? Where Carthage? Where Rome? With the exception of the last of these, what know we of the customs of the inhabitants? What of their manner of thinking? What of their laws? What, even of their *language*? All have passed away; so that we know

little more of them, in some cases, perhaps less, than of the dreams of our childhood, obliterated by the eventful realities of after life.

"But all this is so evident, that it sinks into common-place. Every one who hears me knows, that it is with states as with men, 'They have their birth, growth, health, sickness, decay, and death. Individuals sometimes drop suddenly by an apoplexy; states by conquest; both, for aught we can say to the contrary, often in full vigour.' Not only is the fact indubitable, the reasons of it are manifest. States and empires, like individuals, accomplish their prescribed purpose, and then are removed.

"But it is far from being thus with matters that are purely intellectual. Egypt has, for centuries, ceased to be a mighty empire: The Ptolemies are now but mere names; but the science of Alexandria has survived, notwithstanding the ruthless destruction of its library, and flourishes even in the universities of Britain. Syracuse is no more; but the works of Archimedes, a Syracusan, are as well known as though he were a contemporary. Athens is little better than a heap of ruins; but many specimens of the poetry, the eloquence, the wisdom of Athens, are as unlikely to be lost as they were when the blood of life flowed through the veins of Demosthenes. Rome, as an empire, has long been destroyed; but the fancy of Virgil, the wisdom of Seneca and the Plinys, the eloquence of Cicero, the laws of Justinian, are here; are in every civilized country; and probably will be, so long as fancy, human wisdom, eloquence, and laws, shall be employed in the order of means to something still beyond them.

"Not only do we possess much of the stores of *ancient* literature and science, but we possess the capacity of augmenting those stores: and the reciprocal jealousies and animosities which, subsisting between different countries and states, operate to their mutual destruction, tend considerably to widen the circle of intellectual knowledge. The very circumstance, that any department of science or literature flourishes in one country, is sufficient to excite an increased attention to it in another; and that in another: and like causes operating in all conceivable directions, occasion an immense expansion of purely intellectual produce. For, while collision of interests engenders animosities, and destroys nations; collision of sentiments, variety of opinions, diversity of theories, stimulate investigation, and extend the triumphs of truth and knowledge.

"But these, though susceptible of an astonishing diffusion and growth, are not interminable. Though, according to the old aphorism, *knowledge is power*; and though that power be capable of wonderful augmentation, still it has assigned, though not by us assignable, bounds: for, since it is *human* knowledge, it partakes of *human imperfection*. In forming minds, God exercises unlimited

sovereignty, from the point where reason is faintly discernible, up to the exalted capacity which presses on the sphere of angels. Some creep, from first to last, just above the mere surface of things: others rise from strength to strength, bound from pinnacle to pinnacle, outrun tuition, bathe in the regions, and partake of the enjoyments of refined intelligences. Yet, in every way, we may behold the impassable barrier, with the legible inscription, 'Hitherto shalt thou go, but no farther.' All are not Bentleys and Porsons; all are not Homers and Miltons; all are not Galens and Fothergills; all are not Newtons. Few men attain eminence in *more* than one pursuit. From those who *do* attain it, in reference to one pursuit or more, how often do we hear of ultimate questions which they cannot solve; of thick clouds which they cannot penetrate? And of the bulk of mankind, even in the most cultivated countries, how small the number, comparatively, who acquire any intellectual distinction whatever.

"Where, then, are we to look for that whose operation shall be unbounded, and whose dominion shall be endless? Empire and conquest, when they have claimed this, have evinced their own insufficiency: and literature and science say, 'It is not in me.' Nothing but religious knowledge is formed for universality; nothing but spiritual energy is, in its nature, calculated to reach and subdue all hearts. 'For I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, *I am the Lord's;* and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.'

"Here *alone* it is (since he who framed the minds of men can, at pleasure, gain immediate access to them) that there is no limitation but what is permitted and temporary; no boundary but what may at once be passed; no obstacle but what shall be ultimately and eternally removed. Seas and mountains obstruct the progress of conquerors, but not the progress of religious truth. Distressing circumstances among nations or individuals check the course of intellectual inquiry; but these are calculated, in their own nature, while they drive the soul from its speculative hiding-places, to make it seek refuge in God and religion. The truths of the gospel are as fitted to the reception of the Hindoo and the Greenlander, the grovelling Hottentot and the savage of South America, as to the civilized European. They are calculated alike for the wise and the ignorant, the rich and the poor, the prosperous and the unsuccessful, the happy and the miserable, the king and the peasant. No fancy so fluctuating that these cannot fix, no wretchedness so abject that these cannot reach, no conduct

so erroneous that these cannot rectify, no darkness so deplorable that these cannot illuminate.

"Not only are the truths of the gospel thus calculated for unrestricted prevalence: but this unrestricted prevalence *shall obtain; and that, probably,* ERE LONG, 'I will pour out my spirit upon all flesh.' 'Christ shall reign from sea to sea, and from the river to the end of the earth.' 'Nations that knew not thee shall run unto thee, because of the Lord thy God.' 'The mountains and the hills shall break forth into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.' 'They shall not hurt nor destroy in all my holy mountain: *for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*' These are the declarations of 'him who cannot lie,' and shall assuredly be verified: but are they *yet* accomplished?

"To ascertain this, let us for a moment examine the state of that part of the earth where religion flourishes most: and let us, as we enter upon the inquiry, lift our hearts to God in grateful adoration, that *that portion is, doubtless, the land of our nativity.* Now, with respect to Great Britain, long as it has been celebrated as the region of spiritual light and *liberty, it may* be remarked, without viewing things through a medium, darkened by any gloomy system, or discoloured by prejudice, nay, it *has* been remarked by men whose judgement and candour are unquestionable, that that is a highly-favoured congregation, whether among churchmen or dissenters of any persuasion, of which *one half can be regarded as decidedly pious;* and that any town or village has attained a comparatively high degree of moral cultivation and sobriety, if more than *half* its inhabitants punctually attend public worship. It will result then, I fear, that in the *most favoured* portions of the British isles, not above *one-fourth* of the inhabitants have sincerely devoted themselves to God, in a course of Christian faith and practice. If this be correct with respect to places *most* improved by religious culture, what must be inferred with respect to those which have not had such advantages? What of the numerous places in which the churches and chapels will not hold a fifth part of the inhabitants? What of the parishes (and such there are) where there is neither church, chapel, nor meeting-house? And if such be the sober estimate of this 'land of Bibles,' as it has been styled, of this focus of spiritual light, of this Protestant asylum of Christian truth, what might be inferred of Catholic countries? What of Mahometan? What of the regions where religion has scarcely penetrated? What of those where it has not penetrated at all? Does '*the desert* THERE *blossom as the rose?*'

Do *the mountains and hills* THERE *break fourth into singing?* Do '*the trees of the field* THERE *clap their hands,*' for joy that the light is shed around them? Alas! no. '*Darkness covers the land, and gross darkness the people.*' But this I affirm shall only be for a season, and that of comparatively short duration; because it is contrary to the declared purpose of God, (evinced in numerous portions of prophecy besides those already quoted,) that *the whole world shall be evangelized.*

'Hence we may proceed to the practical application of this train of induction: for, if it *be* the obvious design of God, that the whole world shall be evangelized, since God operates by means, it behoves us to ascertain the *probable* means. And here there can scarcely be room for a moment's hesitation: for, however diversified the language of different books of Scripture, however varied its authors, as to place, time or character, the grand object of all, the palpable tendency of every part, is one and the same: it is, '*to open men's eyes; to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith.*' Nor are these blessings ultimately to be restricted to a minority of the human race, as they would seem to have been in all the preparatory dispensations, under which the world has yet been placed. The Christian religion is not only intended for universal diffusion, but, if I do not sadly misinterpret scripture, for almost indefinite duration in that state of 'fulness.' Though the earth has lasted nearly six thousand years, I regard it as yet in its *infancy:* I apprehend that the milennial state, the morning twilight of which seems just appearing, will not continue merely for a thousand years, but for three hundred and sixty-five times a thousand. How exquisite the consideration, that during that immense period, '*Satan shall be bound,*' and the whole earth constitute '*one fold, under one Shepherd!*' how exhilirating the thought that *we* are permitted to contribute towards so delightful a consummation!

The glorious purpose, then, for which the word of God is given, is clearly marked and defined: it remains for us to consider, how *we* are to co-operate in the accomplishment of this purpose; and that is, evidently, by learning and doing the will of God.

"Now, if any person, who has not made up his mind on this momentous topic, were to inquire of me, 'Is it the will of God that the Bible shall *never* be circulated but with a *commentary?* I should reply, *Certainly not.* Should he ask again, 'Is it the will of God, that the Bible shall never be circulated, but when it is accompanied by a *tract?*" I should, in like manner, reply, *Certainly not.* 'Is it the will of God, that the Bible shall never be circulated but in company of a *hymn-book?*' *Certainly not.* 'Is it the will of God, that the Bible shall never be circulated without a Prayer-

Book, as a corrective?' *Certainly not.* In none of these cases, be it observed, is the junction *censured;* occasionally, indeed, it may be *recommended;* but no where, so far as I am aware, is the *inseparable* junction *prescribed.* 'Is it, then, the will of God that the Bible shall be *circulated*?' DOUBTLESS. It *is* the will of God, that it shall be circulated universally, that it shall be translated into all languages, that it shall become known in all nations, that it shall transform all hearts. Contemplating this as the indisputable scope of many scripture predictions, the matter of my wonder and regret is, not that Societies, constituted for purely religious purposes, spring up and flourish around us, but that their formation has been delayed for so many ages: for, though this copious dissemination of spiritual knowledge be the *Divine will*, the accomplishment of it is referred to *human* agency. He confers honour upon *us*, by making us his instruments: but, permit me to say, we thereby incur a high responsibility; and if, from indolence, from prejudice, from indifference to the welfare of men, from aversion to the cause of God, we shrink from the task, *it is at our peril.* Be not startled, if I add, that he who does not cordially promote the will of God, so far as his capacity and circumstances enable him, virtually *opposes it.* Let not such a man say,—*I* am not formed for exertion: *I* cannot keep pace with this moral movement: 'tis enough for *me* to take care of my own concerns: I will, therefore, shut myself up in my shell, be my own centre and my own circumference, and leave God to carry on his own work.—Let him not talk 'after this strange fashion;' or, if he do, let him be reminded, that a dead weight left in the way of a moving machine, may oppose as effectual an impediment as animal energy operating in a contrary direction; and that he, who voluntarily left it there, is accountable for the mischief it occasions.

"But, I am persuaded, no such selfish sentiments operate in this assembly. I doubt not that the cause of the Bible, and of the Bible Society, and of most other societies constituted for the promulgation of religious truth, has here an advocate in every heart. I have not meant so much to present incentives to the commencement of a *new course*, as to perseverance in an *old one;* one that has had the test of several years, and is palpably stamped with the blessing of '*Him, who ordereth and none shall hinder.*' In this course let us persevere; let us train up our children to enter upon the same path; let us not suspend our exertions, till, not merely our neighbourhood, but our nation, our colonies, the countries of our allies, nay, the whole world, to the remotest corner, has heard, and felt, and obeyed, the invitation, 'to draw water out of the wells of salvation.' '*Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.*'"

Juvenile Department.

CALENDAR
FOR
JULY, 1816.

I. *The Name* is derived from the Latin *Julius*, the surname of C. Cæsar, the dictator, who was born in this month.

II. *Fasts and festivals.*—July 2. *Visitation of the Virgin Mary.* This festival was first instituted by Pope Urban VI. in commemoration of that remarkable journey which the mother of our Lord took into the mountains of Judea, in order to visit the mother of St. John the Baptist.

July 3. *Dog-days begin.* They extend from July 3, to August 11. The Romans sacrificed a brown dog every year to Canicula, or the dog-star, at his first rising, to appease his rage. This, however, arose from a groundless idea that the dog-star, so rising, was the occasion of the extreme heat and the diseases of the season. See Dr. Hutton's Math. & Philos. Dictionary—Article, *Canicular Days.*

July 7. *Thomas à Becket*, lord high chancellor of England, and archbishop of Canterbury, in the reign of Henry II. and one of the most lordly and insolent prelates that ever existed. He was murdered, Dec. 29, 1171. Two years after, he was canonized, and Henry did penance, as a testimony of regret for his murder. In the habit of a pilgrim he came to Becket's tomb, submitted to be *scourged by the monks*, and passed a day and a night without refreshment, kneeling upon the bare stone! Every fifty years there was a jubilee to the honour of Becket, which lasted fifteen days. The devotion to him, in the city of Canterbury, almost effaced the adoration of the Deity, and of the Virgin Mary. In one year, there was *not a penny* offered at God's altar; the Virgin had only 4*l.* 1*s.* 8*d.* but St. Thomas's had 954*l.* 6*s.* 3*d.*! Lewis VII. of France, who came to visit the shrine, on a pilgrimage, offered one stone, which was esteemed the richest in Europe. Henry VIII. however, unshrined and unsainted him at once. The shrine was broken down, and carried away; the gold that was about it filling two chests, which were so heavy, that they were a load to eight strong men to carry them out of the church. The king also ordered his name to be struck out of the Calendar. Who put it in again, I know not. (*Audley's Companion to the Almanack.*)

III. *Astronomical Occurrences.*—The sun enters Leo on the 23d, at 37 minutes after one in the morning. The moon enters her first quarter on the 3d; is full on the 9th; enters her last quarter on the 17th; her change will be on the 24th; and she will again enter her first quarter on the 31st. She will pass Jupiter on the 3d, the Georgian planet on the 6th, Saturn on the 12th, and Mars on the 26th: and she will again pass Jupiter and the Georgian planet on the 31st. Mars is approaching the sun, which he will pass on the 8th of October. He sets on the 1st, at one minute after ten in the

evening, and, on the 31st, at 38 minutes after eight. On the 25th, he passes on the northern side of *Alpha Leonis*, at the distance of 44 minutes of a degree, or about three semi-diameters of the sun. The star is of the first magnitude, and is the brightest in the constellation of the lion. It is also called *Regulus*, or the lion's heart. Jupiter is conspicuous in the evening, on the western side of the meridian. On the 1st, he sets at 26 minutes after midnight, and on the 31st, at 23 minutes after ten. An emersion of his third satellite will happen on the 7th, at 28 minutes after ten in the evening; an emersion of the second will happen on the 13th, at 29 minutes after nine; an *immersion* of the same satellite will take place on the 20th, at 38 minutes after nine; and an emersion of the first satellite will be visible on the 31st, at 14 minutes after nine. The planet Saturn is now coming under our view in the evening, rising on the 1st, at 17 minutes after ten, and on the 31st, at 12 minutes after eight. The Georgian planet is still in a favourable situation for evening observations. Its great distance from the earth, and the long period of its revolution round the sun, prevent any rapid change in his situation, among the fixed stars. The place, therefore, which the Georgium Sidus occupied in the Scorpion, at the end of the last month, is so contiguous to that planet's present position, that the observations made in the last Magazine may be a sufficient guide for the present month. Its slow motion among the fixed stars, makes it participate in that daily change which is common to them. Hence, the planet may be observed to be in the same place about four minutes earlier every night. It comes to the south on the 1st, at 43 minutes after nine, and, on the 31st, at 39 minutes after seven.

IV. *Naturalist's Diary.* This month is, generally, accounted the hottest in the year. In consequence of the excessive heat, an evaporation takes place from the surface of the earth and waters, and large clouds are formed, which pour down their watery stores, and deluge the country with floods; frequently laying the full-grown corn. These summer storms are generally attended by thunder and lightning. During the intense heat of this month, we eagerly seek the luxury of cooling shades. Bathing, too, is both agreeable and healthful at this time. *(Time's Telescope.)*

Though the month of June is generally distinguished by the greatest variety of British plants coming into flower, yet July is remarkable for the greatest profusion of wild flowers actually *in* blossom. This circumstance arises from many plants continuing to unfold new blossoms during a considerable part of the summer. Those plants, however, that require the most intense heat of the sun to bring their blossoms into view, may, with few exceptions, be expected to unfold their earliest flowers in the course of the present month.

The common lime-tree, *(tilia europæa,)* may be selected as a suitable botanical object for July. It has a yellowish floral leaf attached to the peduncle, or stalk, that supports the flowers. Among the shrubby plants, those called heaths will attract attention. The common heath, *(erica vulgaris,)* has bell-shaped blossoms; the cross-leaved heath, *(erica tetra-*

lix,) has remarkably beautiful egg-shaped blossoms, of a purple hue, with leaves growing in fours; and the fine-leaved heath, *(erica cinerea,)* has leaves growing in threes. This month, our slow rivers, and standing waters, are adorned with three very beautiful flowers, which float upon their surface; the white water-lily, *(nymphæa alba;)* the yellow water-lily, *(nymphæa lutea;)* and the fringed bogbean, *(menyanthes nymphoides.)* The leaves of both the water-lilies are generally larger than the leaves of an octavo volume: but those of the fringed bogbean are smaller than the leaves of the smallest pocket Bible, and are serpentine at the edge, and spotted on the upper surface. The colour of the flowers of the water-lilies may be known from their respective names; and the bogbean has fringed blossoms of a beautiful yellow. On the sides of hedges will be found another plant, with fine yellow flowers, called the common Saint John's wort, *(hypericum perforatum.)* Its leaves are full of little dots, which appear like little holes, and, from this circumstance, it is distinguished by the epithet *perforatum* (perforated.) The stamina, which are very conspicuous, are divided into three, or more, bundles, or brotherhoods. It belongs, therefore, to the class *polyadelphia, poly* signifying many; and *adelphia,* brotherhoods. There is also another plant of the same genus, which is called Saint Peter's wort, *(hypericum quadrangular,)* the stalk of which is square, or four-sided. The common house-leek, *(sempervivum tectorum,)* is sometimes one of the flowering plants of July. It has twelve stamina, and twelve pointals, and is, consequently, of the class, *dodecandria,* and of the order *dodecagenia, dodeca* meaning twelve. In addition to the twelve stamina and twelve pointals, it has twelve petals, twelve capsules, or seed-vessels, and its calyx has twelve divisions.

V. *Remarkable events.*—July 3, 1776. The Massachusett's Assembly united with the Congress in declaring the colonies independent.

July 5, 1100. Jerusalem was taken by the crusaders.

July 14, 1789. The Bastile was destroyed at Paris.

July 14, 1791. Commenced the Birmingham riots.

July 23, 1588. Is the date of the first English newspaper.

VI. *Births and Deaths of Illustrious Individuals.*—July 6, 1415. John Huss was burnt alive at Constance.

July 6, 1553. Edward VI. expired at Greenwich.

July 15, 1685. The duke of Monmouth was beheaded on Tower-hill.

July 21, 1683. Lord Russel was beheaded in Lincoln's-inn-fields.

July 26, 1680. Died John Wilmot, earl of Rochester.

VII. *Remarks.*—The most remarkable day in this month is the fourteenth. As, in large and complicated machinery, one wheel may set in motion a hundred, or a thousand, so in one event may be suspended a countless multitude of consequences, which may spread in all directions, and reach down to the end of the world. From the fall of the Bastile, to the battle of Waterloo, in the course of 26 years, what an astonishing scene has been presented to the world! And who will say, that the French revolution, in its fearful energies, is now exhausted? Important changes in Europe

may still be expected. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men."—Psal. xi. 4.

PHILOSOPHICAL REFLECTIONS.

No. VI.

SOUND.

Whence *sound* with all its fine varieties?
Whence the delightful intercourse of friends,
Enjoy'd in conversation? Wondrous air,
(Wisely adapted to each human sense,)
To *it* we all commit our thoughts,
And flying words express the quick idea!
Without its power, dumb the tuneful voice;
Nor whispers soft, nor thunders loud are heard,
To th' useless ear, *alike* important *both*.

So debased are our understandings, and so perverse our wills, that, to be enabled duly to appreciate our numerous advantages, it is almost necessary to be first deprived of them. A state of deprivation often reminds us of comforts and favours we had been accustomed, from constant possession, to overlook; and the Great Disposer of events not unfrequently adopts this method to show us our mercies, and excite our gratitude: thus the afflicted learn the value of health, the reduced best understand the worth of competence, the shipwrecked mariner never before so desired the harbour, the solitary prisoner is most convinced of the pleasures of society; and, were it possible to exist during a suspension of the operations of air, we should afterwards breathe it with more grateful sensations: all the advantages we have previously enumerated would cease, nor could we be longer delighted with the charms of conversation, and the harmony and variety of sounds. By means of the air pump, it is easily proved, that air is the vehicle of sound, as the strokes of the clapper of a bell are not heard when the air is exhausted from the receiver under which it is placed. The air is an elastic fluid. When bodies move in it, they condense that part towards which they move, and, of course, the part from which they recede is rarefied. This compression and rarefaction produce a vibratory motion in the fluid. The evident tremulous motion of the string of a violin, whether produced by the bow or the finger, and that of the wire of a piano-forte, or of a drum, a bell, &c. cause corresponding vibrations in the air; for the air being composed of inconceivably small particles, the least motion of a body must displace, or put in motion, the several particles next to the moving substance: these communicate the motion to the adjoining particles, in quick rotation, till the vibrations reach the air, in the vicinity of the ear, and produce corresponding motions in the thin membrane, obliquely stretched across the auditory passage, the appropriate nerve conveys the sensation to the mind, and thus we become familiar with sounds.

It is evident, that the strength of the sound depends on the force of the vibrations; violent force, therefore, produces powerful sounds: thus, thunder is supposed to be caused by the concussion of two bodies of air, the lightning, darting through the air with such rapidity, produces a vacuum, which the air instantly rushes together and fills; the tremendous noise we hear is a consequence. Similar effects attend the inflammation of gunpowder.

Besides sounds, which are denominated soft or loud, every one is sensible of the difference between grave and acute sounds,

or low and high tones; which difference consists in the varied velocities of the vibrations of bodies: it requiring a greater number of vibrations, in a given time, to produce an acute than a grave sound.

It is supposed, that sound, under all circumstances, wind only excepted, arrives at the ear in equal times, from bodies equally remote, and this velocity is 1142 feet in a second of time. Nor is this observation without its uses. We have but to notice the period of time, elapsing between the flash and report of a gun, to ascertain our distance from a ship, a sea-port, &c. or that between the flash of lightning and peal of thunder to calculate on our remoteness from the storm.

The distance, at which sounds can be heard, is thought to depend on many circumstances; the varying density of the atmosphere, the direction of the wind, and the conductors that occur. The slightest scratch of a pin, made at one end of a long piece of timber, is heard by an ear placed at the other end: an experiment not uncommon to children. It is said, that in calm weather a whisper may be heard across the Thames; and that the trampling of horses has been heard, by applying the ear to the ground, and an enemy's approach discovered, when no sound could be otherwise noticed. Even the unassisted human voice has been distinguished from New to Old Gibraltar, a distance of about 11 miles.

The aërial waves often meet with an obstruction, striking against bodies in their progress. When they are interrupted by a hard and regular surface, they are sent back, and the ear that is situate in the course of these reflected waves, will perceive a sound corresponding with the original one, though seeming to proceed from a cause behind the obstruction, although the hearer should be also the speaker, or the cause of the original sound. This enchanting effect is called *echo*, with which most young persons are familiar, and on which poets have ever delighted to dwell. The ingenious have not failed to avail themselves of these facts, and variously to dispose of echoing bodies, so as not only to form multiple echoes, one clap of the hand appearing like many, and one *ha* like laughter, but they have even contrived musical rooms, that should also vary the tone and intension, so that one instrument should seem like a concert. It is, however, remarkable, that there are letters which no echo will repeat, particularly the letter S, and the circumstance that informed Lord Bacon of this fact is deserving of regard, as affording an example of the tendency of philosophical information to correct the errors of superstition. At Pont Charenton, near Paris, where was a celebrated echo, formed by the walls of a ruined church, an old Parisian inferred that it must be the agency of good *spirits*; "for," said he, "if you call Satan, the echo will not deliver back the devil's name, but will say *va-t'en*, which signifies, avoid." More extravagant were the ancients, who, yielding the dominion of their minds to imagination, personified Echo, and placed her in their mythology.

The most remarkable instances of echoes in Great Britain, are that in Woodstock-park, which in the day time, returns, very distinctly, seventeen syllables, and at night, twenty. That at Ros-

neath, near Glasgow, which will repeat a tune from a trumpet three times completely, and that at Thornbury Castle, answering nearly a dozen times. Some philosophers have applied their observations on echoes, to the measurement of inaccessible distances.

Sounds being thus reflexible, they may be magnified by contrivances similar to those employed with light, which we shall have occasion to describe, when treating of optics. Sounds, uttered in one focus of an elliptical cavity, are increased in the other focus. Thus, in the famous gallery of St. Paul's, so eagerly visited as an idle curiosity, but which should be familiarly explained, a whisper uttered on one side is distinctly heard on the other. Such observations are not merely gratifying, they are useful. On this principle, speaking and hearing trumpets are contrived, which, though often seen, are little understood.

What a field of inquiry and reflection does this subject afford to the diligent mind! We have merely glanced at the outlines. The human voice, with the organs of speech, the comparison of sounds in general, and musical temperament, will enlarge and delight the understanding. Various are the authors that may be profitably consulted.

How marvellous are the works of the creation! How infinite the perfections of the Creator, displayed in the nice arrangement of operations so apparently complicated! How innumerable the sounds that reach the ear, even in an hour! How various the producing causes! How different the courses of those sounds, crossing each other in all directions, yet, without losing their characteristic distinctness and harmony, and degenerating into confusion!

Of all characters, the Christian has the greatest cause for admiration and gratitude on this subject. The first serious impressions of most are received by means of sound; for "faith comes by hearing." Of all the sounds with which he has been delighted, though he has listened to the notes of the nightingale, and been overcome with the charms of music, that of the glorious gospel has been the sweetest to his ear, and the most influential on his heart. May it prove so in the estimation and experience of every youthful reader! N. N.

Obituary.

MRS. WHITCOMB.

MRS. WHITCOMB, of Gosport, was a very moral woman, a good wife, and an affectionate mother; she was very regular in her attendance on the ministry of the word, and aware of the importance and necessity of regeneration, before she could appear before God in heaven; and frequently, when going to the house of God, felt a wish, that it may be the time in which converting grace might be communicated to her soul; she likewise prayed, that God would send some affliction that might be sanctified to her conversion. Wha-

ther in answer to her prayer, or not, she had her request in an affliction, painful in its nature, and of long duration; and which, at last, terminated in death. Under this affliction, the writer had many opportunites of visiting her, and frequently witnessed her distressing fears concerning her state; but these fears arose, principally, from a consciousness of danger, rather than a heart broken for sin. Hence, when any hope of recovery presented itself, they, in a great measure, subsided, and when restoration was doubtful they revived; nor did she feel a real sense of sin and contrition on account of it, until a few months before her death, when conviction seemed fastened on her conscience, and her language was, "What shall I do to be saved?" Her views of herself were of the most humiliating kind, and despair agitated her whole frame. In this distressing state of mind, she continued for some time, after which, she was indulged with more correct views of Jesus Christ, in his person and work, as the only refuge for the guilty, rejoiced in that faithful saying, "That he came into the world to save sinners," and was enabled to rest on his all-sufficient righteousness and atonement, as the only foundation of hope, saying, "If I perish I will perish here." Her principal fear now was, lest she should be deceived at last—but those words, "O thou of little faith, wherefore dost thou doubt," relieved her, and she enjoyed a pleasing confidence, saying, "None but Christ, none but Christ!"—"Why art thou cast down, O my soul, hope thou in God."

Her affliction still increasing, she was the subject of much pain, but was remarkably supported, from a consideration, that she was in the hands of a faithful God; and, as she advanced nearer the confines of the grave, her hopes of immortality increased, and she could say, "Yea, though I pass through the valley of the shadow of death, I will fear no evil." Not long before her death, while struggling with the king of terrors, she sang with a firm voice, and strong faith,

"Tho' painful at present, 'twill cease before long,
And then, O how pleasant the conqueror's song!"

She seemed to be looking into the invisible world, when she again broke out in singing with ecstasy:

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll,
Across my peaceful breast."

So complete and glorious did the righteousness of Christ appear in her view; and so encouraging her interest in it, that she dwelt, with peculiar pleasure, on the language she often sang:

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around."

To her husband, who stood by, she said, "Farewell, farewell, be concerned to follow me; and do not forget to pray, that at last we might meet again." A little before her departure, she was again tempted to question if all was right, when, after a little hesitation, she exclaimed: "I know he will never leave me, nor forsake me." She then requested those about her to join her in singing,

"The fountain of Christ, Lord help us to sing, &c."

and, anxiously longing for the period of dissolution, she said to a friend, "Do you think I am dying? How long will it be?" And when answered in the affir-

mative, and that it could not be long, she said: "This cannot be death; surely this is not dying," then, putting her hand over her face, already covered with the drops of death, she said: "This is death. Come, Lord Jesus, why are thy chariot wheels so long in coming." She continued in this happy frame of mind, until half-past eight o'clock of the morning of March 10th, 1815; when she entered into the joy of her Lord, to possess the rest which remains for the people of God. Her funeral sermon was preached, at her request, from 1 Tim. i. xv.

Forton. T. T.

MISS SARAH BISLEY.

Miss Sarah Bisley was a native of Cholsey, in the county of Berks. She was born of pious parents, who were anxious for the spiritual welfare of their family; but, by what means she was first brought to the knowledge of the truth, I have not been able to ascertain. God is not confined to any, and he always adopts those which are most calculated to glorify his name, in the experience of the individual himself. But the question of the greatest importance is not, I conceive, By "*what means* was I brought to believe in Jesus?" but, "*Do I believe* in him?"

On examining the church book, I find, she was baptized, by my predecessor, in the year 1790; and, during the whole period of her Christian profession, her conduct was uniformly such as reflected honour upon the society with which she was united. In no period of it was there ever any thing that occurred to give them a moment's uneasiness; nor did she ever require to be admonished of her duty, as a Christian, and as a member of a Christian church. She exhibited, in a striking degree, what, in the sight of God, is of great price, "the ornament of a meek, and quiet spirit." And, as she loved the peace of Jerusalem, so she sought it, and her tender and affectionate spirit was grieved, whenever it was obstructed. In conversation, she was always edifying, for she had diligently studied the apostle's exhortation, "Let your speech be always with grace." Indeed, the things of God flowed as freely from her lips, as water from the fountain: they seemed always uppermost in her heart, and, when things are in their places, the best things will be uppermost. And, as *her* religion was not that of the gloomy ascetic, but of the cheerful saint, who has felt the love of God shed abroad in the heart, so her pious discourse seldom failed to raise the depressed, and to comfort the mourners in Zion. She felt a deep concern for the church's prosperity; and, when, in her affliction, she was informed of a recent addition to our number, she blessed God, and hoped it would soon be followed by another. And, when a plan was mentioned to her, of aiding the funds of the India mission, she entered into it with all her soul, and only regretted that her means were too contracted to enable her to do what she desired. It was upwards of twelve months since, that she was seized with the affliction which terminated in her death; and though, I believe, she was not at first aware that it would procure her dissolution, she was prepared for the event; and, when she was fully apprized of it, it gave her no uneasiness

for she desired "to depart, and to be with Christ."

For some time previous to her illness, the words, addressed by Peter to our Lord, (Matt. xv. 28.) "Lord, bid me come unto thee," were much impressed upon her mind, as were those in Isaiah, xxvi. 3, "Thou wilt keep him in perfect peace, whose mind is stayed upon thee, because he trusteth in thee." She then considered them as designed to support her under some approaching trial, or affliction; and no Christian, that ever I was acquainted with, better understood, or knew by experience, what "the fear of God" was, than she did. Her countenance and her conversation, plainly indicated, that all through her long affliction, it "ruled in her heart." Sometimes, when greatly distressed by bodily pains, she would observe, "I view it as coming from the hand of a kind Father, and only pray for patience, and resignation to his will. I desire not to have any will of my own, but to be able, in all things, to say, "Thy will be done." But she was not exempt from sharp and painful conflicts with the enemy, in her affliction. At one time, when I visited her, I found her very happy, though her mind had just been sharply exercised. "Satan had suggested to her," she said, "the folly of thinking that there was such a place as heaven, and such a person as Christ, as she had never seen either." When that scripture afforded her instant relief, "Blessed is he that hath not seen, and yet hath believed." At another time, she expressed a deep sense of the value of the word of God, and the sweetness of the divine promises, saying, "What should we do without a promise, in the prospect of eternity?" "How would the mind be filled with terror and distraction, if it had not for its support the word of God?" She felt much comfort from Rom. viii. 33, "Who shall lay any thing to the charge of God's elect? It is God that justifieth," &c. When parting from her, at another time, I observed, "I was thankful her mind was so peaceful and comfortable;" to which she replied, "It is all through Jesus!" And after saying, what a debt of gratitude we owed to God for his redeeming mercy, she answered, "O, I am a poor, ungrateful creature." On being interrogated by a friend as to the state of her mind in prospect of death, she replied, "I am safe, resting on the promises of a faithful God to poor sinners. I am a sinner, and Christ came to save such." At one time, when suffering the most acute pain, she desired a hymn to be read, which began with—

"Free grace to every heaven-born soul,"

and, while it was reading, she several times exclaimed, "Yes! 'tis all of grace, free grace." The last week, owing to her excessive debility, she could speak but little, yet, what she did say, evidenced that she was patiently waiting for her dismission. She frequently exclaimed, "How long, Lord, ere thou wilt take me to thyself." One of her attendants observing her repeat those words, the evening before her dissolution, said, "What a mercy it is to be enabled to say so:" "Yes, it is a mercy, to unworthy me." When the time of her departure seemed fast approaching, she said to those around her, "This is not being stoned to death, or being crucified;" alluding to the manner of her

Review.

Twenty Short Discourses, adapted to Village Worship, or the Devotions of the Family. Vol. IV. *Published from the Manuscripts of the late Rev. B. Beddome, A. M.* Button and Son, and Hamilton. 8vo. pp. 175. Price 3s.

We are persuaded, that many of our readers, perhaps the greater number of them, know, that three volumes of admirable sermons have already been printed, from the manuscript copies of the late venerable Beddome; and we entertain the hope, that not a few have them in their possession, and that they have read them with pleasure and advantage. The bare intimation, that this volume is in no respect inferior to either of the three preceding ones, will, we presume, be quite sufficient to induce those who have seen the former, to procure this; in doing which, they will furnish themselves with a fresh store of excellent family reading, for twenty succeeding sabbath evenings. They will probably conclude, and they may do it with perfect safety, that these discourses are too good to need any eulogium, and that the errors are too few, and too trivial, to require correction. But, as all our readers have not seen the former volumes, there must be some who cannot anticipate the merit of the present. It is principally for their information, that we proceed, in the following remarks, to give some account of this additional volume.

Though we cannot honestly allow it to be supposed, that we consider these sermons free from mistakes, or that they could not have been better than they are, much less that they are the best we have ever seen; yet, in reviewing a posthumous work, particularly one which was not designed by the author for public inspection, we think, there can be no apology for criticising its faults, unless, either from their number, or magnitude, they possess a dangerous tendency, against which our readers should be put on their guard; and as, in the present instance, we conceive, this is not the case, we shall content ourselves with a brief notice of the general properties and excellencies of the discourses under consideration. Suffice it, then, to say, they are neither complex in their form, nor tedious in their extent; on the contrary, they are simple and natural in their plan, and short and pointed in their execution. In both these respects, they are *select;* so much so, as to render it very evident, that the author's mind was more occupied in choosing, than merely in collecting, his materials. They abound with scripture quotation, interesting thought, sound divinity, deep experience, and pious feeling. They are plain, but not common-place; intellectual, but not abstruse; clear, but not cold; devotional, but not enthusiastic.

The general cast of sentiment, and the prevailing turn of thought, are at a considerable distance from what is termed moderate Calvinism, though they do not, by any means, compass the length and breadth of the hyper-calvin-

istic system. The practical addresses, of course, are very far from being legal. There is no attempt to employ the hand of the formalist, whose heart is unaffected; the dread of a master's frown is not urged to produce the submission of a slave; nor is the idea of doing "God service," or the absurd notion of human merit, exhibited to engage the exertions of the proud Pharisee; neither is the discharge of spiritual duties enforced upon Christians themselves, by inadequate motives. The doctrinal parts are free from any tendency to antinomian licentiousness. There is nothing to countenance the inconsistency of those, who, while n words they acknowledge Christ, n works deny him; nothing to oster the fancied security of hose "who are at ease in Zion;" othing to apologize for the inolence of those who slumber nd sleep, regardless of the brideroom's approach; nothing to eed the pride of those who conider themselves as the favourites f heaven; nothing to encourage he presumption of the man who ays, "*I* shall have peace, though walk in the imagination of mine eart, to add drunkenness to hirst." The prominent features f the sermons, then, are neither gal nor lawless. The practical ldresses are evangelical, and e statements of evangelical truth e practical. The design of both to remind believers that they e "not without law to God, t under the law to Christ," d to excite and strengthen the eerful obedience of a dutiful n, by the smile of an affectione father. The conduct which ey require, and which they are tended to produce, would form beautiful exemplification of the genuine effects of that "*faith which worketh by love.*"

The style of the sermons is nowhere elegant, but always perspicuous, uniformly sententious, generally correct, frequently antithetical, and it sometimes assumes a kind of proverbial structure; which last property is peculiarly calculated to impress ideas upon the mind, and to print them upon the memory. In almost every page, there is a thought or two, printed, we were going to say, on the old-English-adage type,—which mode of printing upon the memory was, probably, much more in use before the modern art of printing upon paper was invented, than it has been since.

We could give many very pleasing extracts, which would also confirm the various remarks which we have made; but we wish rather to refer our readers to the volume itself. We can assure them, that they will not regret the purchase of it; for, beside its intrinsic excellence, it has what, in these times, may be called the *unusual* recommendation of being cheap.

The sermons being originally designed for the author's use only, needed no titles; and, as they were written, so they are printed, without any. The texts are; Who is the beginning—Lift up thy prayer for the remnant that is left—If ye know that he is righteous, ye know that every one that doeth righteousness, is born of him—I will give them one heart—Rejoice evermore—Pray without ceasing—In every thing give thanks—Quench not the spirit—Despise not prophesyings—Prove all things—Hold fast that which is good—Abstain from all appearance of evil—Every

one that is of the truth, heareth my voice—Betrayest thou the Son of man with a kiss?—Judas by transgression fell, that he might go to his own place—Heirs of promise—Follow peace with all men—And holiness, without which no man shall see the Lord—Is not this a brand plucked out of the fire?—All these things have I kept from my youth up. What lack I yet.

The Tyrant of the Church. 1816. 12mo. pp. 69. Ogles.

CALLED, as we are, at the present time, to witness the revival of Popery in the western and southern states of Europe, we hail with pleasure every effort, made by learned and pious men, to draw the attention of the Christian world to the Apocalypse. In that mysterious book, we see the rise, the reign, and the ruin of antichrist. The little volume before us contains an ingenious disquisition on the number 666, the number of the name of the beast. See Rev. xiii. It is written with spirit and elegance, and will be allowed to contribute somewhat to the flood of light which Providence will doubtless pour on the last, as it has already on the earliest predictions of this sacred book.

A few extracts will enable our readers to judge for themselves, concerning the sentiments and the style of the author.

"There is but one particular, as it respects the sovereignty, in which it is possible for the apostate church to glory over the faithful; namely, in the *visible presence*. This circumstance, therefore, becomes the immediate point of opposition, *αποδεικνυντα εαυτον:* Christ, as the head, is supremely interested in, *and inse*parably present with, his church, but his government is spiritual; and his presence manifest to faith, and not to sight. The adversary, like his grand exemplar in apostacy, finds resource in creature form, adapts his government to sense, and reveals himself as the VISIBLE head of the Catholic church." p. 39.

"The grand feature of the former [the mystery of godliness] is 'God manifest in the *flesh*': the characteristic of the latter [the mystery of iniquity] is, '*man* showing himself to be *God*.' Here, then, is the mystery of heaven, and the contra-mystery of earth; that God should condescend, and that man should presume to be the *visible Christ*. This subject might be amply illustrated from the general Epistle of St. John. I shall at present only observe, that opposition to God, manifest as the anointed, is the principle of all anti-christianity; that a denial of the truth is the natural prelude to the imposition of a lie; and that rebellion, commencing with disaffection to the rightful sovereign, is consummated by the advancement of a usurper to his throne." p. 55.

A Concise System of Self-Government, in the great Affairs of Life and Godliness, on Scriptural and Rational Principles. By J. Edmondson. 8vo. Gale and Fenner, &c.

THIS work may be properly considered, (as the author himself has hinted in the preface) "a suitable appendage" to *Mason on Self-Knowledge*.

Twelve chapters, written with much perspicuity, contain a great fund of useful remarks on the government of the mind and of the body—on self-government in the various employments of life—in varying circumstances—in company—in retirement—in our conduct towards other beings—in what relates to religious sects—in civil and political affairs—in

amusements and recreations. The concluding chapter states the *advantages* of self-government. Many valuable notes, also, have been supplied by the author's extensive reading.

We feel a slight objection to the title, as it now stands: for scriptural (some would say) always includes what is rational. The design is obvious:—better say, perhaps, 'principles of reason and principles of revelation.' Or, at least, as the order of nature requires, say rather, 'Rational and scriptural principles.'

In p. 239, Mr. E. says, "A knowledge of God will produce love to *his person* and government." We should not have expected such a phrase from so correct a writer, who appears, also, in the pages immediately following, zealous to maintain the scripture doctrine of the Trinity.

In p. 21, the author says,—"We may venture to affirm, that a measure of light and grace has been given to all men, and that those who govern themselves by that light and grace, will, through the mediation of Jesus, not only be happy and useful on earth, but find their way to heaven." This statement may accord with the Arminian system of theology, but not, as we apprehend, with the scriptures. "The heathen may not know their obligations to the Redeemer in this world; but in the next, the subject, we may rationally suppose, will be laid before them; and then they will sing everlasting songs of praise to the Lamb, who has redeemed them out of every kindred, and tongue, and people, and nation." Rev. v. 9. This was a very favourite hypothesis with the late Dr. M'Knight, whose excellent Commentary on the Epistles of the New Testament is much obscured by it. With respect to the state of the heathen, we respectfully recommend it to the worthy author to consider, what an Arminian brother has said upon it, in a note to his Narrative of a Mission to Nova Scotia, &c. p. 217. The passages, now cited, seem to us inconsistent with the author's own statements in many other places; and still more so with the doctrine contained in many valuable notes, which he has extracted from British divines. See, particularly, the notes from Dr. Young, and bishop Beveridge, pp. 23, 24.

If we have freely pointed out what we disapprove, it is because, in general, we think highly of the work; and, we trust, the writer will soon find an opportunity of preparing a second edition.

A fair specimen of the author's manner, and a very useful caution to young readers, may be seen at the same time in the following short extract:

> "There are more books than we can ever read, of which it may be said, that they contain the best thoughts of the wisest men that ever lived, upon the best and most important subjects. Why, then, should we choose those authors, as the companions of our retired hours, who can neither instruct nor edify? Who, that is wise, would waste his precious hours with triflers? or who would pore over those pages which neither enlighten the judgment, nor warm the heart?" pp. 41, 42.

Essays to do good; addressed to all Christians, &c. By the late Cotton Mather, D. D. F. R. S. A new edition, improved by George Burder, 12*mo.* pp. 172.

We think Mr. Burder was well employed, when he was preparing a new edition of this little useful book. Few men have been so happily successful as Cotton

Mather was, in making the duties of piety appear pleasant. He invites and allures, with so much benignity, and with smiles so sweet, that it is impossible to refuse him a hearing. He was himself a man of most exemplary diligence, and wrote three hundred and eighty-two books! Like a wise master-builder, he lays a good foundation for all the good works he recommends. He urges warmly the necessity of free justification by faith in Christ, and an unceasing dependence on the gracious aids of the Holy Spirit.

He addresses himself with great fervour and good sense to husbands and wives; to parents and children; to masters and servants. He has something appropriate to say to neighbours, to pious young men, and especially urges many useful proposals to ministers of the gospel, with directions for their pastoral visits. He writes to churches, schoolmasters, magistrates, physicians, rich men, ladies, lawyers, and societies for the reformation of manners. Some very important hints are to be seen in his "Catalogue of desirable things," with which the volume closes.

The following profitable and pleasant sayings we have transcribed, for the service of our young friends, who are preparing for the gospel-ministry:

1. "To reprove certain ecclesiastical drones, who had little inclination to do good, Father Latimer used a coarse expression, to this effect: 'If you will not learn of good men; for shame, learn of the devil: he is never idle.'" p. 27.

2. "The life of a minister is the life of his ministry. The sins of teachers are the teachers of sins." p. 77.

3. "*Qui ludit in cathedra, lugebit in gehenna.* He that trifles in the pulpit *shall* weep in hell." p. 81.

4. "Cold preachers make bold *sinners*," p. 81.

5. "Recollect, that although the wind does not feed any one, yet that it turns the mill which grinds the corn, the food of the poor. When conversing with the rich, you may do this for the poor who are on your list." p. 88.

6. "There was a a worthy minister, whom the great Cranmer designed for preferment, and he gave this reason for his design: —'*Nihil appetit, nihil ardet, nihil somniat, nisi Jesum Christum.* He seeks nothing, he longs for nothing, he dreams about nothing, but Jesus Christ." p. 91.

7. *Cadit asinus, et est qui sublevat: perit anima, et non est qui manum apponat.* An ass falls, and the first who comes lifts him up: a soul is on the brink of ruin, and not a hand is stretched out. Let Austin awaken us." p. 157.

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"I happened once to be present in the room, where a dying man could not leave the world, until he had lamented to a minister, whom he had sent for on this account, the unjust calumnies and injuries, which he had often cast upon him. The minister asked the poor penitent, what was the occasion of his abusive conduct; whether he had been imposed upon by any false reports. 'No, sir; it was merely this; I thought you were a good man, and that you did much good in the world, and therefore I hated you. Is it possible? is it possible,' said the poor sinner, 'for such a wretch to find pardon?'" p. 166.

Achan discovered in the Camp of Israel; or the concealed Enemies of the Church of God exposed: or, the faults of the Friends of the Gospel corrected. By Isaac Mann.

THIS little pamphlet consists of nine essays; the titles of which are as follows:

1. On declension in religious communities.
2. On hearing the word with profit.
3. The critical hearer censured.
4. The sleepy hearer awakened.
5. Cautions addressed to hearers of the gospel.
6. The evils of late attendance on public worship.
7. On searching the sacred scriptures.
8. On covetousness.
9. The secrets of the heart exposed to the judge of all.

To all faithful and zealous ministers—to all judicious and attentive hearers, and to all the friends of religion in general, the prevalence of those evils, which it is the intention of these essays to expose and to correct, cannot but be matter of sincere lamentation. They cannot, therefore, avoid wishing success to every attempt to lessen their prevalence, and even to strike at their existence. To all such persons, the little piece under consideration will be, in a good degree, acceptable.

We cannot, indeed, allow it unqualified praise. In some instances its language is incorrect. In some places it may be thought to assume an air of severity. And we are not certain but a greater degree of pathos, would have been admissible, and which would certainly have been an additional recommendation.

We cannot, however, but pronounce it a useful, and, upon the whole, a well written pamphlet. Its sentiment is just and important; its censures pointed; its language perspicuous and forcible, and its tendency uniformly good.

LITERARY INTELLIGENCE.

In the Press.

Religious Liberty stated and enforced on the principles of Scripture and common Sense. In six essays. By T. Williams.

Theological and Literary ESSAYS, on a great variety of experimental and interesting Subjects, by George Glyn Scraggs, A. M. of Buckingham, in 1 vol. 12mo.

Introductory and occasional LECTURES, for forming the minds of young men, entering the holy ministry, in theological and useful learning, and good manners; delivered in the academy of Whitburn: also SERMONS, evangelical and practical, by Archibald Bruce, late Professor of Divinity under the associate general Synod in Scotland.

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Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

We understand, that the church at Calcutta has lately been supplied with two additional pastors. Mr. John Lawson and Mr. Eustace Carey are settled as resident pastors in that populous city, where, notwithstanding the progress the gospel has made, hundreds of thousands are living in the most degrading, polluting vices. The following extracts will prove gratifying to our readers:

Extract of a Letter from Mr. Ward to Mr. Newman, dated Serampore, Dec. 9, 1815.

"One of our country-born itinerants has lately baptized, at Chittagong, as many as twenty Mugs. We have had several additions lately at Serampore; and I baptized three persons the last time I was at Calcutta. The work of God amongst the Baptists in different European regiments in this country, is very gratifying. You will be much pleased, I think, with the recent report of the translations nearly finished at press. Yours, in the best bonds,

"W. WARD."

Copy of Dr. Carey's Letter to Mr. S. Hope, Liverpool.

"MY DEAR SIR,

"By the Bengal, I received your very kind favour, which first informed us of the great loss sustained by the Christian world, in the removal of our dear brother Fuller. We all are very deeply afflicted at the loss, because we do not see who can stand in his place. As it respects himself, his happiness is complete, and all the ends of Divine Providence, in raising him up and continuing him to us so long, are accomplished; but yet, I sometimes despondingly say, 'What shall we do without him?'

"The work of God is going on in India, in such a manner as to afford us much encouragement. Our congregations are not crowded, it is true, as in England; but we recollect, that a few years ago there were no congregations at all in India, who worshipped God. When I first came to India, I think the greatest number that can be allowed, of persons who feared God, in Bengal, did not *exceed ten*. I *knew* of only three at Calcutta *at that time*. But now there is *scarcely a lane* in that city, where you *may not hear* the voice of praise and *prayer*.

"*There seems* now to be a growing attention to schools; government has lately encouraged them, to a considerable extent. The Countess of Loudon and Moira has interested herself much in promoting them, and in furnishing them with proper books; especially, in the Bengallee and Hindoostannee languages: I trust the final result of all these things will be found highly favourable to the promotion of true religion, among the miserable inhabitants of these extensive countries.

"The affairs of this mission being regularly communicated to the society, and printed, I could not, in a short letter, give you more information, than is regularly published. Generally speaking, I think the circumstances of the mission highly encouraging, though some particular things, of a discouraging nature, might be mentioned. The stations are widely extended, and the reports from most of them, are of a pleasing nature. The publishing of the word of God, in the languages of the East, is going forward as fast as can reasonably be expected. And the number of these languages is now far greater than we could have thought it possible to have extended it to, when we first began this important work. Schools are set up in various parts of the country, and, in short, every exertion, to the utmost extent of our abilities and funds, is made, to extend the knowledge of the Redeemer's cause.

With you, I sincerely wish, that a good account of the life of our dear deceased brother Fuller may be published: The memory of the just is blessed.

"I am, very truly, yours,

Serampore, "W. CAREY."

4th Jan. 1816.

AMERICA.

Extract of a Letter from the Rev. Dr. Staughton, of Philadelphia, to the Rev. Dr. Rippon, of London, dated May 11, 1816.

"We have now, in the United States, one hundred and twenty-four Bible Societies and Associations.

"In Philadelphia, there has been a delightful revival in one of the Presbyterian churches under the care of the Rev. Mr. Patterson. I think, from seventy to eighty were added to the church at a late communion. I trust the Lord is visiting Sansom-street in mercy. I baptized several last Lord's-day, and have eight candidates more for the present month. For ever yours,

"WILLIAM STAUGHTON."

Domestic Religious Intelligence.

ANNUAL MEETINGS *IN LONDON.*

An attempt has been made, for several years past, to form a general Union of the Baptist churches: this, however, on a variety of accounts, was found impracticable. The difficulties which attended the plan of forming several hundred independent churches into one society, were insuperable, and the plan was relinquished. The object, however, has now been attained; and, whilst the ministers and members of our churches, both in town and country, have been collected together, in London, to promote the Spread of the Gospel in India, in Ireland, and in the villages in England, they have, imperceptibly, found themselves brought into a closer alliance than had before been known, till, in some good degree, it may be said of the denomination, *Jerusalem is builded as a city that is compact together,* Psal. cxxii. 3. The annual meetings of the denomination in London, have effectually promoted a Union; a union of ardent affection, of sacred pleasure, and of energetic exertions, to extend the boundaries of the kingdom of Christ.

We proceed to give a short account of these meetings, in the order in which they were held.

The meetings commenced at Dr. Rippon's, Carter-lane, on Tuesday evening, the 18th of June, when Dr. Ryland preached from Rom. xv. 30, *The love of the Spirit.* Mr. Tilly, of Forton, (near Gosport,) engaged in prayer.

BAPTIST ITINERANT SOCIETY.

The Annual Meeting of this Society was held, on Wednesday morning, the 19th, at the New London Tavern, Cheapside. Though the breakfast was at six o'clock, yet several hundred persons partook of it. The chair was taken at seven, by James Pritt, Esq. the Treasurer: the report of the proceedings of the past year was read; from which it appeared, that the ministers who are engaged, under the patronage of the society, are, in number, *forty-five*; these are employed in spreading the gospel in *twenty-six counties* in England and *Wales, in Scotland, in the Isle of Man, and in the Scilly Islands*; and who make known the glad tidings of salvation in more than *two hundred* villages. Many pleasing instances were stated of the usefulness of this society, both as it relates to preaching the word, and from circulating the scriptures and religious tracts.

The meeting, which was much larger than on any former occasion, was opened, with prayer, by Mr. Button, and the various resolutions were proposed by the Rev. Dr. Steadman, Messrs. Saffery, Upton, Newman, Pritchard, Shirley, Shenston, Weare, Pain, Ivimey, and Jeffery. Mr. Jeffery having been employed by the society, for the last year, in the off islands of Scilly, excited great interest in behalf of their inhabitants, by mentioning several pleasing anecdotes of the practical advantages derived from adult schools, and Sunday schools for children.

The following Resolutions were unanimously adopted:

1. That, as lovers of their country and friends of religion, this meeting cannot but cordially approve of "The Baptist Itinerant Society," whose object is to increase the knowledge and influence of evangelical truth in our own land, by the preaching of the gospel, the distribution of the holy scriptures, and religious tracts, and the establishment of prayer meetings and Sunday schools in such towns and villages as are destitute of the means of religious instruction.

2. That the laborious exertions of the ministers, who are engaged in itinerant and village preaching, demand the warmest thanks: and that this meeting would earnestly recommend to all the ministers, both in town and country, (so far as circumstances will allow) to engage in the same work.

3. That the thanks of this meeting be given to the Treasurer, Secretary, and Committee, for their attention to the concerns of the Society.

4. That, as the sphere of this Society's labours continues to extend, and its expenditure to increase, it is recommended to the Baptist Denomination, and the friends of religion in general, to afford it their countenance and support, to which, in the opinion of this meeting, it is peculiarly entitled, as the means of ameliorating the moral condition of our country, and promoting the best interests of mankind.

5. That the thanks of this meeting be

given to the Rev. Mr. Upton, and friends; and to an unknown friend, by Mr. Button, for the handsome donations this day presented.

6. That this meeting, convinced of the importance of maintaining the mission in the Scilly islands, do strongly recommend, that the fund, originally opened for the support of Mr. Jeffery there, be continued as a separate fund, and that donations and annual subscriptions, be received by the Committee of this Society for the same, to enable Mr. Jeffery still to itinerate, maintain the school, and circulate the scriptures and tracts in the off islands of Scilly, and that he be engaged, for one year, as the itinerant of this Society, and be allowed the sum of 70*l.* besides 55*l.* for expenses of boat hire, &c.

The Chairman having quitted the chair,

Resolved, That the thanks of this meeting be given to the Chairman, for his impartial conduct in the chair.

BAPTIST MISSIONARY SOCIETY.

On the same day, at 11 o'clock, the supporters and friends of this useful Society, assembled at Spa-fields chapel, (kindly granted a second time by the managers, for their annual services.) The worship commenced by singing. Mr. Palmer, of Shrewsbury, read the 45th Psalm, and prayed. Mr. Jarman, of Nottingham, preached from John, xvii. 3. "And this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." Mr. Briant, of Nottingham, (at present supplying at Spa-fields,) concluded in prayer. The hymns were read by Messrs. Ivimey, Shenston, and Pilkington. At six o'clock in the evening, met again at Sion chapel, when Mr. Roberts, of Bristol, preached from Daniel, vii. 13, 14. *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Mr. Mark Wilks, of Norwich, and Mr. Shenstone, of Alie-street, London, engaged in prayer; appropriate hymns were given out by Dr. Steadman, Messrs. Saffery and Cox. Detailed and succinct reports of the state of the different missionary stations—the translations of the scriptures—the schools, and the churches in the army, were read, after each sermon, by the Rev. J. Hinton, of Oxford, one of the secretaries. The impression, produced by these reports, was very strong: and the collections, after the morning and evening services, amounted to 306*l.* 5*s.* 3*d.*

Many ministers and other friends of the institution, dined together at the London-tavern, Bishopsgate-street. After dinner, impressive addresses were made by Dr. Steadman, Messrs. Saffery and Hinton, in consequence of Dr. Ryland's Memoirs of the late lamented Secretary, Mr. Andrew Fuller, being introduced. Among several other anecdotes of that excellent man, the following may be considered as peculiarly characteristic: The portrait, that accompanies the Memoirs, is engraved from a painting in the possession of Mrs. Fuller, which was remarked, by some one, to Mr. Fuller, as representing him with a very smiling countenance. "Well," said he, "perhaps the reason for that is, that it was taken at a time when I had just received some large contributions in aid of the India Mission."

Meetings of the Committee were held during the week, and we understand, it was resolved to send Mr. Penny, a member of the church, at Shrewsbury, immediately to Calcutta, to superintend the "Benevolent Society" school, and to found others upon the British system: also, to send Mr. Joseph Phillips, a member of Eagle-street church, London, to Java, to strengthen that increasing mission, by uniting with Mr. Trowt, at Samarang. Several other young men were received as missionary students.

GENERAL MEETING.

This was held at Mr. Austin's meeting, Elim-chapel, Fetter-lane, on Thursday morning, at half-past seven o'clock. Dr. Rippon took the chair, and Messrs. Rogers, of Eynsford, and Saffery, prayed. Information was communicated by ministers present, of the state of the churches in the different country associations, viz. Berkshire, Bucks and Herts, Essex, Kent, Norfolk and Suffolk, Northamptonshire, Northumberland and Durham, Shropshire, Worcester, York and Lancashire; also of the state of some of the churches in London. It appeared, from the different statements, that there had been a very considerable increase of members to the

churches of Christ in our denomination, during the past year; that almost all our settled ministers, and many gifted brethren, were constantly employed in village preaching; that a considerable number of Sunday schools had been formed; that at Nottingham containing 700 children, and having 76 teachers. A very pleasing account was mentioned of a remarkable work of God, at Astwood, a church belonging to the Oxford Association. It was proposed, that all the churches should be requested to send to the next meeting a particular account of the number of members—whether with or without a pastor—how many gifted brethren—how many villages supplied with the gospel—what schools were formed, with the number of teachers, and children in each; with any other particulars which may furnish a general history of the present state of the denomination. The pastors, ministers, and messengers, who were present, appeared deeply impressed with the necessity of encouraging prayer meetings, convened for the special purpose of supplicating an abundant out-pouring of the spirit upon our churches and missions; as essential to their increase and prosperity. The most perfect unanimity prevailed, in reference to the various objects proposed, for promoting the cause of the Redeemer.

BAPTIST ACADEMICAL INSTITUTION, AT STEPNEY.

At 12 o'clock on the same day, a sermon was preached before the subscribers and friends of this institution, by the Rev. J. Edmonds, M. A. of Cambridge, from the 2d of Timothy, ii. 2. "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The devotional exercises by Messrs. Morgan, and Griffin. A collection, in aid of the funds, amounted to 48*l.* 19*s.* A large company dined together, after the service, when Mr. Edmonds was requested to publish his sermon, with which he complied. We do not hesitate to say, that no sermon which has been published on the subject of Academical Institutions, better deserves the attention of all Christians, especially of ministers, whether friendly, or otherwise, to the plan of educating pious young men, before *they enter on the duties of the Christian ministry.*

GENERAL PRAYER MEETING.

This was held in the evening, at Eagle-street meeting, at half-past six. Mr. Palmer, of Shrewsbury, addressed the congregation on the propriety of exertions to encourage the preaching of the gospel in villages in our own land—in India, and especially in Ireland. Messrs. Shirley of Sevenoaks, Flint of Gloucester, and Keeley of Ridgmount, engaged in prayer. A collection was made in behalf of the mission to Ireland, amounting to 29*l.* 11*s.* 9*d.*

BAPTIST IRISH SOCIETY.

The degree of gratification felt by those who first attended the annual meeting of this Society, had led us to anticipate a numerous attendance; though our expectations have been more than realized. The friends of the Society breakfasted together, at six o'clock, to the number of about 400. The large room at the London Tavern, was filled soon after the chair was taken, at seven. Mr. Butterworth, member of parliament for the city of Coventry, presided. Mr. Upton opened the meeting with prayer. A holy ardour appeared to be felt by the various ministers who addressed the meeting, on the vast importance of giving the native Irish the scriptures, in their own language; and of forming schools for teaching them to read them in the tongue in which they were born. The report, which was very satisfactory, stated, that the number of Irish schools had increased from 10 to 20; that 1,100 Irish Testaments, besides English Bibles and Testaments, and 7000 Irish tracts, had been sent during the past year; that two new churches had been formed; that two active itinerants were constantly employed; and that three other ministers had been assisted to preach in villages; that two more serious men had been engaged as readers and expounders of the Irish scriptures, besides several as Sabbath readers; and that some Sunday schools had been formed, without expense to the Society. We were happy to find, that, notwithstanding the expenditure had increased to one thousand pounds annually, yet, that God had graciously provided more than enough to discharge it. From the statement given, when we considered that this was only the second annual meeting, we are persuaded, that many felt, in reference to this Society, the sentiment of the pious

psalmist, "This is the Lord's doing, and it is wonderful in our eyes."

The following Resolutions were passed unanimously:

It was proposed by Mr. Saffery, and seconded by Mr. Dyer,

1. That the *Report* now read, be *approved* and *adopted*, and circulated at the discretion of the Committee.

It was proposed by B. Shaw, Esq. M. P. and seconded by Dr. Steadman,

2. That the Committee be directed to encourage the increase of *Native Irish Schools*, founded upon the fundamental principles of the Society, *viz.* That the scriptures alone be taught therein. And also of *Readers* of the Irish scriptures, by proposing to pay one half of the present salary, of Schoolmaster and Reader, to any person who may be willing to co-operate with the Society, by paying the other half of the salary—the Master and Reader to be selected by themselves—approved of by the Committee, and subject to the inspection of the Society's agents. The persons to whom the money is paid, shall be expected to superintend the labours of the Teacher, or Reader, and send, at least, a quarterly statement to the Committee.

It was moved by Mr. Martin, late of Paris, and seconded by Mr. Mezabel, of Montauban,

3. That those *Ministers*, who make congregational, or other collections, in aid of the funds of the Society, be *Governors for life*, and that, if residing in the country, they be considered as *Corresponding Members of the Committee*.

It was proposed by Mr. Pritchard, and seconded by Mr. Newman,

4. That the thanks of the Society are due, and are hereby presented—

To the *Corresponding Committee in Dublin*, particularly to W. Allen, Esq. the Treasurer; to the Rev. J. West, and J. Purser, Esq. jun. Secretaries; and that they be requested to continue their valuable services, the ensuing year.

To *the Committee*, for their management of the Society's business, during the past year, and that the following gentlemen be the Committee for the ensuing year—

Chapman Barber	Job Heath
Anby Beatson	Samuel Jackson
Gilbert Blight	J. G. Kipps
Benj. Chandler	John Marshall
W. Cuzens	Tho. Mason
J. Dawson	W. Napier
Peter Ellis	John Penny
John Gale	R. Pereira
John Haddon	Tho. Powell
Joseph Hanson	Samuel Rixon
Nath. Roberts	John Wallis
Rich. Snell	Samuel Watson
B. L. Storks	Tho. Young.
John Sweatman	

To *William Burls, Esq. the Treasurer*, for his constant attention to the concerns of the Institution, and that he be requested to accept the same office for the ensuing year.

To *the Rev. Joseph Irimey, the Secretary*, for the essential and constant services he has rendered, and that he be requested to accept the same office for the ensuing year.

It was proposed by Mr. Cox, and seconded by Mr. Palmer—

5. To the *Rev. John Dyer*, of Reading; the *Rev. Moses Fisher*, of Liverpool; the *Rev. W. Shenston*, and the *Rev. Joseph Irimey*, of London, for their generous exertions in travelling to collect for the Institution; and to the pious female, who provided a box to receive forfeits from those workmen, who used improper language in their employment.

It was moved by Mr. Hoby, and seconded by Mr. Jarman, of Nottingham,

6. That the most respectful thanks of this society are again due, and are hereby presented to *Joseph Butterworth, Esq. M. P.* for his renewed kindness in taking the chair this morning, as well as for the various ways, in which he is continually promoting the prosperity of the Institution.

Mr. Saffery, of Salisbury, stated, that he felt pleasure in becoming the advocate of this Society, at any time, and under any circumstances—he rejoiced in the co-operation of similar institutions for the welfare of Ireland: he had himself seen, and his soul had mourned over the degraded state of that population. But to conceive, said he, of teachers employed in conveying instruction to 1,500 children—to conceive of readers, here and there scattered, whose indefatigable exertions are conveying religious knowledge to many—to conceive of itinerants, from whose exertions I know nothing will be wanting, is highly gratifying. With regard to the opposition presented by the Catholic clergy, it was like darkness and light struggling together. He appealed, therefore, to all, whether a bushel should be placed over this light, or whether it should be placed on a still higher eminence, more widely to diffuse its rays.

Mr. Dyer, of Reading, said, that we had heard much of the degraded condition of the poor Irish, but we laboured under great disadvantages from not being eye-witnesses. The scriptures informed us, that "for a soul to be without know-

ledge is not good:" but millions were the subject of our consideration, and millions closely connected with us. He thought the remark of the late venerable Andrew Fuller, respecting India, peculiarly applicable to Ireland: "You must Christianise them, or they will Heathenise you," since the numbers who flocked from Ireland to this country must greatly affect the moral character of our own peasantry. After having remarked on the different objects of the Society, he stated, that the point now at issue between us and the Roman Catholic clergy, was the sufficiency of the holy scriptures; Paul said, They were able to furnish us to every good word and work. He rejoiced in the harmony subsisting between this and similar institutions, and trusted that such a spirit would become so universal as to cease to be a theme of mutual congratulation.

Mr. M Wilkes, of Norwich, rose to ask, whether the itinerants preached in the streets and fields, and visited the cabins of the poor. On each of these, he made several interesting remarks, arising from his personal acquaintance with Ireland.

Joseph Butterworth, Esq. M.P. stated, in reply, that, as the school-masters were to have the pay of soldiers, they should do the duty of soldiers in the field. He mentioned a remark of Mr. Wesley's on the subject of visiting the houses of the poor. Finding the interest did not prosper in one town, where every thing appeared favourable, and, after many inquiries, discovering there had been considerable remissness in visiting the people, he said, "I perceive, that if an angel from heaven were to preach the gospel, no success would attend his preaching, were he to omit private intercourse with the people."

Benjamin Shaw, Esq. M.P. remarked, that his mind was forcibly impressed with the importance of connecting instruction with the perpetuity of the Irish language—a language to which the natives of that country must feel peculiarly attached, regarding it as one of the most ancient, expressive, and energetic languages. He then dwelt on the benefit which such instruction would afford to the Bible Society, and expressed himself highly gratified with the attention that had been paid to the moral and religious improvement of every part of His Majesty's dominions. But to Ireland, said he, we owe much for the station we now occupy. They have fought for us, they have bled for us, they have conquered for us. If we look to many who hold commissions in the service, and to the great general who led our arms to victory, we shall see natives of that country; and, therefore, we should turn to them, and teach them their duty and their happiness. We are not called to adopt the religious forms or dividing tenets of any sect, in affording them instruction. We are all one army, going forth under one banner, and uniting in the same conquest: Ireland co-operated with us. In 1809, there had been but three Sunday schools established among them; but now, there were 379, containing 35,829 children. This shows the richness of the soil we are cultivating.

Dr. Steadman, of Bradford, said, We were rising to the perfection of Christian benevolence. It will soon be completed. The filling up is all that remains; and such specimens of generosity and energy had appeared, that he had no doubt this part would be well performed. He did not consider, that it would be an object of importance to destroy any language: but if it were, it would be most effectually accomplished by treating that language with respect. Let them improve their language, and let it rise to an importance and dignity which should make it worth the preservation. It is a maxim, of even higher antiquity than the reformation, that the Bible is the religion of Protestants: it is the religion of all good men. Let it assume whatever name it may, every true religion emanates from the Bible. That is the fountain—religion is the stream. He considered it a reflection on the Divine Being to say, that the scriptures were hazardous in their effects. He read, and he could not doubt the authority, "The law of the Lord is *perfect, converting the soul*" The Bible is of no party, except of the great party that sides with God. Teach the Irish to read, in their own native tongue, the wonderful things of God, and let the effect shift for itself. He had his peculiarities—he was attached to them—but he could say, Put the scriptures into circulation, and if they should lead him to see the impropriety of his peculiarities, let those peculiarities go, and he would retain the scriptures. He had never visited Ireland; but had he access to them, he would say to the land proprietors, Teach your tenants, put the Bible into their hands; make those returns for their labours which, instead of injuring, will benefit you, and make them happy. He would say to the magistracy, Conciliate the regards of the Irish, make them love you. He would say to the nobility, Use every effort to conciliate their affections, and then all the parts

of our empire will be consolidated, and furnish a force that is irresistible.

Mr. Martyn, of Paris, expressed the peculiar satisfaction he felt on hearing of the exertions and success of an institution, whose object was the religious instruction of Irish Catholics. We were all aware of the opposition of priests; he belonged to a country where it existed, and he *knew* it. You must tie the legs and arms of the priests, to prevent their doing mischief: you have tied their hands: you did right. Wherever they had power, religion did not flourish. In France, a law had been passed, that the Bible was not good to be read, and might not be read without the permission of a bishop. An Englishman might, however, there say, he had the permission of his bishop, for he had that of the Lord Jesus Christ.

Mr. Mezabel, of Montauban, said, that his opinion was, that Catholicism was the enemy of the gospel. Hence, the necessity of an increase of zeal and courage in instructing the children of the Irish. Good seed will not produce bad grass; and the genius of evil knows well, that our gospel will produce the love of the law, and, therefore, employs all his strength to prevent its diffusion in Catholic countries. To accomplish our wishes, we must employ the fraternity of Christians of all denominations. If united, we shall be strong.

Mr. Pritchard noticed the kind of emancipation which would be effected by this Society—an emancipation which would not merely place Catholics on a level with others, in temporal privileges, but would introduce them into the privileges conferred by Jesus Christ, and make them kings and priests. He then, in moving thanks to the various officers of the Society, said, that he had compared this Society to a grand army—the commander-in-chief was the Captain of our salvation, the King of kings; our general was the honourable chairman, now present; to his right and left are a part of his staff, the treasurer, and secretary; the committee, in England and Ireland, are commissioned officers. Those who labour in Ireland, united with yourselves, are the grand body of the army. With such he expected a more glorious victory than the splendid achievements of Waterloo. Every thing afforded encouragement, and seemed to say, Go on.

Mr. Newman, of Stepney, thought it a *high privilege to* have contributed to*wards sending Mr.* Rogers to Ireland; *and rejoiced in the* favourable accounts *received of him.* He felt we had a large debt to discharge; one that had been accumulating six hundred years—one that must be discharged, and one that will be discharged, with a large portion of Christian feeling towards long neglected Ireland. The candle has been lighted, who will extinguish it? The chain of their cast has been broken, who will mend it? There are none who mourn but bad priests: mourning will well become the priests who oppose it. If the scriptures be circulated, priestcraft can never flourish. There had been a long night of darkness, and "all the beasts of the forest have crept forth" Ignorance, superstition, bigotry, cruelty, and oppression were these beasts of the forest: but the "Sun ariseth, and they are gathering themselves together to lay down in their dens; they are fast retiring, and we hear them growling as they go." He concluded, by many pertinent observations on the reaction of foreign missions, in exciting to vigorous efforts, in promoting exertions in our own country.

Mr. Burls, the Treasurer, in a short speech, returned thanks for the honour conferred by the vote that had been passed, and expressed himself willing to devote all the energies of his mind to this institution. The funds, he stated, to have been exhausted about a month since; but such had been the exertions of the Secretary and Mr. Shenston, and such the liberality of many churches, there would be about £300 in hand when the expenses of the quarter were paid.

Mr. Ivimey, the Secretary, said, he would not affect any thing, but he felt grateful for the approbation expressed of his conduct. We are not, said he, the only friends of Ireland; and we rejoice as much in the success of other institutions as in that of our own. Popery has not the strong holds in Ireland that might be imagined. It is a building erected on the sand, and the name of it will soon be written in the dust. He believed, that if the priests did not take to some honest employment, they would be starved. He was persuaded, the time would soon arrive when Ireland would not envy England, nor England vex Ireland. He rejoiced, that the feeling throughout this country, in behalf of Ireland, was general. Some had said to him, when they gave their money, "Do not thank us for it, we thank you for coming after it." He should be always thankful to do any thing for the Society, and if he could do more, by living in the wilds of Ireland, than in the metropolis of England, he would say, Here am I, send me?

Mr. Cox, of Hackney, was happy in seeing the ladies of the present age come forward, not to pluck forbidden fruit, but to plant the tree of life. The glory of Britain was rising on the view of the world. We had contemplated her as the Athens of the world in science and literature, and the Rome, in the success of her arms. But we now look to her as the Jerusalem of the world, whence the word of the Lord goes forth to all nations. We can often, said he, judge of the fruitfulness of a soil, by the weeds that previously arose, and from this circumstance he expected, that now the seed of the kingdom had been sown there, Ireland would be covered with spiritual verdure and fertility. He closed with recommending to the ladies, the formation of Auxiliary Societies.

Mr. Palmer, of Shrewsbury, mentioned some circumstances, showing the beneficial influence of the preceding meeting of this Society.

Mr Shenston related some of the occurrences of his journey into Kent.

Mr. Hoby moved thanks to the Chairman, and rejoiced that he had entered with all his heart into the design of this Institution. Mr. H. then applied, with considerable point, the fable of the Sun and the Wind endeavouring to deprive the man of his cloak, to this Society; and stated, that it was not by any violent measures, but by the warmth of Christian feeling, glowing from our hearts, we could rob the Irish of their ignorance, prejudice, and superstition.

Mr. Jarman, of Nottingham, in seconding the motion, said, that the Chairman was beloved for his father's sake, and beloved for his own sake. He was distinguished as a senator, but much more for the benevolence of his Christian feeling. He has no sectarian zeal, but identifies himself with this and every benevolent institution.

Joseph Butterworth, Esq. M. P. felt exceedingly the expression of affection that had been shown. He should do all in his power to serve the Society. He had repeatedly witnessed the deplorable condition of the Irish here and in their own country, and was persuaded, there were no greater objects of compassion. He was gratified by the presence of so many ladies, and proposed that the younger branches of their families should, in future, be admitted, that their characters might be trained to true benevolence of feeling and conduct.

Mr. Wilks prayed, and the meeting concluded *by singing*,

"*Praise God from whom all blessings flow*," &c.

£144 was collected at the Meeting.

MISSIONARIES

IN

THE WEST INDIES.

Our readers will have heard, through the medium of the public papers, of a dreadful insurrection of the slaves in Barbadoes. According to report, several members of the British House of Commons have stated, that these excesses have arisen from the introduction of Methodist and Baptist Missionaries, to the islands. They even asserted, that the slaves had been taught a song by the latter, which concluded with a chorus,

"We will be free—we will be free;
Wilberforce for ever!"

Most of our readers know, that the Baptists have but two Missionaries in the West Indies, and these are in the Island of Jamaica. The Methodists have many Societies, but there are none who know their peaceable and loyal principles who will ever suspect them of promoting insurrections! The planters of these islands are little aware how much they owe to the influence of the Christian instructions afforded to their slaves, by these worthy and indefatigable men. Should they ever succeed in getting the ministers of the gospel sent from the islands, it may be considered as the precursor of the ruin of themselves and property: *It will be as the day when Lot went out of Sodom.*

We have good authority for saying, that so far from religion injuring the planters, it improves their property. It is a fact, that a Methodist slave will fetch a larger sum in the market than any other. These men would not reject means which increased the quality of their horses: why, then, if they care nothing about the souls of their slaves, should they object to have their bodies strengthened for labour? which, by preventing those vices that impair the constitution, religion will effect! A gentleman, who has a large number of slaves in Antigua, was lately addressing them on the enormities which had taken place in Barbadoes, when a Methodist slave addressing him, said, "Ah! massa, they have no religion there!" We are happy to find on an investigation which has taken place on this subject in the House of Commons, that no imputation was intended against the missionaries. On the contrary, that they are quiet, inoffensive, and advantageous to the country, wherever they reside.

COLUMBO.

Since our Missionary Meeting, letters have been received from Mr. Chater, of Columbo, dated, Feb. 9th, 1816. He says, "We have commenced printing in the Portuguese of Columbo. I lately received a tract of 'Scripture Extracts,' I had sent to Serampore to be printed; and it has been sought for here with great earnestness, even by Roman Catholics. I had one thousand copies printed, and could have distributed them all, in a short time, in Columbo. And they will be quite as acceptable at Galle, Jaffna, and many other places. A Roman Catholic, who solicited some for himself and others, said, 'Mr. Bisset had given him a Portuguese New Testament, but it was of no use; he could not understand it: but this little book *every peoples* can understand.' I hope something is beginning here among the soldiers: it is but small,—pray for us that the latter end may greatly increase. I send six grammars of the Cingalese language, two Portuguese tracts, and two copies of the Columbo Bible Report. I have begun to translate the Psalms into Cingalese."

We have heard from another quarter, that a Camp Meeting, similar to those in America, has been held in Colombo; and that Mr. Chater, the Methodist Missionaries, and the Missionaries of the Church Society, all united in preaching and conducting the devotional services.

We have just heard, also, of the safe arrival of Mr. and Mrs. Griffiths, and their companions, the Methodist Missionaries, at the Cape of Good Hope: they were all in good health and spirits.

LONDON MISSIONARY SOCIETY.

The first sermon was preached, on Wednesday morning, the 8th of May, at Surrey Chapel, by the Rev. J. Brown, of Cheltenham, from Isa. lxv. 1. The Church service was read by the Rev. Rowland Hill, and extempore prayers were offered by the Rev. T. P. Bull, of *Newport Pagnell*, and the Rev. Mr. Palmer, *of Romsey*. In the evening of the *same day*, the Rev. Mr. Fletcher, of *Blackburn*, preached, from Acts, xi. 18. The Rev. Mr. James, of Birmingham, and H. F. Burder, of Hackney, prayed.

On Thursday morning, the society assembled at Spa-fields-chapel, to hear the report, which was read by the secretary, James Kirkpatrick, of Newport, in the Isle of Wight, in the chair. The meeting was enlivened by speeches from Messrs. James, Roby, Styles, Cockin, and others. It appeared that the receipts of the last year amounted to 22,975*l.* 17*s.* 11*d.*; the disbursements to 19,291*l.* 17*s.* 9*d.*

In the evening of Thursday, a sermon was preached at Tottenham-court Chapel, by the Rev. J. Townsend, (in the absence of the Rev. Mr. Brotherstone, of Dysart, in Scotland,) from Isaiah, lii, 10. Prayer by the Rev. Mr. Durant of Pool, and Chaplin of Bishop's-Stortford.

On Thursday morning, a sermon was preached at St. Bride's Church, Fleet Street, by the Rev. Joseph Julian, rector of Hasketon, near Ipswich, from 1 Cor. xv. 58. Other meetings were held at Sion, Silver-street, and Orange-street Chapels, for the celebration of the Lord's Supper; at which many ministers assisted, by addressing the communicants and distributing the elements. The collections, though not quite equal to last year, amounted to 1165*l.* 4*s.* 0*d.*

BEDFORDSHIRE ASSOCIATION.

The Bedfordshire Baptist Association, held at Little Staughton.

Wednesday, 24th of April, 1816, assembled at half after ten o'clock. Brother Verley, of Curlton, preached, from Prov. xvi. 4. Brother Keely, of Ridgmont, preached from Heb. xiii. 17. Collected, after the service, for the mission at Serampore, 11*l.*

Met again at three o'clock. Brother Knight chosen Moderator.—Read the letters from the different churches.—Received an application from, and admitted, the Church of Toddington.—Settled the business of the fund.—Read the circular letter, drawn up by brother Keely, and ordered it to be printed.—Appointed our next Association to be held at Ridgmont, on the last Wednesday in April, 1817.—To preach, brethren Knight and Peacock. Brother Wake to draw up the next circular letter.—The subject: "What is the moral connexion, which subsists between the salvation of the heathen world and the prosperity of our churches?"

Different brethren were engaged in the devotional parts of the service; and, we understand, it was "a time of refreshing from the presence of the Lord."

HORSLEY AUXILIARY MISSIONARY SOCIETY.

An Auxiliary Missionary Society was formed at Horsley, Gloucestershire, March 28, 1815, by the several Baptist churches, united in the Horsley District Meeting, according to the following resolutions:

That the churches, composing this association, be formed into an Auxiliary Missionary Society.

That each of them make an annual collection, in support of the Baptist mission in India.

That every church have a committee, consisting of its minister and two members, who will be expected to exert themselves in obtaining annual and weekly subscribers.

That Mr. Haskins, of Nailson, will be the Treasurer, and the Rev. Thomas Flint, of Gloucester, the Secretary to this Auxiliary Society.

That the first meeting of the members of this Union be held at Cirencester, April 16, 1816; and that Mr. Flint preach on the occasion.

These resolutions being printed, in the form of a circular letter, the following address was subjoined by the Secretary:

"It is unnecessary for me to advocate such an important object as the Baptist mission in India—the great interest it has acquired and maintained in the public esteem—the eminent qualifications of those devoted servants of Christ, who occupy its various stations, and perform its arduous labours—the magnitude of their design to translate the scriptures into all the languages of Asia, and to present the everlasting gospel to immortal souls 'dead in trespasses and in sins'—the very extensive success by which the Head of the church has distinguished their services—the repeated appeal of the missionaries to our British churches, that they would more effectually co-operate to afford the requisite supplies—the very severe loss the mission has lately sustained by the death of its highly-valued Secretary, a providence which should stimulate every friend to greater exertions—the brevity of the period allowed to mortals to prove their attachment to the gospel, by aiding its diffusion through the earth—and the anticipation of that solemn day, when Christ will fulfil that encouraging promise, 'he who soweth bountifully, shall reap also bountifully.' These considerations, I persuade myself, will induce *you to assist the Society I have the honour to represent.*

In conformity to the foregoing resolutions, this Society held its first annual meeting at Cirencester, April 18, 1816, when it was resolved,

That the thanks of this meeting be given to Mr. Flint, for his discourse, and that he be requested to send it to the Baptist Magazine for publication.

That the formation and constitution of this Society, be sent to the same respectable periodical work, hoping that other churches may be stimulated in the same glorious cause, by such an example.

That the next missionary meeting be held at Eastcombs, on the Tuesday in Easter week, 1817, and that the Rev. Mr. White, of Cirencester, preach on the occasion.

KEPPEL-STREET SOCIETY, IN AID OF THE *BAPTIST MISSION.*

On Wednesday evening, June 5, 1816, the first general meeting of this Auxiliary Society was held. A pleasing report was read by Mr. Keene, in which it appeared, that this infant Society owes its origin to female influence; and, that in a few months, it is prepared to pay to the Treasurer of the Parent Society, £48. Several friends addressed the meeting with great seriousness. Mr. Storks, with peculiar acceptability, narrating his visits to the East Indies and to Serampore. The Rev. Messrs. Griffin and Ivimey excited a glow of Christian benevolence; the influence of which, it is trusted, will be diffused through the church: the latter of whom read extracts from important communications just received from Mr. Lawson.

The meeting commenced and terminated with earnest prayer to God. It is already seen, that the most lively interest has been excited in those who were present, and a corresponding degree of regret in many that were absent.

NEW CHURCHES FORMED.

ST. HILL, DEVON.

On the 26th of February last, a new church, of the particular Baptist denomination, was formed at St. Hill, five miles from Cullumpton, Devon. Mr. Hawkins (about to settle with the church as the minister) read the scripture and prayed. Mr. Sharp, of Bradninch, also prayed, and gave an address on the na-

ture of a gospel church. Mr. Humphrey, of Cullumpton, then read a letter, signed by eighteen members of the Baptist church at Cullumpton, who all live in the neighbourhood of St. Hill, requesting their dismission, for the purpose of forming a separate church. The affectionate reply from the church was read, containing a full dismission, and expressing their great joy at what the Lord had done for his cause at St. Hill. Mr. Hawkins then commended them to God in prayer, and preached from 1 Peter, i. 22, *See that ye love one another with a pure heart fervently*, and closed with prayer.

The following interesting circumstances led to the formation of this church:—About eight years ago, Mr Humphrey became pastor of the church at Cullumpton, and began to preach once a fortnight, on a week-day evening, in a respectable farmer's house at St. Hill. The congregation increased, till the room was too small for them: about two years after, the same farmer converted two cottages into a meeting-house, that would hold 150 people, and the congregation still increased, yet, but little apparent good was done. Mr. Humphrey being much impressed with the importance of establishing a public prayer meeting, preached to the people on that subject, and it seemed to be much felt by the hearers. They determined to begin a prayer-meeting, and entered on it with spirit. The Lord heard their prayers, and, from that time, evidently began to bless them—the seed that had been sown, now sprung up; and, in a short time, ten or twelve men, mostly young, could engage in their prayer-meetings, which are commonly attended by sixty or eighty persons. Some females were led, also, to confess Christ in baptism. The most pleasing change now appears in the state of the people employed in the Whetstone Hills adjoining; for, a few years ago, a praying family was scarcely to be found, but now, most of them have one or more praying souls amongst them. It seems worthy of remark, that the farmer above alluded to, and his wife, after professing to be the followers of Christ for nearly forty years, have lately been baptized, and also four of their sons and daughters, and two daughters-in-law. The congregation is now large, having a gallery added to the house—a Sunday school of sixty children established—a minister settled with them—*a veral young* persons are proposed for *baptism*, and some others are under *hopeful impressions*.

GREAT CATWORTH,
HUNTINGDONSHIRE.

On the 21st of June, 1815, was formed a small Church, consisting of ten members, when Mr. William Rowlett, who was a deacon of the Baptist Church at Spaldwick, was set apart to be their pastor. Mr. Hogg, of Kimbolton, began the services of the day, by reading select portions of scripture, and prayer Mr. Nickols, of Kimbolton, asked the usual questions, and described the nature of a gospel church. Mr Allen, of Irthlingborough, offered up the ordination prayer. Mr. Hogg gave the charge, from Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life." Mr Rappet, of Raunds, addressed the church, from 1 Thess. v. 13. "Esteem them very highly in love for their work's sake, and be at peace among yourselves." Mr Peacock, of Rushden, concluded with prayer, who also preached a lecture in the evening.

The solemnities of this day were peculiarly interesting to some that were present; and many were ready to say, they hoped they experienced the divine presence and blessing on the occasion.

May this infant cause be richly favoured with the smiles and benediction of the great Head of the Church!

ORDINATION.
BURFORD, OXON.

On Tuesday, April 16, Mr. B. Howlett was ordained to the pastoral care of the Particular Baptist Church, at Burford, Oxon. The Rev. Peter Tyler, Haddenham, Bucks, began with reading the scriptures, and prayer. Rev. T. Coles, Bourton-on-the-Water, stated the grounds of dissent, and the constitution of a gospel church, and after receiving answers to the usual questions, and an avowal of the religious principles of Mr. H. offered up the ordination prayer, with laying-on of hands. Rev. James Hinton, of Oxford, then gave the charge, from 1 Tim. vi. 20. "Keep that which is committed to thy trust." After which, Rev. W. Gray, of Chipping Norton, addressed the people from Deut. i. 38. "Encourage him;" and the Rev. D. Williams, of Fairford, concluded with prayer. The congregation was exceedingly crowded. In the evening, the Rev. Mr. Walton, of Cheltenham, prayed; the Rev. Mr. Foster preached from Acts, xxvi. 28. "Almost thou persuadest me to be a Christian;" and concluded with prayer.

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THE

Baptist Magazine.

AUGUST, 1816.

THE

NAMES OF THE APOSTLES,

WITH

A CATALOGUE OF THE APOSTOLIC CHURCHES.

1. Simon Peter.
2. James the Elder, (son of Zebedee).
3. John, (brother to James.)
4. Andrew, (Peter's brother.)
5. Philip.
6. Thomas.
7. Bartholomew.
8. Matthew. He was also called *Levi*, and the *Publican*, son to Alphæus, or Cleopas. Luke, xxiv. 18.
9. James, another son of Alphæus, called also James the Less, and brother, or kinsman, of our Lord.
10. Simon Zelotes, or Simon of Cana in Galilee, a third son of Alphæus.
11. Judas, brother of James the Less, called also Lebbæus and Thaddæus. A fourth son of Alphæus.
12. Judas Iscariot. See Matt. x. 1—4, Acts, i. 13, and Benson's History of the Planting, &c. p. 246.

To these must be added,

13. Matthias. He was chosen by lot, and numbered with *the eleven Apostles*, after the death of Judas the traitor, Acts, i. 26. He also is supposed to be no other than Nathanael, in whom was no guile. N. B. the two names have the same meaning.
14. Paul.
15. Barnabas. In Acts, xiv. 14, he is classed with Paul, and they, together, are expressly designated, "Apostles."

Remark 1. Our Lord seems to have paid great respect to affinity of blood. Peter and Andrew were brothers. James and John were brothers. These two last were sons of Zebedee, "and he surnamed them Boanerges, sons of thunder." They also were partners with Peter, in his fishing trade. Luke, v. 10. What a highly privileged man was Alphæus, who might say, (if the above statement be correct), "I have four sons in this illustrious catalogue." And these four were our Lord's brethren, or kinsmen. Perhaps we should call them cousins.

2. Of the twelve, Peter, and James, and John, were the most eminent. They only were permitted to witness the resurrection of Jairus's daughter, and of the widow of Nain's son; and they only were spectators of the sad scene in Gethsemane. Matthew is familiar to us only by the gospel which bears his name. Judas's name, indeed, is familiar to us, but it is blackened with everlasting infamy! Of the rest we know but very little.

3. We may reasonably suppose, that (Judas excepted) they all laboured abundantly in the service of Christ. And surely, in point of honour, they were stars of the first magnitude, excelling in glory. We are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. ii. 20. In the visions of John, their names shine like the most precious stones in the twelve foundations of the city. Rev. xxi. 14. No other men, that ever lived on earth, have had honour like theirs!

4. Their first commission was very narrowly circumscribed as to time and place: their final commission was extensive, as the world itself, and permanent, in their successors, to the end of time. Comp. Matt. x. and Matt. 28.

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The unity of the Apostolical Churches may be regarded as an answer to our Lord's prayer, recorded in John, xvii. "That they all may be one, as Thou, Father art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." v. 21; see also, v. 11, 22, 23. Great stress is laid by our Lord on this circumstance; to which he adverts four times in a short space: and, doubtless, the period is approaching when, by the unity of the church, (now so unhappily divided!) the unbelieving world will be overpowered with the evidence of the divine legation of Jesus.

They had *one creed.* If some among the Corinthians said there was no resurrection, the apostle laboured abundantly to establish that point. When the Galatians were in danger of being seduced, the same apostle exclaims: "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." 1 Cor. xv. 12. Gal. i. 6, 9. *How solemn the charge he gave to Timothy and to Titus* on this subject. 2 Tim. iv. 1, 2. Tit. ii. 15.

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pline. This, I think, may be fairly inferred from many incidental remarks in the Epistles, a few of which I subjoin: "My ways which be in Christ, as I teach every where in every church." 1 Cor. iv. 17. "And so ordain I in all churches." 1 Cor. vii. 17. "God is not the author of confusion, but of peace, as in all the churches of the saints." 1 Cor. xiv. 33. "Let all things be done decently and in order." 1 Cor. xiv. 40. "Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. xi. 28.

Finally: they had *one general communion.* Persons of all classes, most of them poor, many of them slaves, persons belonging to very different and distant countries, found their centre in Christ. And if sister Phebe, who appears to have been a Corinthian, has business to transact at Rome, the apostle gives her a letter of recommendation, that she may be kindly received, and have occasional fellowship with the Church in that city. Rom. xvi. 1, 2.

Stepney. W. N.

REMARKS
ON THE
CONTROVERSY
IN THE
CHURCH OF ENGLAND,
RESPECTING
BAPTISMAL REGENERATION.

Continued from p. 270.

In reply to Dr. Mant, Mr. *Biddulph has published a large pamphlet, entitled, Baptism a Seal of the Christian Covenant; or, Remarks on the Former of two Tracts, intended to convey correct Notions of Regeneration and Conversion, &c.* pp. viii. 255.

Mr. B. displays ability, reading, diligence, temper, piety; we found much that we approved and admired, but still, in the result, so far from proving his own positions, he proved the truth of the opposite. He objects to Dr. Mant's definition of regeneration for wanting uniformity; sometimes being, "simply, 'an inward spiritual grace;' at others, external privilege is combined with his description of it." p. 1. Afterwards he gives us his own definition; which is: "Baptism I understand to be an *outward visible sign* of *an inward spiritual grace, given to us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.* Regeneration is that *inward spiritual grace*; or, *a death unto sin, and a new birth unto righteousness; for, being, by nature, born in sin and children of wrath, we are hereby made the children of grace,*" p. 4. To us this definition is not clear, and we think, that a man of less talent than Dr. Mant, might perplex Mr. Biddulph on his own principles; by showing either that baptism is so often not an outward visible sign, means, and pledge, of the inward spiritual grace of regeneration, taken in Mr. B's. sense of the term; that the first part of his definition must be too incorrect to be of any use: or, that since the church declares that the baptized infant is regenerate, that regeneration of

which baptism is the sign,—means,—and pledge, must generally, at least, accompany it. And if so, the second part of his definition will not apply; for, on his own ground, the bulk of the nation are *baptized*, but only a small remnant are *regenerated*. The visible sign, means, and pledge fails, in such numerous instances, that the number of the regenerate are only exceptions to the general rule.

Mr. B. conceives that Dr. Mant's doctrine is, "that a death unto sin, and a new birth unto righteousness always accompany the administration of the rite of baptism." p. 5. He objects to this doctrine, "1. Because I conceive that it is not the doctrine of the Bible. 2. Because I conceive that it is not the doctrine of the Church of England. 3. Because I consider it to have a very dangerous tendency." p. 5.

On the first of these points, he reasons from the word of God very forcibly: and while proving that regeneration and baptism are not convertible terms; that persons were baptized who were not regenerated;—and regenerated *before* they were baptized;—he states distinctly, that "repentance and faith are required, both by the scriptures and our church, as *prerequisites* to baptism." p. 21. Again, "Baptism is designed also to be an *evidence*. On the part of God, it is an evidence to assure us of his favour, if we possess the necessary *prerequisites* to baptism, 'repentance whereby we forsake *sin, and faith whereby* we steadfastly believe the promises of God made to us in that sacrament." p. 29.

Many passages in this part of Mr. Biddulph's work we read with astonishment. We shall quote a few. "It is said, Acts, ii. 47, that *the Lord added to the church daily such as should be saved: rather* (σωζομενους) *the saved*. Persons already brought into a state of salvation. They were *first* brought into a state of salvation and *then* added to the visible church. But how were they brought into a state of salvation? Certainly not without regeneration; for except a man be born again, he cannot see the kingdom of God. John, iii. 3. But how were they added to the Church? clearly by the sacrament of baptism. *For this is the only door of admission to the visible church*. These converts, therefore, were *first regenerated, and then baptized*." p. 24. "Baptism is a sign of regeneration, and *the appointed means of avowing faith in Christ*." p. 27. After a long list of passages on the subject of baptism, Mr. B. says: "Does it appear, from this set of texts, that regeneration was, in the Primitive Church, *contemporaneous* with baptism? Is it not rather evident that faith, real or feigned, ALWAYS *preceded it?*" p. 38. What more could have been said by a Baptist?

When Mr. Biddulph proceeds to his second objection to Dr. Mant, which is, that the doctrine of baptismal regeneration, as Mr. B. thinks Dr. M. has stated it, is not the doctrine of the Church of England, we do not think him equally happy

in establishing his argument. Both sides appeal to the 27th Article of the Church of England on the subject. Remarking upon it, Mr. B. says, "Baptism is a *sign of regeneration, a seal to the promises of forgiveness and of adoption.* Certainly it is; but a sign is not the thing signified, nor is a seal to an instrument, nor even the instrument itself, the benefit conferred by that instrument. The article proceeds on the supposition, that the candidates for baptism *have been before regenerated;* that is, have *before* become dead to sin, and alive, by a new birth, unto righteousness. It asserts, that in those who receive baptism *rightly,* that is, who have the prerequisites to baptism, mentioned in the catechism, *viz.* repentance and faith, *faith* is *confirmed* and grace *increased,* by virtue of prayer unto God; faith cannot be confirmed, unless it have previously existed; nor can grace be *increased,* unless it have before been conferred." p. 50.

Here a great difficulty occurs. If the article refer only to adults, it is of no use either to Dr. Mant or Mr. Biddulph; but if it is supposed to apply to infants, how can it be proved to be true? Do *infants* possess the *prerequisites* of faith and repentance? If they are baptized on the faith and repentance of others, *whose* faith is confirmed; and *whose* grace is increased? — their proxies, or their own? If the faith of their *proxies,* what benefits do the *infants receive?* If the infants *themselves have* any faith, *where is the evidence* of its existence? And, besides, when once the appeal is made to the word of God, what do we find there that in any respect favours the sentiment, that on *one* person's profession of faith, *another* is to be baptized, and spoken of as regenerate through faith.

The established formularies of the Church of England say so much respecting baptism as regeneration, that some explanation is unavoidable. Much as Mr. Biddulph opposes the idea of Dr. Mant, and many more, he is compelled to say something upon it. His statement is, that "Baptismal regeneration is admission into the visible church, and may, or may not, be accompanied with the renewing of the Holy Ghost; as a reception of the apostolic commission, called 'the Holy Ghost,' is admission into the ministerial office, and may, or may not, be accompanied with those internal qualifications of the heart, which are essential to the faithful execution of it." p. 82. Here the question returns, when our Lord said to his disciples, "receive ye the Holy Ghost," did he mean no more than *receive ye the apostolic commission?* Have the bishops a right to use such language? Is not this explaining the use of the term, "Holy Ghost," in baptism, by an improper use of the same term on another occasion? If "regenerate with the Holy Spirit" is so different a thing from "the renewing of the Holy Ghost," how very unfortunate has the church been in the language taught in the liturgy! Mr. B. quotes Bishop Beveridge with

approbation, who says: "The chief design of baptism *now*, is to admit the children of such as profess themselves Christians into the Church of Christ." p. 95. Compare this with what he says a few pages after: "It may be said, that while the reasoning in Dr. Mant's tract refers chiefly to the case of *infant* baptism, that adopted in these remarks relates chiefly to *adult* baptism. The reason of my conduct is obvious; the New Testament affords NO INSTANCES OF PÆDOBAPTISM *on which a train of argument can be formed.* Indeed very little is said expressly on the subject." p. 113, 114. Mr. Biddulph then argues from analogy, &c. It appears, then, that the chief design of baptism *now*, is *not described* in the New Testament; yet the clergy of the Church of England write concerning baptism, as if it were *at present* what it was *formerly*, a profession of repentance by faith, and, on this principle, defend the language of the liturgy; but when the point is pressed home, it is then confessed, that its chief design *now*, is, in fact, a very different thing from what it was in the days of the apostles.

Mr. Biddulph sees the point to which Dr. Mant's reasoning tends, and confesses, that "if regeneration be inseparable from baptism, then I know not how this consequence is to be avoided, that infants, dying without baptism, perish everlastingly." p. 112. He himself is by no means of this opinion, and states his view of infant salvation in a way that will gratify all parties. But, *can it possibly be forgot, by any inquirer into the subject,* that infant baptism was, both before and at the Reformation, represented as generally *necessary* to salvation? We have brought forward a few evidences of this fact, and could easily have increased them. But if there were *no more* than these which we have quoted, how could the inference be denied?

In drawing to a conclusion, Mr. B. cautions Dr. Mant and others who think with him, on the way to deal with *Dissenters.* He says, "the real point of general disagreement, between us and them, is that of church government. We believe in the divine origin of episcopacy, and in the *necessity* of a commission from the Great Head of the church, transmitted through the apostles, by succession, to the regular exercise of the pastoral function. On this, dissenters of every name are at issue with us; let this point, then, be maintained; let this ground *be taken and made good,*" &c. p. 136. Our opponents, of course, choose their *own ground*, but how they are to *make it good*, is another question. The first link in the chain of their argument has no hold. But *could* they maintain this point, WE assert that the controversy is not closed. The very character of the Church of Christ depends on the class of persons who compose its members; the establishment introduces *infants* as members of the church, on a profession of faith and repentance, by proxy. If this be not the New Testament plan, the whole structure of the national church falls at once. It ceases to have the

first visible evidence of being the body of Christ; and we must look for a society which bears the scriptural character of *his* church elsewhere.

(To be continued.)

A LETTER

FROM

THE LATE REV. R. ROBINSON,

OF CAMBRIDGE,

To one of his Friends.

Kilmarnock, Aug. 21st. 1780.

DEAR Mr. R.

LET us bless God, that, at the distance of almost five hundred miles, we can converse together by the pen. To me it is a great pleasure, a sort of return to England for a few moments. We have travelled above 760 miles, without any remarkable accident, through the goodness of God.

My good uncle died suddenly, as he was walking from his country house to Edinburgh, so that I had not the pleasure of seeing him. His son received me with the greatest cordiality, and did all he could, to render my stay in Scotland long and agreeable. Before I passed through Oxfordshire, I found I must not think of preaching; for invitations were so many, congregations so numerous, and places so hot, that I should have taken up several months to have made my journey this way. Accordingly I availed myself of my light blue coat, and brown thread stockings, and slipped along in most places unnoticed.

I have not seen much religion, the spirit of it I mean, till yesterday. In the morning, I went to the New Kirk, at Glasgow, and heard a decent discourse on death. In the afternoon I went to the College Kirk, in hopes of hearing that eminent and aged servant of God, Mr. Giffies; but he was gone a journey to see his friends. I no sooner entered this place, than I found my cup filled, and running over. It is a large, circular, old building, with deep galleries, filled with serious people, so full, that it is a favour to get a seat. Every one had a Bible and Psalm book, and made use of both. In a circular seat, at the foot of the pulpit, sat the grave and venerable officers of the church, all attentive to the service, and touched with divine truths. Oh! it did my soul good only to see God's glory in the sanctuary! The young minister, who preached, from Rev. xxii. 17, delivered an excellent sermon, with which the congregation were deeply affected. For my part I seemed to myself to be in heaven; and, indeed, my soul was so refreshed, that I have enjoyed pleasure unutterable ever since. Oh, if there be any thing worth living for, it is to see our Redeemer's kingdom come, and God's will doing on earth, as it is done in heaven! Lord grant that such seasons may purify our souls, and prepare us for the blessed inheritance of the saints in light. Methought, as I sat in this delicious paradise, singing the high praises of my God, (I weep to recollect it) methought there was a singular sweetness in one word uttered by the minister; "We preach to you," said he, "God is

Christ." O, thought I, I have been seeing, for some weeks past, God in the rocks and in the roaring ocean; God in the rivers, and groves, and delightful valleys; God in the mines and dark caverns of the earth; God in the arts and sciences of men—but in none of these could I see a God, pardoning iniquity, transgression, and sin. But here, in the Church, in the Bible, here is *God in Christ*, my rock and my Redeemer! Full of these sentiments, my soul, I trust, basked in the sunshine of the Divine Presence, and the world, with all its glory, was nothing to me. How desirable is heaven! The general assembly of the first born! Is it possible, my brother, such a poor, unprofitable servant as I am, should ever be admitted thither? O let me wash the feet of the servants of my Lord!

Might I enjoy the meanest place
Within thine house, O God of grace,
Not tents of ease nor thrones of power,
Should tempt my feet to leave thy door.
WATTS.

The subject affects me too much. I cannot write any more. I cannot write to all our friends; nor, indeed, to many; but you will give my love to all.

I am, ever yours,
R. ROBINSON.

ON

CHURCH DISCIPLINE.

To the Editor of the Baptist Magazine.

DEAR SIR,

IN a former volume of your very valuable Miscellany, a correspondent observes, "We often hear in our churches of persons being suspended;" on which he grounds the following queries: "Is suspension warranted in the New Testament directory?" If it is, "To what cases does it extend, and to what cases should it be confined?" Considering the importance of the subject of these queries to the purity and prosperity of the churches of Christ, I hoped to have seen an answer from some of your judicious correspondents; but, as none has appeared, if you think the following hints deserving of notice, I shall be glad if you will give them a place in your Magazine.

We have no example, in the New Testament, of a person being suspended on account of any thing objectionable in his spirit or conduct: nor does such a measure appear reasonable and proper. There are instances of immoral conduct, in which it may not be the duty of a church to proceed to immediate exclusion, but to rebuke and admonish the offender. "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such a one in the spirit of meekness." But, there is no good reason why he should be suspended. If his sin be of such a nature, and attended with such circumstances of premeditation and perseverance, as to afford evidence that he never knew the grace of God in truth, he ought to be put away. But if he be in a weak and backsliding state only, he ought not to be sus-

pended, for he has more need of the means of grace; and his enjoying these, does not prevent the church from warning and admonishing him of his danger.

It is to be feared suspension is resorted to, in many cases, where exclusion *ought* to take place, and no doubt *would*, if the laws of Christ were impartially administered. There have been instances of persons having been suffered to remain suspended from their religious privileges for years. This is often owing to a want of firmness and uprightness in the members of a church, or from motives of carnal policy, such as the fear of losing the pecuniary support of the individual, or from false tenderness towards his relations and friends. These half measures not only compromise the honour of Christ, but often have a most pernicious influence on the mind of the offender himself. If the church manifest their decided abhorrence of evil conduct, by a prompt exclusion, this may, under the divine blessing, be the means of awakening the conscience of the offender, and lead him to reflect, that, unless he repent, he is likely to be excluded from the kingdom of heaven: at all events, we are most likely to succeed in renewing them to repentance by the use of those means Christ has appointed. But if, on the other hand, his exclusion be suspended, it may be for years, *he is in danger* of thinking *lightly of his sin*; of retaining a *presumptuous* hope of the safety of his state; and of becoming hardened in an evil way—an awful effect, which a timely exclusion might have prevented.

Though suspension, as a mode of church censure, or punishment, has no countenance in the New Testament, or the nature of things, cases may occur in which it is highly necessary. If a person be charged with a crime, and his character so far impeached, as to excite in the minds of the church painful suspicions of his guilt, though no direct proof can be adduced, in that case he ought to be suspended from communion, till the truth or falsehood of the charge can be ascertained. Under such circumstances, no church can, consistently, continue a person in full communion with them; and if he have any regard for the honour of Christ, and the comfort of his brethren, he will not desire it. But no time ought to be lost in making every necessary inquiry, and in investigating the evidence on which the charge is founded. When a man was suspected of being a leper in Israel, he was shut up till the matter could be ascertained, and then either restored to the congregation, or excluded. Lev. xiii. 13.

If there be any other case in which suspension is proper, it is when a person professes repentance for his offence, in order to afford an opportunity of ascertaining whether his profession be sincere.

Iota.

Nottingham.

ON

ANTINOMIANISM.

MR. EDITOR,

YOU know that Arians and Socinians tell us, that many parts of our Bible are wrongly translated, and that many verses appear in our version that were never in the original. This, I know, is a very easy way of getting rid of any text they do not like; and yet, I have thought of late, that, perhaps, with regard to many *other passages*, this may really be the case. I am sure, however, that such texts cannot be taken in their literal meaning, for that would be the most horrible Arminianism that ever I heard of; and, therefore, there must be some way of understanding them, which I cannot comprehend. Now, as I have no learning myself, for I hate it—nor would I hear a man preach that was a scholar, for God does not want Greek or Hebrew to save a poor sinner; yet, I wish, that you, Mr. Editor, or some one of your learned correspondents, would just tell me whether or not some of the following texts are not either interpolations or mistranslations; or, if neither, in what way they are to be understood. I am sure they cannot be right as many people understand them; and, I confess, that they puzzle and perplex me so much, that I skip them over, whenever they come in my way.

1. Almost the whole of our *Saviour's sermon* on the mount *is of this description; for,* if it is to be taken in its plain and obvious meaning, it is one of the most legal sermons that I ever heard in my life. It is almost all Do, do, from beginning to end; and, I am sure, the preacher knew very well that we can *do nothing:* besides, as we are delivered from the law, such precepts and commands are quite useless.

2. In Luke, chap. xiii. verse 24, our Saviour says, "Strive to enter in at the strait gate." Surely, this must be a wrong translation; for how is it possible for those to *strive* who can *do nothing*? If they were sinners, whom he addressed, they were dead in trespasses and sins; and, therefore, of what use could it be to tell dead men to strive? or if these words were spoken only to his apostles and followers; yet, we know that even they, as Paul tells us, were not sufficient to think any thing as of themselves; and, if they could not even *think*, how, then, could they possibly *strive*? I have often heard a blind leader of the blind exhorting his deluded hearers to strive—to agonize, &c. just as if they could do whatever they would: and this is called preaching the gospel; but it only shows that all such preachers know nothing of the plague of their own hearts, and have never been led, as I have, into the chambers of imagery.

3. Should not the passage in John, chap. v. verse 40, "Ye *will not* come unto me that ye might have life," have been rendered "Ye *cannot* come unto me," &c. as the former seems to imply, that they might

come if they would; whereas, I know they *cannot;* for Christ himself says, "No man *can* come unto me, except the Father draw him:" and, besides, as I am certain that Christ died for the elect *only*, it would be of no avail if, indeed, others *were* willing to come.

4. In Acts, chap. ii. ver. 40, it is said of Peter, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Now, the rankest Arminian that ever lived, never said any thing worse than this; and, I am sure, that if I were to hear a preacher tell his congregation to "save themselves," I would instantly take my hat, and walk out of the place. Now, it is very plain, that either the translation is incorrect, or I know nothing of the gospel.

5. The same apostle, in Acts, chap. viii. ver. 22 and 23, tells Simon Magus, that he is in the gall of bitterness, and in the bond of iniquity: and yet, for all that, according to our translation, he exhorts him "to repent and pray." I am quite at a loss to think what can be made of this passage, or how it is to be understood. I am sure our minister never exhorted a sinner to repent and pray; for he knows well enough, that it would be of no use, as he might exhort him as long as he had breath, but it would be all in vain, for a *dead* sinner must be *deaf*. Now, although I have often heard our minister say, that he is the only man *who preaches* the gospel within *twenty miles* of our place, yet, *I cannot think* that he, with all his knowledge, knows more than the apostle Peter knew; and, therefore, I think the translation must be wrong. There are some ministers who see plainly the folly of exhorting and inviting *dead men*, and they choose for themselves a kind of middle way, and content themselves with only *warning* sinners of their dreadful condition; but, I wonder they are so blind as not to see that there is just as little hope of a dead man's hearing a warning as an invitation, for he can attend to the one full as well as to the other. It is all God's work, and he does not want our help.

But not to trouble you with a long letter, I would only remark further, that in all the Epistles there are a great number of texts that I cannot understand, and I want to know, Mr. Editor, what you think of them. They seem to me to be very strange expressions; for, as the law is no rule of life to the believer, all these commands seem perfectly useless: besides, as Christ himself fulfilled the whole law, and God cannot require it to be twice fulfilled, these texts appear to me to have no meaning. The following are a few of them:—"Work out your own salvation;" this seems to be contradicted by the very words that follow. Again: "So run that ye may obtain"—"Quit you like men, be strong"—"Walk in the spirit"—"Resist the devil"—"Keep yourselves in the love of God"—"Fight the good fight of faith, lay hold on eternal life." These are all exhortations to the believer to

do what, I am sure, is impossible for me to do; and, if a preacher were to tell me to do it, I would tell him, in return, that it was all downright legality; for, how could I resist the devil, or keep myself in the love of God, or lay hold on eternal life? I might as well be told to take wings, and fly to heaven at once.

But, there is a great deal of such preaching in this neighbourhood—a kind of jumble of Calvinism and Arminianism together—of absolute personal election by grace, and of every man's being saved, if he will—of justification, without the works of the law, with continual exhortations to perform them—of man's working, and God's working in him—a sort of partnership—and a great deal about salvation by Christ *alone*, while man seems to have a great deal to do at the same time.

Yet, the men who preach such contradictory doctrines, (for such they are, if I have either sense or religion) have the assurance to call themselves ministers of the gospel! Poor blind guides! I can see through them all, so can our minister, and he is so zealous for the truth, that he has been preaching all about the country, and has made no small stir in some of their churches, by opening the eyes of many of their blind followers, so that now they begin to see that they have been in darkness and bondage all their lives; and, I will engage for it, that they will never listen *to such poor teachers* any more. *It is true, that I* have lately heard that one of them, on his death bed, most bitterly lamented that he had left his place, but I suppose that this was the effect of the temptation of the enemy.

Waiting to see your reply to these inquiries,

I remain, yours, &c.

DEMAS HIGHMAN.

P.S. Is it not probable, that David was in a very legal frame when he penned the 119th Psalm?

LETTERS

From the late Rev. Mr. Newton, of St. Mary Woolnoth, London, to a Baptist Minister.

No. IV.

MY DEAR FRIEND,

I LONGED to hear from you, that I might know where to write to you, though I have nothing particular to offer. As to your settlement, I have only to say, that I pray, hope, and believe, the Lord will set you down, where, according to your own views, you ought to be. You cannot see with my eyes, nor I with yours. But you honestly mean to do his will, and I have no doubt but he will guide you.

I thank you for the sight of Mr. Fuller's lines, they affected me not a little. I have taken a copy, but as I had them not from him, but from you, please, to tell him that I am ready to burn it, if he has the least objection to my keeping it. There

is a pathos in them, which I felt to my heart.*

I bought his book which you mention, and have read it with much satisfaction; and I recommend it to others on all occasions. It is the best way of answering Dr. Priestley. He will bear dodging through Greek and Latin, but he cannot stand the test of experience. I hope Mr. Fuller's book will do more to settle the unstable, than anything which has been done yet. I think whoever has the least spiritual perception, must see on which side the truth lies. But they who are blind cannot see by the strongest light.

We (meaning myself and Miss C.) had a very pleasant excursion into Hampshire; we were abroad seven weeks, and

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* We feel great pleasure in giving our readers these pathetic lines, written about twelve months after Mrs. Fuller's death, in a letter to Dr. Ryland.

"*Kettering, Aug.* 29, 1793.

"My Dear Brother,

"——My head has been very poorly of late, and my heart, on the 23d of August, much dejected! Mr. Butler, of Gretton, lately lost a daughter of twenty-four years of age: I preached a funeral sermon upon the occasion, and, riding through Corby-woods, the following plaintive lines ran through my mind:

"I, who ere while, was blest with social joys,
With joys that sweeten'd all the ills of life,
And shed a cheerful light on all things round,
Now mourn my days in mournful solitude.
There once did live a heart that cared for me;
I loved, and was again beloved in turn.
Her tender soul would soothe my rising griefs,
And wipe my tears, and mix them with her own:
But she is not; and I forlorn am left
To weep unheeded, and to serve alone.

"I roam amidst the dreary woods—here once
I walked with her, who walks no more with me:*
The fragrant forest then with pleasure smiled!
Why wears it now a melancholy hue?
Ah me! nor woods, nor fields, nor aught besides
Can grateful prove, when grief corrodes the heart!

"God of my life, and guide of all my years!
May I again to thee my soul commend,
And in thee find a friend to share my griefs,
And give me counsel in each doubtful path,
And lead me on through every maze of life,
Till I arrive where sighs no more are heard!"

Dr. Ryland's Memoirs of Mr. Fuller, p. 479.

* "*I went with my wife and sister into these woods in the nut season, about seven years ago.*"

returned the 27th of September. Help me to praise the Lord. Mercy and goodness follow me every day. May this be the burden of your song and Mrs. *****'s.

About July, I received a letter from Dr. Hopkins, of New-England informing me, that he had sent me a publication of his, in two volumes. I inadvertantly lost or mislaid a note from Mr. Mason, which mentioned the ship and captain's name, and thus have lost my books. If you correspond with Dr. H. you will oblige me by mentioning this to him. I hope to write to him, if I live to the spring, and to Dr. Robbins, at Plymouth. At present I cannot. My within-doors and without-doors engagements at home, are so much beyond my grasp, and so sadly behindhand, that I have no time to go to America.

You are qualified to read the letters to a wife with candour, and to your candour I submit them. They exhibit, at least, a monument of the Lord's goodness to myself, and the first volume is a sort of commentary upon my narrative.

Have you seen my correspondence with Mr. Williamson, a seceding minister at Whitehaven? It was printed at Edinburgh. I have one copy which I would send you, but it is too heavy for a frank. I wish you to peruse it. The title is, *Political Debate upon Christian Principles.* The times are awfully dark, but the Lord reigns. I understand not the *prophecies yet unfulfilled, but I know that they must be fulfilled,* and I expect light to spring out of the darkness. I shall hardly live to see it. However, it shall be well with the righteous. I am, or would be, of no sect or party, civil or religious, but a lover of mankind. It is my part to mourn over sin, and the misery which sin causes; to be humbled for my own sins especially, to pray for peace, and to preach the gospel. Other things I leave to those who have more leisure and ability, and I leave the *whole* to him who does all things well.

With my love, &c. and my prayers that the Lord may bless you and yours, and make you a blessing to many,

I remain,
Your affectionate,
JOHN NEWTON.

Nov. 6, 1793.

No. V.

MY DEAR FRIEND,

PERHAPS you have been angry with me, for not answering your kind letters, but I hope you will be pacified when you hear the reason. My Church was shut up in the Whitsun-week. Since that time I have been ατοπος, having no certain dwelling-place. I have been in Cambridgeshire, in Kent, and, since, as far westward as to the foot of the Mendip hills. My face now looks homeward. I hope to be in Bath to-night, and from thence to proceed by Poole and Lymington to Southampton; where I mean to stay till towards the time when my church will be opened, which they bid me to expect will be

the first Sunday in October. Then I hope to see Mary Woolnoth, and my scattered people again. I gain no leisure by going abroad. For, besides that travelling takes up much time, wherever I go, I have so many to see, and so much to attend to, that the time I can save for correspondents, is hardly sufficient to answer the calls of necessary duty, otherwise you would have heard from me sooner. I took care, however, to forward your letters to Dr. Erskine.

Last Sunday, I preached twice at Maryport, which prevented me hearing Dr. Stennet's funeral sermon for Dr. Evans. One goes, and another goes. Your turn and mine will come; no matter when, provided while we live, we live as becometh saints, and that, when we die, we may die as becometh sinners; looking unto Jesus, and to him only. Oh, for grace!

For myself, I do not feel afraid of death, but my hope is in him, to give me dying strength for a dying hour; otherwise I shall prove a coward. I thank him, likewise, that I am not unwilling to live, for surely the world has little to charm me with *now*. She is gone, who once seemed as necessary to my comfort as the light. But the Lord is all-sufficient. He can make the hard easy, and the bitter sweet, and he does. You and I have reason to thank him for such help in *the day of* trouble, as only he *can give*. May we never forget *his goodness!*

May the Lord bless you and yours abundantly. Amen. Pray for us. Love to the little boy.

I am sincerely,
Your affectionate brother,
JOHN NEWTON.

Bristol, Aug. 23, 1791.

No. VI.

MY DEAR FRIEND,

I AM, in the main, a poor correspondent, but I wish not to let a letter from you lie long unanswered. I often feel for you, and therefore, in justice to myself, I ought now and then to tell you so. And, if a letter from me may give you any pleasure, I should be glad of every opportunity of writing.

I am glad to hear you have been at Birmingham, and not quite sorry to hear of your abcess, because, I hope both the journey and the wound may have a good effect upon your spirits. So far as your depression is constitutional, exercise is of great use. But yours, I apprehend, is the effect of a grief, or rather, a combination of griefs, which got too near your heart. There is something fascinating in grief: though we feel it hurts our peace, and may know, that when it is great, and long continued, it threatens the very root of our usefulness, we are apt to indulge it, and to brood over sorrow till it gives a tincture to the whole frame of our spirit, and, perhaps, makes a lodgement in us, too deep to be removed. We say, indeed, the Lord is wise and good, and does all things well; and, for our principles' sake, we avoid positive complaint: but folded

nds, downcast looks, and re-rated sighs, are deemed very owable, as they doubtless are r a time; but, if for a long ne, they become ensnaring d injurious. I pray the Lord make you heartily willing to wholly set at liberty from is insinuating and plausible urce of pain. This willing-ss is half the matter, and will arvellously facilitate the cure. ally no more with grief; try cut short all recollections at feed the anguish of the ind. Your taper is extin-uished, but you have the sun ill with you. Plenty of such lvice I could give; how I uld conform to it myself, if were tried, the Lord only ows; I depend upon his pro-ise to give me strength ac-rding to my day.

I hope your little boy will e to be a comfort to you: rhaps he may preach the spel, when you can no longer eak. However this may be, vote and intrust him to the ord, and he will take care of m. Sufficient to the present y is the evil thereof. Why ould you burthen yourself by oking a great while forward peradventures and possibi-ies? Hope the best; and hen you meet with a dark oud, wait and expect to see, due time, a rainbow painted on it, or a light and glory ringing out of it.

I believe the preacher you ention has been troublesome ough in many places; and I not wish you his company N. But, if he should make visit there, you need not fear n. He cannot come without leave. Such men are among the various kinds of fans, which the Lord employs to winnow his wheat, and to separate the chaff. Gospel-talkers have itching ears, and are fond of those preachers who help them to talk away; but gospel-walkers are seldom hurt, or, if they are a little bewildered for a season, there is a principle of heart-humiliation which will bring them right again. They may be compared to the mariner's compass, if it has been duly impregnated with the magnetic virtue, it may be drawn a little, one way or other, by the occasional approach of iron to the box; but, when the external impulse is removed, it will recover, and show its true attachment to the beloved pole. But the card, which has not been so touched, if suspended on a pivot, is prone to wander indeed.

When you are walking your rounds, I beg you to distribute our love to the families whom we know, and whom I have often mentioned by name. I think of them all. My old heart-connection with my friends at N. is no way abated by absence or distance. I am not without hope of seeing them, if we are all spared to another summer. But this is in the Lord's hands. I shall be glad if any occasion call you to London, for I long to see you; but we are both like sentinels upon our post: it is not for short-sighted creatures who are not their own, to say, to-day, or to-morrow, and much less next summer, I will go to such a place: it rather becomes us to

pray, that we may always be where we ought to be, and wherever we are, if engaged in his work, and favoured with his presence, all will be well. I commend you cordially to his grace and blessing, and remain, your sincerely affectionate and obliged brother,

JOHN NEWTON.

Coleman-street Buildings, 26th October, 1787.

No. VII.

—— I must still recommend to you Gamaliel's advice. If the work be of God, you *cannot* overthrow it; if otherwise, you *need not*, for it will fall of itself. The chimney-sweeper may, perhaps, take hold of some of *your* children, but I think he will not hurt the *Lord's* children.

These winds of doctrine, as I said, are fans; they may be compared to Ithuriel's spear, they make disguised characters start up in their proper shape. I believe the Lord would not have permitted the man who troubles you so much, to have come near you, but to answer some good end, which you will see, if you can leave the case in his hand, and have patience to wait quietly. The man you speak of at *****, has long been wise in his own conceit: he has combustibles in him just suited to catch fire from such sparks. I should have expected he would admire and follow H. though you had not told me so. I should expect the same of many in O.; but *they will* be just the same persons *they* were before, and are *not likely* to prevail upon any but those that are like-minded with themselves.

The embers at N. will soon go out, if you do not keep them alive, and blow them up. I have such a love for you and for peace, that, if money would prevent it, I would give something out of my pocket rather than see you degrade yourself, and perplex your people, by answering a performance which deserves no other treatment than silent contempt: especially, as I am assured, from many different quarters, that your church-letter, which he was providentially led to prefix to it, is the most complete and effectual answer to all that follows that can be desired. I should be glad to see that letter, if I could have it detached from the rest; but as to my reading the whole book, I must beg to be excused, I have neither inclination nor leisure for it.

I love you dearly, and, therefore, I write with the freedom of a friend, not doubting but you will take all in good part, though our views should differ. I believe I am far from being singular in this business: many here, who love you, say, when you are mentioned, "I hope Mr. ***** will not answer him. I am, sincerely yours,

JOHN NEWTON,

31*st Jan.* 1792.

THE

PRESENT MANNER

OF

CELEBRATING THE PASSOVER.

THIS ceremony was originally instituted by Moses, to be observed annually by the Jews, in commemoration

of that great salvation, which God wrought for the children of Israel, when the destroying angel smote the first-born of every creature in the land of Egypt, but passed over them, when the Lord redeemed them from the house of bondage, and delivered them from the cruelty and oppression of the Egyptian yoke. It was not only emblematical, and an eminent type of the great salvation, effected by the death of Christ and the redemption he hath wrought for his people, but is, even now, calculated to illustrate that great event. It was used for this purpose by the inspired writers; and it is frequently used, for the same purpose, by ministers now. Musing on this subject, a little time back, the thought occurred to my mind—What a fine opportunity it must be, to preach Christ, the great paschal lamb, to the Jews, just at the time they are celebrating the Passover! This led me to make some inquiry into the manner of their performing this service in the present day; and, I have no doubt, many of your readers will be surprised to learn, that though the Jews consider it one of their most solemn services, and attend to it with apparent devotion, yet, there is not the least resemblance in their ceremony to the original institution. There is no lamb—no sprinkling of blood, nor any thing like it in their service, but they attend to it as follows: The table of every family is covered with a cloth, on which are laid three plates; on one of *these plates is put the* shank *bone of a shoulder of lamb*, and an egg; on another plate, three cakes of unleavened bread, and on the third plate, some lettuce and celery, or, chervil and parsley, and some horse-raddish; a cup of vinegar, or, salt and water, and a compound of almonds and apples worked up together. The table being thus decorated, every one has a glass of wine before him; for, on these nights every person must drink four glasses of wine, leaning on the left side. They then repeat a number of prayers, which it would be improper to insert here, as it would extend this article to too great length; but, I refer those who are curious, to a work published by Hyam Barnett, Duke's-place, A. M. 5568, intitled, "The Service of Passover," from which the following index is extracted, which may be sufficient to give a pretty correct idea of the ceremony.

"1. Say the sanctification—2. Wash the hands—3. Take the parsley, &c.—4. Break the middle cake—5. Say the service—6. Wash the hands—7. Say the grace—8. Break the uppermost cake—9. Eat the bitter herbs—10. Eat the horse-raddish—11. Bring meat to table, eat, and be joyful—12. Take the piece of the middle cake first broken off, and eat a small matter thereof—13. Say the grace after meat—14 and 15. Finish the hallel; and which, if duly performed, your service will be acceptable to God." Page 24, "If the ceremony of the Passover is thus completed, it will be as acceptable in the presence of the Lord, as the

actual offering of the passover."

How true is that saying of our Lord's, "Ye have made the commandment of God of none effect by your tradition." How completely the design and significancy of the ordinance is lost! We cannot help wondering how a sensible Jew can suffer himself to be imposed upon by a ceremony so totally dissimilar as that just described. But why wonder at the Jews? Is not the ceremony of sprinkling an infant, which has been substituted for Christian baptism, as great a deviation from the original institution, as dissimilar a ceremony, and equally subject to a like rebuke?

W. H.

ON SUNDAY SCHOOLS.

It is a well-known fact, that in some of the London churches, there is a great difference of opinion, as to the propriety of establishing and encouraging what are called "SUNDAY SCHOOLS." There are, in the same churches, those who *approve*, those who *disapprove*, and those who are, in a great degree, *indifferent* to the subject. With respect to the two former, candour obliges us to consider them equally sincere in their different conclusions, and, in relation to the latter, it might be well if they would turn their thoughts more seriously to the subject.

*It would be very pleasing to the writer, if this humble communication should awaken the attention of some of the latter class; as he is willing to confess, he is but just emerging from among them, and about taking his stand among those who *approve;* and should he be called a *deserter,* in consequence of this change, he wishes it to be understood that the whole weight of blame is due to our dear and highly-respected country ministers; whose communications at our different public meetings, have set this subject in so interesting a light, as to excite a wish in the minds of some, that the period may soon arrive, when there shall not be a Baptist church in this metropolis, without its Sunday School.

Without presuming to discuss the arguments at large, he wishes to state three things, which appear to him to form a three-fold cord, which, he thinks, will not be easily *broken.*

1st. The excellent *tendency* of these institutions, with respect to the lower classes of society.

2d. The great benefits which have undeniably resulted from their establishment.

3d. The sanction of Jesus Christ, to the *principle* on which they proceed. "It is lawful to do well on the Sabbath day."

On each of these particulars, it was the intention of the writer to have enlarged, but upon mature consideration, he prefers submitting them, just as they are, to all whom they may concern; only, reminding the reader, that whatever may be our prejudices, they ought to bow to the decision of him who is "LORD OF THE SABBATH."

Juvenile Department.

CALENDAR
FOR
AUGUST, 1816.

I. *Its Name.* August was anciently called Sextilis, being the sixth from March, but the Roman emperor, *Augustus*, changed this name, and gave it his own.

II. *Jewish fasts and festivals.*—Aug. 7. On this day the Jews commemorate the death of Aaron the high priest.

Aug. 15. The black fast, or anniversary of the destruction of the first and second temple.

Aug. 24. A day of humiliation, because the western light of the temple was miraculously extinguished, during the reign of Ahaz. (*Time's Telescope.*)

III. *Astronomical Occurrences.*—The sun enters Virgo on the 23d, at five minutes after eight in the morning.—The moon is full on the 8th; enters her last quarter on the 16th; her change is on the 23d; and she enters her first quarter on the 29th. She passes the Georgian planet on the 2d, Saturn on the 8th, Mars on the 24th, Jupiter on the 27th, and the Georgian planet again on the 29th. Mars sets within an hour after the sun, and is, consequently, encompassed with so great a portion of light, that there is no probability of seeing him.—Jupiter sets on the first, at 20 minutes after ten in the evening; and, on the 31st, at 35 minutes after eight. He is approaching the sun, and will pass about two breadths of the sun above that luminary, on the 13th of November. Afterwards, Jupiter will recede from the sun, so as to become conspicuous in the heavens, about an hour before sunrise, in the month of December.—Saturn is in opposition to the sun on the 13th; and is, of course, at his nearest distance from the earth. A favourable opportunity, therefore, presents itself, for any observations on this planet: and it may be seen, from the time when the stars begin to appear, till they are lost again in the morning light. At the beginning of the month, this planet rises about eight; and at the end, about a quarter before six. The Georgium Sidus sets, on the evening of the 1st, at 40 minutes after eleven, and on the 31st, at 49 minutes after nine. It is stationary on the 16th, and, with respect to its motion among the fixed stars, varies very little during the whole month.

IV. *Naturalist's Diary.*—The principal feature of this month is the harvest-scene. In Kent, Sussex, and Worcester, much hop-picking.—The flowers of the different kinds of heath, or ling, spread a rich purple hue over the whole ground. Wall-fruits are coming into season. The largest of the swallow tribe disappears, about the middle of the month; and, at the end of it, the red-breast, one of our finest, though commonest, songsters, renews his music. (*Aikin's Calendar of Nature.*)

During this month we may expect to witness a considerable diminution of the blooming flowers, and to have some intimations, that the summer is about to take its flight. The attention of the

botanist is not now arrested by the blossoms of trees and shrubs, as in former months; but it is principally confined to British *plants*.

The vervain, *(verbena officinalis,)* is in flower this month, and, it is said, "is never found more than a quarter of a mile from a house." The leaves are jagged, the stem four-cornered, and the branches grow in cross pairs. If the lowest pair of branches, therefore, are in the direction of north and south, the next pair will be in the direction of east and west, and the third pair will correspond with the first, &c. The prevailing colour of the flowers is white; but a tendency to red may also be observed.—The greater dodder, *(cuscuta europæa,)* may also be found in flower. It must, however, be sought on other plants, from which it derives its nourishment. Its white or purple flowers are small and numerous, and appear to spring out of the plant to which the dodder is attached. It is found on furze, nettles, heaths, and a few other plants. On Epping Forest, it is found on the *erica vulgaris*, or common heath. The round-leaved bellflower, *(campanula rotundifolia,)* is to be found on heaths, or commons, during this month and the next. It has a round and slender stem, and its flowers are blue, and resemble the form of a bell. The lowest leaves are heart-shaped, or kidney-shaped, and the higher leaves are spear-shaped, strap-shaped, and thread-shaped. The epithet *rotundifolia*, (round-leaved,) is applicable to the root-leaves, which will escape notice, unless the lower part of the plant is carefully examined. *Within* the bell-shaped flower *will be found* five stamina and *one pointal*.—The white goose-foot, *(chenopodium album,)* is a plant that frequently appears as a weed in gardens; and its leaves are sprinkled with shining particles, which render it a very interesting object, when viewed through a microscope. The clown's allheal, or woundwort, *(stachys palustris,)* grows on banks of rivers, and is now in flower. The stem is four-cornered, and rough with hairs, that point towards the root. The flowers grow in whorls, and are of a reddish purple. The leaves are in opposite pairs, like the branches of the vervain. The hedge-nettle, *(stachys sylvatica,)* may be at once distinguished from the clown's allheal, by its strong scent and heart-shaped leaves. The mugwort, *(artemisia vulgaris,)* is in flower this month. It is of the same genus as the wormwood, to which it bears some resemblance. Its leaves are of a dark green on the upper surface, and cottony underneath. The common puff-ball, *(lycoperdon bovista,)* has now attained its perfection. This plant, and the others of the same genus, have three coats. The outer coat is tender, and is easily rubbed off; the middle coat is tough, and resembles leather, and the inner coat is connected with the internal substance. This plant belongs to the class *cryptogamia*, gamia being employed to denote the fructification, and *crypto* signifying hidden, or concealed. *Cryptogamia*, therefore, is appropriated to a class of plants, whose fructification is generally involved in a greater degree of obscurity, than that of the plants included in the other twenty-three classes.

V. *Remarkable events.* — August 1, 1589. Henry III. of France assassinated at St. Cloud,

near Paris, by James Clement, a Dominican friar.

Aug. 1, 1714. Queen Anne expired, (and with her the schism bill,) at Kensington.

Aug. 1, 1798. Nelson's victory of the Nile.

Aug. 18, 1746. The Earl of Kilmarnock and Lord Balmerino beheaded on Tower-hill.

Aug. 24, 1572. The massacre of the Protestants in France, in the reign of Charles IX.

Aug. 24, 1662. Act of uniformity under Charles II.

Aug. 26, 1346. Battle of Cressy.

VI. *Births and Deaths of Illustrious Individuals.*—August 6, 1651. Birth day of Fenelon, Archbishop of Cambray. He died in 1715.

Aug. 11, 1673. Dr. Richard Mead, the author of *Medica Sacra*, and favourite physician of George II. was born at Stepney, in the house which is now occupied, in part, by the students of the Baptist Academical Institution. His father, Matthew Mead, was ejected from the parish church at Stepney, by the act of uniformity, and for him his congregation built the meeting-house, in which the Rev. George Ford now preaches.

Aug. 12, 1762. George Prince of Wales born. Married April 8, 1795, to the Princess Caroline of Brunswick. His daughter, Charlotte Augusta, born Jan. 7, 1796. His Royal Highness appointed Regent, Feb. 6, 1811.

Aug. 24. St. Augustine, Bp. of Hippo, in Africa, born A. D. 354—died A. D. 430, in his 77th year.

VII. *Remarks.* — If there be two days in this month, more observable than others, by Protestant dissenters, they are the *first and the twenty-fourth.* The *first, on account of* the defeat of the schism-bill, which threatened to take the education of their children out of their own hands; and also, on account of the accession of the House of Brunswick; an event of immense importance in the history of religious liberty. The *twenty-fourth*, on account of the noble testimony of more than *two thousand* ministers, who sacrificed their livings, and suffered by the act of uniformity. May the dissenters of the present day prove themselves worthy of their illustrious ancestors! Recent events in the South of France will powerfully remind Protestants of the horrible massacre of the Protestants in France, under Charles IX. Aug. 24, 1572. Our Nonconformist forefathers used to preach to the young people, on the first, and on the twenty-fourth of August. Why should not this good custom be revived? Would not our young friends be thankful for information respecting those men of glorious lives and deeds, of whom the world was not worthy?

DESCRIPTION OF CALCUTTA.

(From Mr. Ward's Account of the Religion and Manners, &c. of the Hindoos. Vol. 1. p. 84.*)*

In proceeding up the river Hooglee, one of the mouths of the Ganges, the gardens and sumptuous palaces, which meet the eye, announce our approach to the capital of the East, and metropolis of the English empire in Asia, and the finest colony in the world. The magnificence of the residences, the luxury which has converted the banks of the river into delightful gardens, and the costliness and elegance of their decorations, all denote the opulence and power of the com-

querors of India, and the masters of the Ganges.

The windings of this river conceal, in some degree, the town of Calcutta, which we do not perceive, till we are within a short distance of it. Fort William, the finest fortress that exists out of Europe, presents itself immediately to the sight, which astonishes by its grandeur, and the splendour of the buildings, that are seen above its ramparts. The houses, which form the first front of the tower to the end of the glacis, are so many magnificent palaces. All these structures form an inconceivably striking prospect, and give to the town a most noble and majestic appearance.

Calcutta is on the right side of the Ganges, while Serampore, Chandernugore, and Chinsura, the Danish, French, and Dutch Settlements, are all situate on the left side, a few miles higher up the river. The governor-general resides at Calcutta. Marquis Wellesley has had the honour of erecting, for future governor-generals, a princely palace, becoming the extent and importance of the British Empire in India. Before this was erected, the governor lived in a house, less elegant than those of many private gentlemen in the settlement. The present truly noble edifice is situate on the esplanade. On the left, in front, are the very elegant buildings, called Chouringee, in which reside some of the principal servants of the East India Company. On the right hand, in front, is a fine view of the fort, and of the river, with the vessels coming into, and going out from the port. The back view looks down into what *is called* Tank-square. This *square has the* old fort to the *west, the* writer's buildings to the north, Government-house street to the east, and the Government-house to the south. This square contains a fine tank of water, surrounded by a rail, at the gates of which sepoys are stationed, to prevent the water from being spoiled. All the inhabitants have free access to fetch water from this tank, for their private use. On the N. W. side of the square, is the monument erected to perpetuate the cruelty of *Sirajuddoula*, who suffocated a number of Europeans, in the black hole, which formerly stood on this spot. On the S. W. side of the square, are the buildings occupied for the use of the College, founded by Marquis Wellesley. On the S. E. side of the fort, are the jail, the hospital, and the lunatic asylum; the two former very spacious buildings. The esplanade is a fine piece of ground, railed round, and very extensive. There are two good tanks of water in it, and it forms a very excellent and airy walk for the inhabitants, in the morning and evening. Dhurumtulla, Government-house-street, Lall-Bazar, Esplanade-row, the Chouringee, &c. are spacious streets. Many of the houses are very magnificent. The Boitukhunna, eastward of the town, contains a fine row of houses. Kussitulla is full of business, but too narrow.

All the European houses in Bengal are flat-roofed, having a ballustrade round the top, where many of the inhabitants, at times, take the air. As there are no fires burning in the English houses, the European part of Calcutta is not, like cities in cold countries, covered through the day with a suffocating smoke; a walk or seat at the top of the house, therefore, becomes very pleasant.

Calcutta may, perhaps, contain about 4000 Europeans. The native town is to the N. E. of the English houses, but particularly to the north. It is very long and immensely populous. Calcutta being the capital, there is a much greater proportion of native houses built of brick, than in any other city in Bengal. The great bulk of the native houses, however, even in Calcutta, are made of mud, bamboos, and straw, though, within the body of the town, they make the natives tile their houses, instead of thatching them, to prevent fires. Yet, notwithstanding this precaution, almost every year, in the hot season, the fires are truly dreadful. Hundreds of houses are frequently burnt down in an hour, and many individuals perish. The rapidity of the flames is inconceivable, and the indifference of those native spectators, whose houses are at a sufficient distance, is astonishing. The sufferers have seldom any relief, except recourse to their own industry. It is often suspected, that many of these fires owe their origin to a desire of plunder; though, when it is considered, that the materials of these houses, in the dry weather, catch fire like tinder; that they contain the fire-place, &c. and that the natives leave the embers of their hookas, (pipes) &c. in the most careless manner, the wonder is, that the fires are not more numerous, and more destructive.

Many of the natives of Calcutta are immensely rich. A few of them are said to be worth not less than a hundred lacks of rupees. Among these, the two chief are, Sookhumuyurayu, a banker, and Nimoomulliku. Some of the rich Hindoos, keep English coaches. *It is said, also, that many* begin to *be fond of drinking tea.* Two Hindoos, whom they honour with the name of Raja, (king), live at Calcutta. The name of one is Raju Petamburu, and that of the other Raju Krishnu. They are both of the Kaisthu cast. The latter is an affable young man, speaks English very well, and does not seem ill informed, on many subjects. Raju Krishnu's house, at Calcutta, is fitted up, in some measure, in the English stile. It contains large pier glasses, couches, chests of drawers, desks, two or three hundred chairs, elegant chandeliers, &c. &c. In an upper room, is a stone image of Gopeenat'hu, one of the forms of Krishnu, a cubit and a half high. Upon this god are several gold necklaces, and a necklace of jewels, containing a very large pearl, of great value; on his legs are gold rings; on his loins a gold belt; on his wrists, gold rings; on his arms, plates of gold; in his nose, a ring set with jewels, and in his hand a gold flute. He has also a covered seat, or throne, of silver, and a number of rich gilt garments. The different gold and silver utensils, with which the worship of this god is performed, are valued at a lack of rupees. The gold and jewels worn by the ladies of the raja's house are of immense value. The raja's wife wears a hand ornament, which contains jewels to the amount of 80,000 rupees, and another valued at 70,000. The raja wears two pearl necklaces, each containing 100 pearls, and his gold dishes and cups are very numerous and valuable.

The Hindoos are naturally very lascivious, and their feasts, songs, dances, &c. strengthen these evil propensities. I am informed the number of women of ill fame at Calcutta is incredible. Very many of these women are the daugh-

ters of the Bramhans, who have been married to the Koolinu Bramhuns. As the Koolinus marry a great number of wives, and are unable to provide for them, the greater part of them are drawn to vicious courses.

The native shops, opened for the sale of English goods, are principally in the Chitu-bazaar. The native manufactures, are mostly sold in the *Burra-bazar* though some English goods are sold there also. The sale-rooms opened by Europeans, are very large, and the stock very valuable.

(To be continued.)

Obituary.

REV. ABRAHAM AUSTIN.

THE late Mr. Austin had been the respected and useful pastor, of the particular Baptist church, Elim chapel, Fetter-lane, London, upwards of thirty years. When a young man, he was afflicted with a slight obstruction in the bowels, and this continued gradually to increase, till it terminated in his death, July 5, 1810, in the 67th year of his age.

Expecting to procure a more extended memoir of Mr. Austin, for the use of the Baptist Magazine, than we at present possess, we content ourselves, for the present, with giving a short account of his last illness, and death.

It is about six weeks since, that he was under the necessity of declining preaching, and the last time that he addressed the Church was on the first Lord's day in June, when he administered the ordinance of the Lord's supper. He then considered it probable, that he should not again engage in that service; though afterwards, as the first *Lord's day* in July approached, *he cherished* the hope of once *more* administering that ordi*nance : but* it pleased Him, who doth all things well, to take him to his rest and his reward, two days before.

During the whole of his illness, he manifested that calm equanimity of mind, by which he had been remarkably distinguished. With a deep sense of his unworthiness, and in expectation of a speedy removal to the world of spirits, his correct sentiments of the way in which God justifies the ungodly, and his steady confidence in the atoning sacrifice of Christ, supported his soul, while he rested without fear upon the precious promises of the gospel. To one of his ministering brethren, who called upon him about a fortnight before his death, he said, "My mind is quite happy; I have no remarkable degree of enjoyment; but I am resting on the rock. Christ is my only hope,

'The gospel bears my spirits up.'"

A short time previous to his dissolution, upon being asked, what was his opinion of the Socinian notions of the Saviour, he said, (the tears standing in his eyes at the moment,) "Such a Saviour will not do for me; I need a perfect, an almighty one." Trusting in Him, who is "the same yesterday, to day, and for

ever," he was still happy, notwithstanding he was extremely nervous, (a disorder very adverse to a settled frame of mind,) yet he was never heard to express the least doubt or wavering, but held the beginning of his confidence firm unto the end.

To his children, on the morning of the day of his departure, he said, "I cannot speak much, but if I could, I would tell you of the preciousness of Christ:—Oh! my children, seek to know him, for nothing else will do to die by."—Here he ceased, overpowered by his feelings.

In the course of the day, he said, "I know in whom I have believed." At another time, "Lord Jesus, receive my spirit." To one of the deacons he said, "Remember me to all the friends," adding, "pray excuse me, for I cannot talk." In the evening, he clasped the hand of his eldest son, and said, "May every blessing attend you and yours; I can say no more." This, it is thought, was intended to be addressed to one of the deacons, who had just left the room. These were his last words, and, in about an hour after, he fell asleep in Jesus, and entered on his glorious inheritance.

The funeral of Mr. Austin was on Friday the 12th of July. His remains were interred beneath the meeting-house, where he had so long preached "the unsearchable riches of Christ." About sixty of his friends attended in mourning-coaches, to pay the last tribute of respect to their beloved and lamented pastor. The pall was supported by the Rev. Drs. Winter and Rippon, Messrs. Button, Hutchings, Ivimey, and North. The service was solemn, and the scene of the crowded and *weeping auditory*, deeply affecting. Dr. Winter began by reading parts of John, xi. and 1 Cor. xv. Mr. Dan Taylor, (who had been Mr. Austin's intimate friend for more than forty years) delivered the funeral oration. The 560th Hymn of the Selection, was given out by Mr. Ivimey, and the service was concluded in prayer, by Dr. Rippon.

On the following Lord's day, two sermons were preached at Elim Chapel, in reference to the afflictive event, to very crowded and serious congregations. Mr. Ivimey preached in the morning from Matt. xiv. 12, "And his disciples came and took up the body, and buried it, and went and told Jesus." Mr. Hutchings preached the funeral sermon in the evening, from Rev. xiv. 13, "Blessed are the dead that die in the Lord," &c. Mr. Austin has left a widow, five sons, and a daughter.

MRS. MARY KEIGHLY.

MRS. MARY KEIGHLY, of Undercliff, near Bradford, Yorkshire, was an honourable member of the Baptist church, at Bradford, in that county, for upwards of forty-eight years. No particular account of her first religious impressions is left; and as she spent her years in comparative privacy, nearly on the spot on which she was born, her life furnishes scarce any materials for the biographer. Suffice it to say, that, from the commencement of her religious profession, her whole conduct was remarkably blameless, her love to the house of God great, her attendance on the public ordinances of religion constant, her general conversation pious and edifying, and her endeavours to do good, according to the ability she possessed, unremitting. Hav-

ing no children of her own, she took under her care the children of her husband's brother, who were left motherless. To them she became a mother, and they, in return, entertain a very grateful sense of her kind attention to them, and of the goodness of God in placing them under her wise and faithful care. About five years ago, she was dangerously ill, and, during her illness, exceedingly resigned and happy. Her expressions were edifying, but cannot now be recollected with sufficient accuracy to be repeated. Her last illness was short; and, to the regret of her friends, she was, during the greatest part of it, incapable of speaking so as to be understood. She, however, gave decided evidence that her mind was happy, her hope unshaken, her prospects unbeclouded. To her pastor, who visited her a few days before her dissolution, and who said to her, "You are now near to glory," though she had not spoken intelligibly for several hours, summoning up her strength, after many efforts to speak, she replied, so as to be distinctly heard, "I am, I am." Little more could be collected from the broken sentences, which, now and then, dropped from her lips, but her serenity of mind was visible till her immortal spirit took its flight, which was on Saturday, the 3d of February, 1816.

Bradford. W. S.

Mrs. ELIZABETH CHAMBERS.

Mrs. Elizabeth Chambers, of Rawden, near Bradford, was an intimate acquaintance of the above-mentioned pious woman, and survived her just three weeks. In their lives, they were lovely and pleasant, and in their deaths they were not long divided. Mrs. Chambers was born at Low Hall, in the village of Yeaden, near Bradford, in Yorkshire, Jan. 27, 1737. Her parents were wealthy and pious, and among the principal supporters of the Baptist Church in the neighbouring village of Rawden, the oldest, and, at that time, the only Baptist church in that part of Yorkshire. She was favoured with a liberal and pious education; and it pleased God to call her, by his grace, in early life, so that, at the age of seventeen, she became a member of the church above mentioned, then under the pastoral care of Mr. John Oulton, whose father was, for many years, pastor of the Baptist church at Liverpool, and who had been himself, at the Bristol academy, a fellow student with the late excellent Mr. Day, of Wellington, and who continued to preside, with much honour and usefulness, over the church at Rawden, till after the commencement of the present century.

She committed to writing an account of her experience, from the commencement of her religious concern, until the year 1769, the greater part in the form of a diary, which, afterwards, family cares and afflictions, probably, obliged her to discontinue. These papers are interesting to a considerable degree, but are too long, for insertion in this memoir. From them it appears, that, when about 16 years of age, she fell into a lowness of spirits, and was deeply impressed with a sense of death and eternity. She thought it was high time for her to seek after things that were as durable as her immortal soul. But how to set about this great work, she was, as she expresses it, at a

loss, exclaiming, on a review of the exercises of her mind, "Oh, it is impossible to describe the devices of Satan to still my conscience." Many of them, she relates, which are no ways uncommon to persons under awakenings, young as she then was. However, her concern for her soul was abiding; her convictions became stronger, and her views of sin more clear and affecting. "I then began to find," says she, "that I had sinned against God with a high hand, and an outstretched arm. I found I was under the curse and condemnation of the holy law of God, and could see nothing but an eternity of misery before me." This conviction was still more deepened, and the consequent distress more increased by a sermon she heard, from Isa. i. 2. 'I have nourished and brought up children, and they have rebelled against me.' She speaks of spending the following night on the brink of despair. Here she began to cry unto God; for, says she, "Refuge failed me in every other place. If I staid where I was, I thought that I must certainly perish, so that I was resolved to throw myself at the feet of a merciful God, and if I must perish, I would perish there. But it is impossible to express the slavish fear it (this step) was attended with. I was afraid, the very ground would have opened, and swallowed me up, both body and soul, into everlasting misery. But, as the heaven is higher than the earth, so are his thoughts above our thoughts. God did not deal with me according to my deserts, but according to the riches of his grace in Christ Jesus. I found secret prayer and meditation very useful. By these means the Lord was pleased, by his good spirit, to give me some light and knowledge into the mystery of salvation. I then began to see, that Jesus Christ was just such a Saviour as I needed, and often found my heart drawn out in love to him—but my unbelieving heart was long before I could believe his willingness to receive me. Many were the doubts and fears, with which I was then distracted. I found my weanedness to the world increase more and more, and my chief concern was to get a clearer knowledge of Jesus Christ, and to know myself interested in those great and inestimable blessings, that were laid up in him for every repenting, returning, and believing soul. I found that nothing but the blood of the Lamb of God, could take away the load of guilt that lay upon my conscience. I still had fears, that the work of grace was not begun in me; but, at times, the Lord was pleased to give me to see, that he had begun that good work, and would not leave me till he had perfected it." She had still her difficulties, but, after describing them, adds, "Praised be God, for enabling me, by his good spirit, in some measure to comply with that precious invitation of our dear Lord's, 'Come unto me, all ye that are heavy laden, and I will give you rest.' This blessed promise, I did, in some measure find fulfilled in my soul, and saw, with some degree of clearness, that Jesus Christ was my Saviour and my Redeemer, and that he would, in due time, bring me off more than a conqueror." This was prior to her being 17 years of age. In that year she became a member of the church. She informed me, that she first felt reluctant to our Lord's positive injunctions, especially to baptism, in its primitive mode of

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administration, but had that reluctance overcome, by a sermon of Mr. Oulton's, from Acts, viii. 36. "See, here is water," &c. and, without further delay, she obeyed her Lord's commands. She was assaulted with strong temptations afterwards, but was, upon the whole, kept in a lively, happy frame of mind during her residence at Rawden, till the year 1769. She, however, had one season of backsliding, of which she speaks thus: "I was after this (*i. e.* a time of great comfort) brought into a very deplorable condition. I went to make some stay at a friend's house, where I was, in a great measure, deprived of all public means of grace, and had not one Christian friend with whom I could use any freedom. I was surrounded with many snares and temptations—fell into great deadness—gave way to a conformity to this world, as my easily-besetting sin—and lost all pleasure in religion." She speaks of great distress and anguish as the effect of this backsliding state; but, upon her return to her home and her religious privileges, it pleased God to restore her to her former lively and peaceful state of mind; and she appears to have had the whole affair mercifully overruled, so as to have rendered her more watchful, more distrustful of herself, and more thoroughly established in the doctrines of grace. We must not follow her narrative, though equally interesting, any further, or we should exceed the bounds of an obituary. We cannot, however, suppress the following extract from a letter to one of her friends, written during her abode at Rawden: "I *have great* cause to sing of mercy *and of judgment*. The Lord has *been pleased*, out of the riches of his free grace, to visit my soul with as clear and full a manifestation of his love, as, I think, I ever experienced. Yesterday was an exceedingly pleasant day, especially towards the close. I had delightful meditations on his word, on his mercy and loving kindness, upon heaven, and the employment I shall there find to all eternity. These thoughts were intermixed with prayer, and deep humiliation for sin; and, I think, I never felt a greater hatred to it, so that could I have spent every day in the same manner, I should have lived on the border of heaven. I have found great longings of mind to depart, and to be with Christ, which would be far better; but my will is, in some measure, resigned to his will, desiring that I may be helped to glorify him."

She had her desire; for though she soon after married, and was involved in a multitude of family cares and trials, as well as witnessed many painful things in the church at Halifax, in which town she resided for upwards of thirty years; yet she was not only enabled to maintain the life and vigour of religion in her own soul, but greatly adorned the profession of it, not only by discharging the various relative duties of her station as a wife, a mother, and a friend, but also by a patient submission to the will of God in some of the most afflicting bereavements, having to follow her highly-esteemed partner, and her two sons, to the grave. She did not enter upon that state without due consideration, as fully appears from her diary: and in all its duties and trials she found that grace on which she relied, to be sufficient for her.

The last eight years of her life

were spent at Rawden, near the place of her birth. That season of release from cares was improved by her to the best of purposes. Her diligent attendance upon the worship of God—her constantly reading the scriptures, and other pious books, in the hours of private devotion, together with her wise and holy converse with her relatives and Christian friends, rendered her not only a blessing to the church there, and a pattern worthy the imitation of all who knew her, but also contributed, in a high degree, to fit her immortal spirit for that world of glory to which it was fast approaching. The pastor of the church, the candidates for baptism, the students in a neighbouring academy, as well as the writer of this memoir, recollect, with pleasure and thankfulness, her wise counsels, and the eminently-spiritual strain of her whole conversation. Prior to the commencement of her last illness, she frequently said to her friends, that this world appeared to her much more like a barren wilderness, than it was used to do, and constantly expressed a desire that conversation should be employed upon spiritual subjects, instead of precious time being wasted upon trifling and worldly things. She seemed aware that the time of her departure was at hand, and so it proved. On Lord's day, February 18, she was taken ill, and confined to her bed. Her illness was severe, and incapacitated her for much converse; but her mind was happy. To a friend, who visited her the first evening of her confinement, she said, "I am going through the dark valley. I am not without my doubts and fears. I am conscious of many sins and offences; but the blood of Jesus Christ cleanseth from all sin. I rest upon his all-sufficiency." Being somewhat better the following morning, and her relatives expressing a hope, that she might be spared to them a little longer, she replied, "Do not say so: I have had my doubts and fears; but, I trust, I can lay hold on the precious promises:" adding, "It is of the utmost importance to be prepared for a dying hour; nothing short of an interest in a precious Redeemer will do for you then. I see myself so vile and sinful, that might I but be admitted to the threshold of heaven, to set down with Mary Magdalene at the feet of Jesus, I shall be satisfied." Little more could be understood, except some broken sentences in which she seemed to express her great concern for the church of which she was a member, and which had been, for some weeks, in a destitute state. Being assisted to sit up, she clasped her hands together, and exclaimed, in a faltering voice, "Oh, the preciousness of Christ!" She died in February, 1816, aged 79. "Blessed are the dead that die in the Lord."

W. S.

Bradford.

REV. MR. HORNBLOW.

DIED, lately, at an advanced age, the Rev. Mr. Hornblow, for many years the esteemed pastor of the Baptist church at Braintree, in Essex. He had known great family afflictions, but was enabled, through grace, to "adorn the doctrine of God his Saviour." He was not a popular, but yet a faithful and zealous minister of the gospel of Christ.

Review.

Visits of Mercy: being the Journal of the stated Preacher to the Hospital and Alms-house in the City of New-York, 1811. *By the Rev. E. S. Ely, of New-York.* 3d edit. vol. ii. 1816. Williams and Son.

THESE little volumes are evidently compiled by an intelligent, zealous, and affectionate minister of our Lord Jesus Christ. The first of them is very elegantly recommended to the British public by Dr. Waugh and Mr. Collison. In both, we see that human nature is essentially the same in all climates; every where infected with the same malady, and in urgent need of the same great restorative. To the inhabitants of hospitals and alms-houses, these volumes will be unspeakably interesting. We earnestly wish, that a copy of them could be placed in every such receptacle of human woe. For the philanthropist, the author has provided a rich and abundant feast: And, certainly, every minister of Christ, who reads them, will go and do likewise, as far as ability and opportunity will permit. We have heard it suggested, that it would be well if the students in our theological seminaries were admitted to visit such persons, under the direction of their tutors; and we cordially concur in the suggestion. Let them be assisted to study human nature in these houses of affliction. Let them take each case singly, distinguish the symptoms, and record the appropriate remedies, with such remarks as occur at the time; and let them write out these cases neatly, in a *book provided* for that purpose. *If they should* acquire some *medical knowledge* at the same time, it may be of no small consequence to them in future life.

Why the author left New York, we are yet to learn. The reason is given (we infer from p. 173, vol. ii,) in the "History of Ecclesiastical Proceedings relative to the third Presbyterian Church in Philadelphia, by General John Steele, and Mr. Wm. M'Corre." If any one of our readers can furnish us with a copy of this pamphlet, we shall feel obliged.

Oh might the mantle soon descend,
That *Howard's* gentle spirit clad;
Give human kind a general friend,
And make the sons of sorrow glad.

Are there, who groan in haunts obscure,
Whence misery banishes the gay;
The pale, the sick, the shiv'ring poor—
And shall we turn our eyes away!

Beck.

Eighteen Sermons, by the Rev. Philip Henry, &c. selected from his original Manuscripts, and now first published, by J. B. Williams. 8vo. Conder and Ogles, 1816.

THE name of Philip Henry is dear to all who are acquainted with the history of English nonconformity. He, that has not seen his life (written by his son Matthew, the well-known commentator) has not seen one of the most valuable and useful pieces of biography to be found in our language. A short account of this excellent man, with a collection of the most remarkable of his weighty sayings, was published some years ago by the Religious Tract Society, No. 19. He was born at Whitehall, Aug. 21, 1631, and died, June 24, 1696, in the 65th year of his age. His father was "a servant to, and sufferer for, King Charles the First; and Philip, when young, had been a playfellow with the young princes

afterwards King Charles the Second and King James the Second." (See this volume, p. 16.) Mr. Philip Henry was ejected from Worthenbury, in October, 1661, and preached his farewell sermon to a sorrowful audience, from Phil. i. 27. He saw the Revolution in 1688, and rejoiced in the liberty it restored to himself and others.

This volume contains Mr. Matthew Henry's funeral sermon for his father, from 1 Cor. 15, 55. A funeral sermon, by Francis Tallents, his particular friend, from Rom. viii. 23. A letter to Mr. Tallents is also given in a facsimile of Mr. Philip Henry's handwriting. We subjoin a list of the texts on which the eighteen sermons are founded. These are, Psal. xxiii. 1.—Gen. xxxix. 9.—Rev. iii. 14—18.—Psal. lxxvii. 19.—Jo. viii. 37.—Gal. ii. 20.—Luke, xi. 1.—Luke, xxii. 44.—1 Pet. i. 9.—Ezek. xvi. 2.—Zeph. iii. 2.—(Three fast-day sermons.) Matt. v. 3.—2 Cor. iv. 7.—(Funeral sermon for the Rev. Sam. Taylor.) 2 Chron. xxx. 8.—Rom. xiii. 13.—2 Pet. i. 5. (his last sermon.) We do not say that they are finished compositions, or, that they are of equal merit in any respect. We cordially agree with Mr. Williams, who, in his well-written preface, observes: "The truths enforced are not, it is admitted, decorated with the ornaments of rhetoric; but the holy zeal, the convincing reasoning, and powerful appeals, discovered in the statement of them, will be a commendation to those who seek divine knowledge, and thus tend to make men wise unto salvation."

Many charming extracts might be given for the entertainment of *the reader, but our limits will admit only the following*; and this may, perhaps, excite him to put himself in possession of the whole:

"Prayer is a salve for every sore. 'Is any among you afflicted? let him pray,' let the affliction be what it will: Prayer is heart's-ease. No man is miserable, whatever his condition be, but he that hath a hard heart, and cannot pray. (Mr. Dod.) Prayer hath a *probatum est* written upon it from the experience of all the saints, in all ages. In agonies, there is no cordial like it. 'I sought the Lord, and he heard me, and delivered me from all my fears.' &c. See an instance in Jacob, Gen. xxxii. Hannah, 1 Sam. i. Jehoshaphat, upon a public occasion, 2 Chron. xx. 2, 3, 17. If a book were written of all the cures that prayer hath done—I mean, that God hath done by means of prayer, it would be the largest book that ever was seen. How, then, should this endear prayer to us; increase our value and esteem of it; and engage us, upon all occasions, to the use and practice of it! What good will a receipt do, if we do not use it? Try it. Try it the next time any thing is amiss with you, either from grief under some evil present, or from fear under some evil future. Try what prayer will do—Away to the throne of grace—it is erected on purpose. There spread thy case and condition before the Lord; tell him how it is with you: implore his help—his seasonable help. Take with you words—the Master's words: 'Father, if it be possible, let this cup pass from me—if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.'" P. 182.

Brief Memoirs of Four Christian Hindoos, lately deceased.—Published by the Serampore Missionaries. Gale and Co. 12mo. pp. 120.

THE Divine Lord of the Christian church has commanded all his ministers to utter his proclamation of mercy in the hearing of every creature in this apostate earth. For, when he commission-

ed his apostles to preach his gospel, he, at the same time, addressed those who should afterward live, down to the judgment-day, as is manifest from his promise to be with them always, even unto the end of the world. And, if it be the duty of Christian ministers to labour to attain the universal diffusion of saving knowledge, it must be the proper business of all who love Christ, to aid them in so good a work, as far as their ability extends, and in every possible way; praying, while they labour, "that the way of the Lord may be known upon earth, his saving health among all nations." But, as Satan has been known to quote scripture in a very plausible way, so his friends have said: the time to favour Zion is not yet come; this, with the memoirs before us in our recollection, we would not believe. Here is an artless, clear, and very affecting account, of the conversion to God of four Hindoos, lately deceased, first published by the Baptist missionaries at Serampore, and now reprinted by order of the Committee. Here is the triumph of Jesus Christ over the Pagan deities—not anticipated, but accomplished: and who can refrain from thanksgivings to God, who reflects on the following description of the abominations of eastern idolatry, given in the memoir of Rughoonath, the second native convert mentioned in this little book? He is represented as having been an enthusiast in idolatry—his back was filled with scars from the hooks by which he had been so frequently suspended in swinging on the infamous churuka. In a note, this cruelty is thus explained:

"*The man* who is to swing, pro*strates himself* before the tree, and a *person, with his* dirty fingers, makes *a mark where* the hooks are to be put; another person gives him a smart slap on his back, and pinches up the skin hard with his thumb and fingers, while another presses the hook through, taking hold of about an inch of the skin: the other hook is then, in like manner, put through the other side of the back, and the man gets up on his feet; as he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way, and the strings, which are attached to the hooks in his back, are tied to the rope at one end of the horizontal bamboo, and the rope, at the other end, is held by several men, who, drawing it down, raise up the end on which the man swings, and, by their running round with that rope, the machine is turned."

Some swing a few minutes only—others for half an hour—some for several hours. From the memoir of Futika, the third native convert, mentioned in the volume before us, we have taken the following extract:

"At the meetings of those who worship the female deities, men and women secretly set up a woman as an object of worship, before whom a pan of liquor is placed, and a number of ceremonies performed. At length, the persons present, both male and female, drink off a pot of spirits, each man becoming a shiva, and each woman a doorga (shiva is a god, and doorga a goddess,) and conclude the meeting by indecencies, which delicacy forbids to be mentioned."

This is a specimen of idolatry, in her impious, cruel, and impure nature!

The conversion of these natives of India was well proved by their characters and conduct: Of Krishna Prisada, the last-mentioned of these converts to Christianity, we have the following account. He decidedly trusted in Christ, and walked uniformly as a Christian:

"He saw plainly, that there was nothing in all that the Hindoo gods were said to have done, that would be of use in the salvation of souls.

He possessed tenderness of conscience amongst a people, who make sin their plaything: he regarded truth amongst a nation of liars—he was a man of integrity amongst a nation dexterous in the arts of deception and fraud."

This interesting book further represents him, "as diligent in the perusal of the scriptures—as concerned for the purity of the church, and the universal spread of the gospel—and, as distinguished by patience and fortitude under a very long and trying affliction." We shall conclude our extracts with the subjoined account of the death of Futika:

"Brother Ward asked Futika respecting his hope of salvation: the dear man, collecting all the breath he could, with peculiar force and emphasis said: 'I have not a doubt of obtaining salvation by the death of Christ.' He was asked, if he had any uneasiness about leaving the world? To this he replied, by quoting 'Blessed are the meek, they shall inherit the earth: blessed are the pure in heart, for they shall see God,' and then added a very proper reflection or two on the vanity of the creatures. In his last illness, his native brethren sat up with him by turns, and, not long before his holy soul quitted its house of clay, they sung the hymn, the chorus of which is, 'Full salvation by the death of Christ;' after which, Krishna prayed: when, almost immediately, our brother's happy spirit left the body, wafted to heaven as it were by the blessed sound, 'Full salvation by the death of Christ.'"

We cordially recommend this very interesting little volume as deserving universal attention. It is not a little entertaining—exhibits the power of divine grace—illustrates the nature and importance of the religion of the Bible, and is much adapted to feed the flame of holy zeal in the cause of Christian missions, wherever God *has kindled it on the altar of a human heart.*

The Retrospect, by Allquis. Button and Son, and Williams and Son.

MEN, said a shrewd observer of human conduct, write books and leave a large margin, which they fill with the smallest letter in the alphabet and the least word in the language. But, here is a whole book, written by one who appears to have had the best intentions, and it is nearly all about himself. We admit that the Divine Government, is very piously acknowledged in every part of the volume, and it is, in many respects, adapted to be useful; but, in all such performances, there is an appearance of egotism, which can never be pleasing, and we advise no man to write memoirs of himself, to be published before death has put his seal on his reputation. Perhaps it will be said, in the present case: the writer has not given his proper name, and, by this, has avoided the evil we have mentioned; but, by so doing, the book wears the appearance of a fiction, and every reader, almost, will inquire after the local habitation, and the real name of him who is here introduced to the public. We cannot refrain from observing, that if we were all to commence authorship, who is there but could fill a small volume with accounts of the changes in our circumstances, places of abode, health, and modes of thought and action, it seems very probable "that the world would not contain the books." There are too many new books written, and too many old ones not read. We can safely recommend the piece before us for one excellence, the want of which makes worse than useless the most learned and splendid performance—it has a uniformly good tendency.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

SHORT ACCOUNT OF THE CONVERSION AND BAPTISM OF KRISTNO PAUL.

(Whose Portrait appeared in our last Number.)

The expectations of the Missionaries had been often raised, by the prospect, that some of the natives of Bengal had embraced the gospel: but it was not till after several years' patient labour, that any of them "turned from idols, to serve the living God." Kristno was the first heathen whom they thought it right to admit to baptism, upon a profession of *repentance towards God, and faith towards our Lord Jesus Christ.* This was on the last Lord's day in December, 1800. When Mr. Fountain first preached, at a little bazaar in Serampore, Jan 5, 1800, Kristno was struck with the word: it seemed to be the word of God! Having it from Europeans added not a little to his surprise: hence he could not help talking of it to his companions. "He said, he saw himself to be a very great sinner; had lived all his life time in sin; had been a cheat, a liar, injurious, and almost all that was bad; but now, says he, I have put it off: I want no more of it; It is not my work, I wish to do it no more." Soon after this, he broke his arm, and Mr. Thomas having set it for him, conversed with him on the gospel for some time; when Kristno wept and sobbed; and, a few days after, informed them, he would come daily to the mission-house for instruction, saying, "That we had not only cured his arm, but brought him the news of salvation; and that, while his arm was healing, his soul also obtained rest and peace in Christ, and he now existed, to be his alone. On the 22d of December, he came, with another Hindoo, to eat tiffin, (what, in England, is called luncheon,) with the missionaries, and thus publicly threw away his *cast.* Brethren Carey and *Thomas went* to prayer with him, before *he proceeded* to this act; at which all *the Hindoo* servants were astonished, *so many persons* having said, "That nobody would ever mind Christ, or lose cast." On this occasion, they say, "Brother Thomas has waited fifteen years, and thrown away much upon deceitful characters: Brother Carey had waited, till hope of his own success had almost expired: and, after all, God has done it with perfect ease! Thus the door of faith is opened to the Gentiles; who shall shut it? The chain of the cast is broken; who shall mend it?"

The very next day the faith of Kristno and his family was sorely tried, by the whole neighbourhood being in an uproar, on account of their losing cast. It is said, that two thousand people were assembled, pouring their anathemas upon these new converts! They put Kristno, and his family, into confinement, and then dragged them to the Danish magistrate, who, instead of punishing, dismissed them, with commendations for losing cast. The governor also promised the missionaries, that they should not be interrupted in their baptism. On the 27th Kristno, going with these missionaries into a village, where they preached, was met by a man, who insulted him, on account of his renouncing Hindooism. It is common for the natives to address each other in couplets, and proverbs. This man made a rhyme at Kristno's expense, as follows:

"Khristno! tumi ku?	Khristno! who are you?
Shoitaner gon—	The devil's own—
Noroka tumor shinghason!	In hell your throne!

Khristno smiled, and gave a reason for his change, which was, that in confessing and forsaking his sin, and laying hold upon Christ, he should get salvation.

Lord's day, Dec. 28. "This morning," say the missionaries, "Kristno came to be baptized, Mr. Ward preached on the subject. A good number of Europeans were present. We then went to the river's side. The governor, a number of Europeans, Portuguese, Hindoos, and Musselmans attended. We began by singing in Bengallee,

"Jesus and shall it ever be,
A mortal man ashamed of thee, &c."

Brother Carey then spoke, for a short time, in Bengalee, declaring, that we did not think the river sacred—it was water only; and the person about to be baptized from among them, by this act professed to put off all the debtahs, and all

time, and to put on Christ. After prayer, he went down into the water, taking his son Felix in his right hand, and baptising him, using English words. After this, Kristno went down, and was baptized; the words in Bengallee. All was silence and attention. The governor could not restrain his tears; and every one seemed to be struck with the solemnity of this (to them) sacred ordinance. I never saw, (says Mr. Ward) even in the most orderly congregation in England, any thing more solemn and impressive. 'Ye gods of stone and clay,' did ye not tremble, when in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet? In the afternoon, the Lord's supper was celebrated in Bengallee, for the first time. Kristno, at the close, said he was full of joy."

A few days after, Jan. 8, Kristno was met by a European in the street, who inquired of him respecting his profession of Christianity; and asked him, "What he got by it?" &c. He replied, "He had got nothing, but much joy and comfort: it was the work of love." It had been reported that the missionaries had given him several hundred rupees, for losing cast! Kristno was, at this time of his baptism, about 35 years old, and had a wife and four children.

On the 13th of January, 1801, they speak of Kristno saying at an experience meeting, "When I am at work, my mind goes away from God, and I am sorry, and charge it not to do so. I say, O mind, why dost thou thus depart from Christ? Thou canst not be happy any where without him: I charge thee to keep close to him."—"Kristno has a sweet natural disposition, and is, indeed, a very hopeful character. He is a carpenter, and will, I dare say, have employment sufficient to maintain his family. A gentleman in Serampore said, he thought every European ought to employ this man, and he would set the example. He has accordingly given him a good large job of work. He has a Brahmun, however, for his landlord, who has not been so kind to him, but has ordered him to quit his house."

In the June following, Kristno said to one of the missionaries, "As I lay musing one night, I thought thus: one or two of the missionaries are dead; Mr. Carey is much engaged at Calcutta, Ms. Marshman in the school, and Mr. Ward in the printing office: Bengal is a large country; how shall the people know about Christ? I would go to the end of the world to make his love known." In August Kristno, of his own accord, built a house for the public worship of God, immediately opposite to his own. "We call this," say the missionaries, "the first native meeting-house in Bengal. To-day, Aug. 16, brother Carey preached in it to about 20 natives, besides the family of Kristno."

In May, 1803, Kristno was taken from his worldly employment, in order to be engaged in making known the gospel to his countrymen; and, from that time to the present, he has been indefatigably and usefully employed round about Serampore and Calcutta, and as far as to Silhet, on the borders of China, "in fully preaching the gospel of Christ." He is now an old man, (for a Hindoo) very zealous in the cause of the Redeemer, and greatly respected by all the brethren of the mission.

Extract of a Letter from Mr. Chamberlain, dated Diggah, January, 1816.

"I came to Diggah, hoping that I might perform a service which is lacking from the brethren here. They are not perfectly acquainted with the language, and hence cannot be expected to do much among the natives: I thought, from my knowledge of the Hindoostannee, that I might do something; whether I shall or not I cannot say. Two native brethren from Bengal are supported here, who are useful in their way. One of these is my friend, and brother Brindabun, whom I baptised at Rehoboth ten years ago. On my arrival, I found that they had picked up some of the wanderers, whom they were directing to the Lamb of God; and about a week ago, I had the pleasure to baptize four of these persons, who had some time been waiting to be baptized: they made a very satisfactory profession of their faith in the crucified Jesus. I send you an extract from my journal:

"Jan. 3. We assembled this evening to hear four natives declare what God had done for their souls. Their declaration was very interesting and encouraging. One of these persons is a native of Bharatpos (a town beyond Agra.) He was on his way so far for Juggunath, but here divine mercy shone upon him: he was picked up by the native brethren as from the way-side. Another is a native of Joypore, which is still further beyond Agra. He was arrested by divine grace on his return from Juggunath, by meeting with the brethren Brindabun and Kurreem. Two others were Byragees from those parts of the country; one of whom was a Goosee, who had

made many disciples. He had been under a conviction of his sins for some time before he heard of Jesus and his salvation. He told us, that he had, from the pressure of his sins upon his conscience, been accustomed to go out into the fields, and call upon God to show him the way of salvation. Upon which, he declared, that, at a certain time, he saw, in a vision, a form much like a European, which told him to go to the Europeans, from whom he would learn the true way to obtain safety. This wrought so much upon his mind, that he told his disciples what he had seen and heard, and that he had determined to act accordingly. Many of them endeavoured to dissuade him from his purpose, but he invited his disciples to a farewell feast before he left them. A few attended to his invitation, and these were very urgent, persuading him not to act so rashly. The result was, that he, and one who cleaved to him, left all, and came to Dinapore in quest of salvation, to be gained from the Europeans. Here they at different times and places met with the native brethren, who proved the way-marks to conduct them to the fulfilment of their wishes.

"6th. By the appointment of the brethren, I baptized these four natives, and two English women, who are the wives of soldiers in his Majesty's 24th regiment. Oh! that they all may continue to abide under the shadow of the Almighty, "looking for the mercy of the Lord Jesus Christ unto eternal life." Blessed be the God and Father of our Lord Jesus Christ, who has given us a handful of the first fruits in Hindoostan: may it be an acceptable wave-offering to the Lord! Now may his glory appear, and his work be prosperous!

"On the following Lord's day, they were received into the church, and all partook of the bread and the wine, in commemoration of the Lord's death. Our number, in all, amounted to twenty-three persons, who had been previously brought together, thus to unite in celebrating the Saviour's love."

Mr. Chamberlain is a most laborious preacher of the gospel, in both the Bengallee and Hindoostannee languages. In his journey from Serampore to Diggah, through Bengal, he preached, in the space of six weeks, in upwards of seventy towns and villages; in some of which he was engaged for a whole day together, preaching three, four, five, six, and seven times a day in the larger towns. "*In the* city of Moorshedabad," he *says*, "*I was employed five or six days, and left it in a manner untouched after all.* Upwards of 10,000 books and tracts of all descriptions were dispersed abroad, to bear witness to the truth, that salvation is by the death of Christ. Great was the attention of the people in general; and, in many places, multitudes thronged to hear, and, with the greatest eagerness, took the tracts and gospels. When we came to a place on a market day, which was sometimes the case, the word of God was preached to people of twenty different places at once, and tracts and gospels sent abroad to enlighten the country. Indeed, so far as preaching was concerned, I had a gratifying campaign in Bengal. Something considerable was done towards calling the attention of the people to the kingdom of Christ. I know not what success may result from my labours, but I do rejoice in the work I was enabled to perform. From my operations around Calcutta, I was engaged frequently with the residents of that populous city, and became pretty well known amongst them: and, from Calcutta to the great river, in all the principal places, and, I may say, in all the inferior ones too, I was enabled either to preach the gospel of salvation, or to send abroad among them the words of life. Oh! to grace how great a debtor I am! 'What shall I render to him for all his benefits towards me?' Ah! what indeed!

"The brethren here have abundant employ in the school, and in preaching to the European soldiers in the cantonments; and, I trust, that they do not labour in vain. I hope to set out in a few days into actual service. My Pundit is coming. If health be spared, I shall have plenty of work. Pray for me.

Extract of a Letter from Carapeit Chater Aratoon, to Mr. Ivimey, dated Surat, Dec. 2, 1815.

"DEAR BROTHER IVIMEY,

"I have received your favour of April 11, with the pamphlets, on the 17th September. I am much obliged to you for your kindness. I sent a copy of the Brief View of the Serampore Mission to Sir E. Nepean, one to Mr. Romer, judge and magistrate of Surat, and one to Messrs. Newell and Hall. I might have been more glad if you had sent me a copy of your work: I mean Baptist History. I have seen and read the work of our Brownist friends B. and B—s. I am sorry to see Christians in England loosing their excellent time and

money for nothing but partiality. Oh may that blessed day soon come, when every one will forget and deny all what is their own, and will follow of Christ's and seek of Christ's. I repent a great deal that I did not study the English well enough while we were at Serampore. *

"Surat is to the north of Bombay, and situate on the bank of the river called *Tapty*, and the town is surrounded with a first and second wall, at a distance one from another; but by river-side is only one, and some parts the walls are fallen down. Surat is much larger than Bombay; the inhabitants different among all. The Hindoos are numerous, and Parsees very active and rapacious, and busy after money: the Mussulmans, and the most of the Brahmuns, are wicked and lasy; there are very few among them a little better: the Armenians, and the Jews, are in very low state.

"Let us speak about this station. I distributed several hundred books and tracts, and have preached the word of God, and the hope of righteousness by faith, to thousands, since we have been here never neglected; nor I kept myself back from preaching, except by sickness, which kept me back from preaching for some time; and now, thank God, we are at present enjoying a good state of health. After I had many, or a large crowd, to hear me quietly, the saving and unsearchable graces of our dear Lord Jesus. But, I am sorry to say, none yet forsook their idolatry for Jesus's standard. I had once five persons, who at beginning showed themselves very well, as far as they did propose me for baptism; but they all have gone away, and made no appearance again. Two of them were seen lately, but they were changed by the thorns of this wretched world from their former mind, though I have got my hopes in the Lord Jesus, that, by his loving kindness, all that I laboured in this parts will not be wholly in vain; but, at another hand, when I consider of living so long a time in this country, and having no full progress of my preaching more; I mean, turning one from idolatry, or from Mahomadanism. Oh! this is a great pain in the heart and spirit of a preacher, who has been among so many [at Serampore] and afterwards sitting alone. Oh! my dear brother, I intreat you to pray for us, particularly for the success of the gospel; that my hands may work again as once was employed in his holy work. Oh! I may see some of the idolators in this country, sitting close to the feet of Jesus our Lord: then I may die.

"I am going to leave Surat for a time, to go and preach the unsearchable riches of our Lord and Saviour Jesus Christ in Goojeratt and Joypoore. I beg you to remember me to all of your church members, and tell them I am begging them to pray for me, and the success of the gospel.

I am,
My dear brother,
Yours very affectionately,
C. C. ARATOON.

* "The writing of C. C. Aratoon is very good, but the English is imperfect. He is by birth an Armenian, being born at Busorah. His father's father was an Armenian clergyman, and was born near Mount Ararat. After many difficulties, which his grandfather and father met with in the Persian empire, they settled at Busorah. No person is admitted to be a clergyman in Armenia, unless he can trace his ancestors back to the tenth or twelfth generation: this, Carapeit could have done. He speaks Turkish, Arabic, Persian, Hindoostannee, Goojurattee, Bengallee, Portuguese, English, and Armenian; but Hindoostannee, Armenian, and Bengallee, better than the rest.

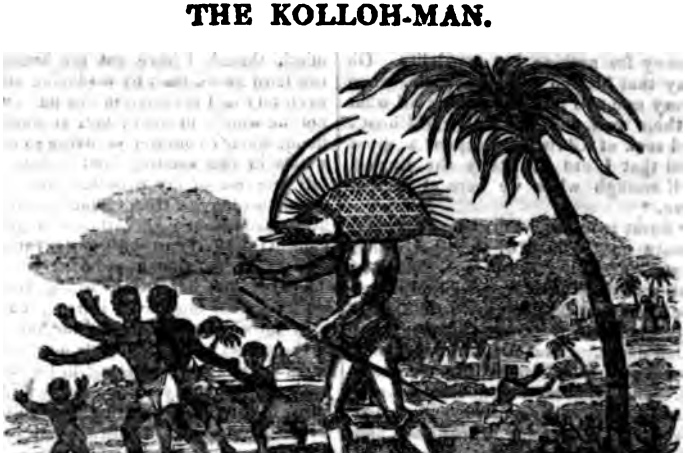
CHURCH MISSIONARY SOCIETY.

We acknowledge, with gratitude, the kindness of the conductors of the above Society, for lending us their engraving of the Kolloh-man, or African devil; from whom the poor women and children of Bullom are seen running away, terribly frightened, at his approach.

The Rev. Mr. Nyländer, placed among this degraded people as a missionary, gives the Society the following account of this practice:

"KOLLOH, is the name of a great spirit, who is supposed to reside in the neighbourhood of Yongroo. He never comes out of the woods, except on such mournful occasions as the death of a chief; or, if a person has been buried without his relations making a cry for him, then the KOLLOH, who has intercourse with the departed spirits, feels himself so much hurt, that he is obliged to leave his abode at nights, and to go to the houses of those relations to rouse them, and to trouble them every night, till they procure rum and palm-wine, &c, and have a good drink, and dance publickly, in remembrance of their departed friend. See the Engraving.

THE KOLLOH-MAN.



"The KOLLOH is made of bamboo-sticks, in the form of an oval basket, about three feet long, and so deep, that it goes over the man's shoulders. It is covered with a piece of net, and stuck all round with porcupine-quills on the nose. The mouth and nostrils stand wide open. It is frightful to look at. Children, women, and old people, run and scream at its appearance.

"A certain man pretends to have some very intimate intercourse with this Beelzebub; and therefore he is called by the spirit to take the KOLLOH on his head, and to go about with it, to see that the dances, drinkings, and howlings, are carried on regularly through the whole night; and that all the young people, who are at work through the day, are at the dance at night. If any are missed, he is permitted to enter the houses, and to drive them out by force; and he is a faithful servant of the devil. Some people stay out in the fields, through the night, to enjoy a little rest after their daily fatigue.

"The Kolloh-man is naked, has washed himself over with white clay, and has fringes of packing-mats, or plaintain-leaves, round his waist, knees, and ankles. To give notice of his coming, he rings a bell, which is fixed inside of the cap or basket. He has a switch in his hand, to show his authority. If any person pass by his abode, which is near the public road, he sings out, "Ee!" with one tone. If people meet him in the road, they must either hide themselves, or else go back; otherwise he *catches* them, and carries them to his place, and keeps them there for a few days, teaching them something of his arts, which the people keep very secret. He makes them swear, and tells them, if they discover the secrets, the KOLLOH knows it, and makes their bellies swell, and they are dead the moment they divulge any thing of the secresy.

"After any of the people (chiefly children of ten or twelve years, sometimes young men) have been taught in the mysteries of KOLLOH, they engage in his service, and go about with their teacher, beating on a small turtle-shell, and singing.

"He came also to visit me, standing before the door, and sang out his long "Ee!" the children all running to hide themselves. I asked what it meant, and was told that this was the devil; and, as the great headmen of the country were dead, he was much troubled about it, and came out of the woods to make cry for them; and now he came to give me service. I said, "I accept of no devil's services: I am come to drive him out of this country."

"These Kolloh people are a set of plunderers, who used to disturb the natives very much. When the Sierra-Leone Company had people here, they have plundered them of every thing.

"It shall be my labour to banish, not only this representative of the devil, but the devil himself, from the Bullom shore. He has great power in this benighted spot; and resists our labours, both in private and in public. May we be enabled to conquer, through Him who has all power in heaven and in earth!

LONDON MISSIONARY SOCIETY.

The following account of remarkable events, which have lately transpired in one of the South Sea Islands, will, we hope, be fully corroborated and confirmed by future communications:

Missionary Rooms, Old Jewry, London, June 26, 1816.

A letter was received this day from Mr. W. P. Crook, dated Sydney, New South Wales, November 2, 1815, from which the following important information is extracted:—

"I have just received a packet from Otaheite, the contents of which are of the most satisfactory and delightful nature. If the question now be asked, 'Hath a nation changed their gods?' I think, before you receive this, it may be answered, Yes.* The Taheitan nation hath changed their false gods for JEHOVAH the true God. The majority of the people of Eimeo, near a thousand, have renounced idols, and professed themselves the worshippers of the true God; and they are daily increasing. Brother Davies has six hundred and sixty in his school, whom he catechises and instructs. Dear man, he is ready to sink under his labours. I long to be with him; as he and all his brethren say, I may be immediately useful.† Brother Scott was taken to his eternal rest in February last, leaving a young wife and two children. The brethren Davies and Nott, amidst their active labours, are frequently very ill; yet, blessed be God, the gospel flourishes and gains ground rapidly.

—"I am called upon for this letter, therefore must conclude, and have only time to add, that the triumphs of the gospel in Eimeo will be considered as the most glorious and marvellous that have been witnessed for many ages.—Priests publicly burning their gods—chiefs destroying their morais—pulling down their sacred altars, and cooking their victuals with the materials—men and women eating together;‡ and group after group flocking to the missionaries, and giving themselves to the Lord. These triumphs of the gospel will be proclaimed through the world, and our Immanuel will be praised by thousands and tens of thousands for what he has done in Eimeo."

* This refers to letters from the missionaries, not yet received.

† Orders were sent, out some months ago, to Mr. Crook, to proceed to the Society Islands to assist the missionaries. Four additional labourers, and their wives, are also on their passage to Eimeo for the same purpose.

‡ "The women are not permitted to eat with the men, nor may they drink out of the same cup." — *Missionary Voyage*, p. 361.

CHRISTIAN TREATY,

OR

SACRED ALLIANCE.

It is truly gratifying to learn, that the "Christian Treaty," some time since agreed upon between the powerful monarchs of Russia, Prussia, and Austria, has been also acceded to by Sweden and Holland. The following is the message of the King of the Netherlands to the States-General, by which his Majesty informed them of his accession to the act denominated *The Sacred Alliance*.

"The treaty, by which their Majesties the Emperors of Austria and Russia, and the King of Prussia, on the 26th of September last, made the noblest precepts of religion and morality the rule and measure of their political transactions, has justly excited universal attention; and no one has doubted that a system, worthy of these virtuous princes, if it were universal, and carried into full and permanent effect, would have a beneficial influence on the state of society, and the reciprocal relations of nations.

Desirous, on our side, of contributing to this exalted object, we could not hesitate to comply with the invitation made to us by our powerful ally the Emperor Alexander, and herewith your Excellencies will receive copies, both of the said alliance, and of our act of accession to it.

(Signed) "WILLIAM."

"*The Hague, July* 1."

There is good reason to believe, that His Majesty, the King of the Netherlands, will be favourable to the missions from this country, established in the Islands lately ceded by treaty by the British Government. His Excellency the Ambassador, Mynheer Fagel, has lately received an application from the Baptist Missionary Society, to permit a missionary to proceed to Java, in the most friendly manner, and kindly engaged to interest himself with the new governor, to procure for the missionaries the same favour and protection they received from the British Government.

Domestic Religious Intelligence.

CONGRATULATORY ADDRESSES

Of the General Body of Protestant Dissenting Ministers of the Three Denominations.

(Extract from the London Gazette, July 2, 1816.)

The following addresses have been presented to His Royal Highness the Prince Regent; which addresses His Royal Highness was pleased to receive very graciously:

To His Royal Highness George Prince of Wales, Regent of the united kingdom of Great Britain and Ireland.

May it please your Royal Highness,

WE, His Majesty's dutiful and loyal subjects, the general body of the Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, beg leave to approach your Royal Highness with cordial congratulations on the marriage of Her Royal Highness the Princess Charlotte Augusta of Wales, with His Serene Highness the Prince Leopold of Saxe Cobourg.

Highly valuing the numerous advantages, which this country has long enjoyed, under a succession of princes of the House of Brunswick, we take peculiar interest in this auspicious event.

Permit us, Sir, to express our warmest wishes, that the alliance may be productive of permanent satisfaction to Your Royal Highness.

From the education of Her Royal Highness, in principles adapted to give stability to a government, and prosperity to a nation, we confidently cherish the hope, that the true dignity of our country will be preserved by the wise and beneficial exercise of the same desire to promote the welfare of the people, and by the same sacred regard to the freedom of religious profession and worship, which have characterised the reign of our venerable Sovereign, and the administration of government by your Royal Highness.

Influenced by these sentiments, we fervently offer our prayers to the King of kings for the continued health and happiness of your Royal Highness, and of those illustrious personages whose nuptials have called forth from His Majesty's subjects such lively testimonies of approbation.

Signed, on behalf of the general body,
Abraham Rees, D.D. F.R.S. F.L.S. Soc. Amer. Soc. *John Rippon*, D.D. *Thos. Morgan*, *Joseph Brooksbank*, *Al. Waugh*, D.D. *John Humphrys*, *T. Belsham*, *Thos. Thomas*, *Richard Bowden*. *Wm. Newman*, *John Cowes*, *Wm. Moon*, *John Townsend*, *Thos. Cloutt*, *John Hawksley*, *John Petticary*, *Thos. Wood*, and *John Yockney*.

To which address His Royal Highness was pleased to return the following most gracious answer:

"I thank you for this loyal and dutiful address.

"I derive the utmost satisfaction from the persuasion, that the event which has occasioned this expression of your sentiments is equally calculated to promote the happiness of my family, and to afford additional security to the best and most important interests of the nation.

"You may confidently rely upon the continuance of my favour and protection."

To the Prince Regent, the deputation were introduced by Viscount Sidmouth, and afterwards had the honour of kissing His Royal Highness's hand.

To Her Royal Highness the Princess Charlotte Augusta of Wales.

May it please your Royal Highness,

WE, the general body of Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, beg leave to present to your Royal Highness our sincere congratulations on the event of your alliance with His Serene Highness Prince Leopold of Saxe Cobourg, and to tender our warmest wishes for your truest felicity, through every succeeding period of your existence.

Descended from an illustrious line of royal ancestors, who have meritoriously and successfully laboured to advance the general improvement of the nation, and confirm our much valued libertues, we are persuaded, that your Royal Highness will derive the highest satisfaction from emulating such laudable examples.

Should your Royal Highness be ever called to fill the arduous and elevated

situation of a Sovereign, we are confident, that the conduct of your Royal Highness will evince the unceasing conviction, that a devoted attention to the intellectual and moral improvement of a cultivated and loyal people, will afford your Royal Highness more solid gratification, and confer more real splendour, than the outward ornaments of royalty.

To His Serene Highness Leopold George Frederick, Duke of Saxe, Margrave of Meissen, Landgrave of Thuringuen, Prince of Cobourg of Saalfeld, &c.

May it please your Serene Highness,

WE, the general body of Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, have sincere pleasure in hailing the arrival of your Serene Highness in this kingdom on the present important occasion, and in presenting our warmest congratulations on your alliance with our amiable and illustrious Princess Charlotte Augusta.

From the elevated descent, various accomplishments, and excellent qualities of your Serene Highness, we are led to entertain the most pleasing expectation of the felicity attendant upon these auspicious nuptials.

It is our ardent wish, that this country may afford your Serene Highness facilities for every active, liberal, and beneficial pursuit, congenial to your taste and inclination.

In promoting the happiness of our beloved Princess, the country's hope, affording her kind and constant support on all occasions, conducive to her advantage, and aiding her benevolent designs for extensive usefulness, your Serene Highness will be intitled to the gratitude and affection of a free, enlightened, and loyal people.

Duly appreciating excellence, we rejoice to see it transplanted, naturalized, and flourishing in our land; and it is our wish and prayer, that your Serene Highness may enjoy, to a distant period, all the happiness which your exalted station can bestow.

These addresses are signed, on behalf of the general body, by *Abraham Rees*, D.D. F.R.S. F.L.S. Soc. Amer. Soc. *John Rippon*, D.D. *Thos. Morgan*, *Joseph Brooksbank*, *Al. Waugh*, D.D. *John Humphrys*, *John Townsend*, *Thos. Cloutt*, *Thos. Thomas*, *Wm. Newman*, *John Coates*, *Wm. Moon*, *Thos. Rees*, F.S.A. *John Hawkesley*, *John Potticary*, *Thos. Wood*, and *Richard Bowden*.

To which addresses Her Royal Highness and His Serene Highness were pleased to return the following answer:

"Be assured, that we receive the congratulations of the Protestant Dissenting Ministers of the three denominations with every cordial satisfaction and pleasure; and we are well assured in those fervent hopes they express for our mutual happiness, and for the prosperity of His Majesty's kingdoms."

The deputation, as above, were introduced by Sir Robert Gardiner, and were afterwards admitted to the honour of kissing Her Royal Highness's hand.

BAPTIST IRISH SOCIETY.

THIS Society, since the annual meeting, encouraged by the spirit evinced on that occasion, has resolved to support ten additional day schools, for teaching the native Irish, under the superintendance of several clergymen, who have united themselves with the Society, and from whose co-operation much benefit may be expected. In consequence, also, of a resolution, passed by the Association of Baptist churches in Ireland, viz. that the Society would send another itinerant, Mr. Stephen Davis, a member of the church in Devonshire-square, London, has been engaged for that purpose, and was publicly designated to the work, on Thursday evening, July 11, at Dr. Rippon's meeting, Carter-lane. The service was commenced by Mr. Coles, of Poplar, by reading the 13th chapter of Acts, and prayer. Mr. Ivimey, the Secretary, gave an account of the objects of the Society, and of the labours of the itinerants, &c. already employed—inquired of Mr. Davis, what were his reasons for devoting himself to the ministry in Ireland—and what were the doctrines he intended to preach. Mr. Davis gave satisfactory answers to these questions. Dr. Jenkins prayed the ordination prayer, with imposition of hands. Dr. Rippon being prevented by the lateness of the hour from giving the charge to the itinerant as he had intended, after saying a few words by way of caution and advice, concluded in prayer.

ORDINATIONS.

BIRMINGHAM.

May 22, 1816. Mr. W. Hutchings was set apart to the pastoral office over the

Baptist church, assembling for divine worship in New Hall-street, Birmingham. The Rev. J. Poole, of Bilston, introduced the services of the day by reading a suitable portion of scripture, and prayer. The Rev. Mr. Brewer delivered an interesting account of the nature of a gospel church. The Rev. B. H. Draper, of Coseley, asked the usual questions—received the confession of faith, and prayed the ordination prayer. The Rev. T. Hutchings, of Unicorn-yard, London, gave his son an affectionate and solemn charge, from 2 Tim. iv. 1, 2. The Rev. Mr. Birt, of Cannon-street, preached to the people from Heb. iii. 1. and the Rev. W. Taylor, of Boston, concluded by prayer the truly pleasing and profitable exercises of the morning. Mr. Hutchings, senior of London, preached in the evening. "Save, now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity."

BIGGLESWADE, BEDFORDSHIRE.

May 28, 1816. Mr. James Clark, late of Stepney Academy, was ordained to the pastoral office in the Baptist Church at Biggleswade, in Bedfordshire. Mr. Geard, of Hitchin, commenced with reading and prayer. Mr. Cox, of Hackney, described the constitution of a Christian Church,—received from Mr. Foster (one of the deacons of the church at Biggleswade) an account of the circumstances which led to the solemnities of the day, —and presented to Mr. Clark a variety of questions, to which he returned satisfactory answers, together with his confession of faith. Mr. Bull, of Newport-Pagnell, offered the ordination-prayer. Mr. Newman, of Stepney, delivered the charge from Prov. xxvii. 23—27. "Be thou diligent to know the state of thy flocks," &c. Mr. Edmonds, of Cambridge, addressed an exhortation to the church, from Phil. i. 27. "Only let your conversation be as it becometh the gospel of Christ," &c. Mr. Morell, of St. Neots, concluded with prayer. One circumstance in this service appeared powerfully to affect the audience. The deacon, who represented the church, referred to his deceased father, and the pastor to his mother who was present, in such a strain of filial piety, and with *such tender* expressions of affectionate *gratitude that every heart* was moved! *In the evening* Mr. Bottomley of Ramsey *prayed*, and Mr. Hillyard, of Bedford, preached from Ezek. xvi. 14. "And thy renown went forth among the heathen for thy beauty," &c. Mr. James Clark's prospects are highly encouraging. We are glad to hear, that by his labours the congregation has been greatly increased, and that two additional galleries are about to be erected immediately.

PORTSEA.

The second Baptist Church in White's Row, Portsea, has lately experienced a considerable revival, through the divine blessing, on the preaching of Mr. Wm. Hawkins, a member of the Church at Norwich, under the care of Mr. Joseph Kinghorn. The ordination of Mr. Hawkins took place at the meeting house of the first Baptist church, on Thursday, the 13th of June, 1816. The introductory service, asking the usual questions of the minister, and receiving the confession of faith, was conducted by Mr. Giles, of Lymington. The ordination prayer, (by imposition of hands) was offered by Mr. Kinghorn; who also delivered the charge, which was founded upon Col. iv. 17. "Say to Archippus, take heed to the ministry which thou hast received in the Lord, that ye fulfil it." The sermon to the people was preached by Mr. Ivimey, of London, from. Phil.ii.29. "Receive him, therefore, in the Lord, with all gladness, and hold such in reputation." The other parts of the service by Messrs. Phillimore of Kingston, and Griffin (Independent) of Portsea. Mr. Kinghorn preached in the evening, at the Independent meeting in King Street, from Gal. vi. 14. Messrs. Ivimey, and Russel, of Broughton, engaged in prayer. At a prayer meeting, at White's Row, at seven o'clock in the morning, Messrs. Dore, Tilly, Clay, &c. were engaged.

It affords matter for encouragement to reflect that this revival, was preceded by an agreement among the ministers of five Baptist churches at Portsea and the vicinity, to hold a monthly missionary prayer meeting. This was about two years since. Thus, while they were fervently imploring spiritual blessings for others, they have been, in a particular manner, blessed themselves.

Erratum in our last.

P. 265, line 10, for fulfil, read forfeit.

THE REVᴰ Dᴿ FAWCETT,

Hebden Bridge, Yorkshire.

Pubᵈ by Button & Son, Paternoster Row Sepᵗ 1816.

THE

Baptist Magazine.

SEPTEMBER, 1816.

MEMOIR OF MR. JOSEPH BELCHER,

PASTOR OF THE BAPTIST CHURCH AT RUSHDEN, NORTHAMPTONSHIRE.

"THE righteous perisheth, and no man layeth it to heart," is a melancholy fact that every day's observation confirms: hence, in turning over the history of the church of Christ, when the name of a pious and often eminently useful man is introduced, the remark often follows, "We know nothing of him." Surely, these things ought not so to be, when biography is acknowledged on all hands to be one of the most useful species of writing; for, while it instructs the reader by unfolding the most powerful motive to action—*example*, it conveys instruction in so pleasing a form, that it gives the reader a sort of imperceptible, yet irresistible impulse, to imitate their good actions, and to avoid their bad ones. Who can read the lives of a Brainerd, a Whitfield, or a Pearce, without feeling a desire at least to go and do likewise? or, who can study the memoirs of a Voltaire, a Hume, or a Paine, but would wish to avoid their impious principles, and to escape their awful deaths?

The memoir now presented to the reader, does not profess to speak of a prodigy in talents, or a phenomenon in attainments; but merely to sketch the life of one who was *not* blessed with any extraordinary share of the former, nor had he to boast of much of the latter. But he was endowed with no small share of zeal for the glory of God, and love for the immortal souls of men.

Mr. Joseph Belcher was born at Birmingham about the year 1767. His father was a member of the Baptist church meeting in Cannon-street, in that town. Dying while his son was but young, Joseph was placed, at a suitable age, apprentice to the japanning business; which situation he filled with great credit to himself, and with complete satisfaction to his master. About this time, he became acquainted with Mr. Charles Meloney, who died at Wallingford, and whose memoir has already appeared in the Baptist Magazine, with whom he lived on terms of the closest

intimacy till his death. At what exact period Mr. Belcher became acquainted with the plague of his own heart, and the importance of an interest in the Saviour, or what were the means by which such a change was effected, cannot now be exactly ascertained. Favoured with a religious education, and always possessed of a serious turn of mind, it is very probable, that the 'still small voice' of the gospel, rather than the thunders of the law, was employed by the great Head of the church to bring this elect sinner into his fold. He was baptized, and received into Christian fellowship with the above church, by the Rev. Henry Taylor, their then pastor, on Lord's-day, December 16, 1787, being then about twenty years of age. In this union, Mr. Belcher was very happy, till about the latter end of the year 1791; when some unpleasant circumstances arose relative to giving him a call to the ministry, which at length ended in a separation from that society; which event took place on January 22, 1792.*

He soon after joined the church meeting in Bond-street, under the pastoral care of the Rev. E. Edmonds; and, by this church, after a proper trial of his abilities, he was regularly encouraged to the important work of the ministry.

The church at Rushden, in Northamptonshire, was at this time destitute, in consequence of the death of their valuable and highly esteemed pastor, Mr. Knowles; they, therefore, addressed a letter to Mr. Edmonds, requesting to know if he knew any young man, possessed of piety and of talents, who he thought would suit them. Mr. Belcher was recommended; and, accordingly, went and preached his first sermon among them, May 29, 1794, from 1 Cor. ii. 2, "For I determined to know nothing among you, save Jesus Christ, and him crucified." By this church he was well approved, and from them he received an invitation to the pastoral office, which he at length accepted, and was ordained on August 4, 1795. The Rev. Mr. Edmonds of Birmingham, gave the charge on that occasion, founded on Matthew, xxviii. 19, 20. "Go ye, therefore," &c. and the Rev. Mr. Nicholls, of Kimbolton, preached to the people from Psalm cxxii. (A part of the service was obliged to be performed in the meeting yard, as the place was found by far too small to contain the assembly.) Such was the success which attended the labours of Mr. Belcher, that the congregation increased beyond the extent of the meeting-house; which, by the advice, and with

* It may be proper here to state, that no charge was ever made against either Mr. Belcher's moral conduct or religious principles; but, on the subject of his qualification for the ministry, the church were not agreed. This communication was made to the writer by Mr. Cornfield, the respected *senior* deacon of the above church.

the sanction of the neighbouring ministers, was taken down, and very considerably enlarged; the congregation, in the mean time, worshipping in a barn, fitted up for the purpose.

The new meeting-house, a plain and substantial stone building, was opened October 4, 1796. Mr. Pain, then of Gamlingay, in Cambridgeshire, preached from 1 Cor. xv. 58. "Therefore, my beloved brethren, be ye steadfast," &c. Mr. Hall of Irthlingborough, from Psalm xxvii. 4. "One thing have I desired of the Lord," &c. and Mr. Vorley, the present pastor of the church, at Carlton in Bedfordshire, in the evening, from Exodus, xx. 24. This place of worship being soon overfilled, was again enlarged in 1812, by the addition of two side galleries.

Little, perhaps, did either Mr. Belcher, or his friends, think, that ere one year revolved, they should be called to part! a lively church of more than ninety members, seventeen of whom joined during Mr. Belcher's ministry, looking forward to brighter and more glorious days—just placed in their new meeting-house—their pastor, a young man, in the prime of life, labouring with considerable success—little did they imagine, that ere he reached his 30th birth-day, he would be called to give an account of his stewardship!

It does not appear, that Mr. Belcher was long laid aside from his beloved work: indeed, such was the ardour of his soul, that when he was unable to walk to the meeting, he would be carried there in a sedan chair; and, when his friends thought it imprudent for him to preach, he could not rest satisfied till he ascended the pulpit. One of the last times he did this, he found his strength so far fail him, that he was unable to proceed; and after exclaiming, "I take you to record this day that I am clear from the blood of all men," he sunk down in the pulpit unable to proceed. As he drew nearer the verge of life, he felt more and more of the importance of the ministerial work, and often expressed a wish to preach once more; but this, by an all-wise providence, was denied him. His views of heaven, during the few last months of his mortal career, were greatly exalted. In one of his last sermons, which was at the funeral of one of the members of the church, from 1 Cor. ii. 9. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" it is said, that he delivered such an animated description of the glories of heaven, as clearly evinced to his hearers, that he was not far distant from it. After his confinement to his room, his resignation to the will of God was exemplary: he wished to live only to be useful in his master's cause: he wished only to die "to be with Christ, which is far better." On the 26th of September, 1797, he said to a friend, "What is this death? why it is but like walking out

of one room into another!" So true is it respecting the believer in Christ,

"And dying is but going home."

In about a quarter of an hour after, he sweetly fell asleep in Jesus, in the 80th year of his age.

"——— His work was done,
The battle fought—the victory won."

Mr. Belcher left a widow, three children, and a numerous church and congregation to lament his loss. The widow, two of the children, and several respected members of the church, have since left this vale of tears, to join "the general assembly and church of the first born which are written in heaven." He was buried in the meeting-yard at Rushden, where a neat stone has by the church been erected to his memory. A funeral sermon was preached by the Rev. Mr. Pain, from Phil. iv. 1. "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved;" and the 416th and 560th Hymns, Rippon's Selection, were sung; both the text and hymns were of his own choosing.

This memoir shall close with an extract from a letter received by the writer from the Rev. J. Peacock, the present worthy pastor of the church at Rushden, to whom he is indebted for many of the materials of which it is composed.

"In every relation of life, I have always heard Mr. Belcher spoken of with the greatest respect: as a neighbour, he was peaceable and kind; as a friend, he was warm and sincere; as a husband and father, he was loving and affectionate; as a minister, he was highly esteemed by the friends of religion, in general, in this neighbourhood, and much beloved as a pastor, at Rushden in particular. He made rapid progress in the ministry, as well as in general knowledge: he was a very lively and animating preacher, and frequently expressed peculiar pleasure in the increase of the Redeemer's kingdom in the latter day. He was always remarkably animated, while administering the ordinance of baptism, and this church was much enlivened while under his care."

Birmingham. J. B.

INORDINATE ANXIETY ABOUT *FUTURE EVENTS*, EXPOSED AND CONDEMNED.

Remarks on Matthew, vi. 34.

MAN that is born of a woman is of few days, and full of trouble. His life is made up of toil and care, of regrets and disgusts. The world in which he resides is a wilderness of thorns and briars; a dry and thirsty land, where no water is. Such is our estimate of human life; and, it follows, that man, at his best estate, is altogether vanity. If this statement be correct, then it is weakness and folly to multiply our difficulties, and to increase our distress: this is done when we anticipate to-day the difficulties of to-

morrow. "Take no thought for the morrow," by unbelieving fears and distracting cares. God will provide for to-morrow, as well as for to-day, for his mercies are new every morning. "For the morrow shall take thought for the things of itself:" every day brings its appropriate duties, and we are to do every thing in its season. We should be careful every day to do the work of the day, and not leave it till to-morrow. To-morrow may never arrive to us; and, if it do, it will bring its supports and supplies, and so take care for itself. Besides, each day will have its own engagements and difficulties, and it is highly improper to charge to the account of to-morrow what belongs to to-day. "Sufficient to the day is the evil thereof."

The sentiment of the text appears to be this, that it is weak and foolish to encumber to-day with the cares and difficulties of to-morrow.

I. *The evil you anticipate may never take place, it may never exist, but in your own imagination.*—A great variety obtains in the bodily and mental constitution of man. Some few are distinguished by habitual cheerfulness and vivacity: they carry about with them a goodly portion of mental sunshine. It seems to be May and June with them all the year round. Such persons are more under the influence of hope than of fear. On the other hand, some are characterized by gloom and sorrow: they have but a small portion of mental sun to illuminate their hemisphere; they are more under the operation of fear, than of hope: they tinge every surrounding object with the shade and darkness of their own minds. The majority are more inclined to gloomy fear, than joyful hope: in some, it is the effect of constitution, but more frequently, it is the offspring of guilt and distrust. How often have your fears been disappointed—your mistrustful anticipations never realized—your gloomy predictions never fulfilled respecting your health, relations, friends, business, and religious enjoyments! Why, then, indulge distressing cares, and corroding anxieties? "Sufficient to the day is the evil thereof."

II. *By gloomy, distrustful anticipations, you suffer twice, what otherwise you would experience but once.*—Out of twenty difficulties, you make nineteen of them yourselves. If you are so mischievously ingenious as to do so, what weakness to multiply their number by distrustful anticipation!

What has been remarked of death, applies to anticipated affliction.

"Man forms a death that nature never made;
Then on the point of his own fancy falls;
And feels a thousand deaths in fearing one!"

How often have you felt a thousand anxieties in fearing one disappointment, one bereavement, one temptation! It is time enough to bear your troubles when they befal you; but it is unpardonable folly to torment yourselves before they arrive—to add imaginary to unavoidable difficulties—to suffer an evil a thousand times, becau-

you must suffer it once. But, if anticipated evils never arrive, then your fear of them is your only trial; and, surely, such a fear is vanity and vexation of spirit.

III. *The anticipation of evil is fruitless; and, therefore, unwise and sinful.*—When our Lord says, "take no thought for to-morrow," we are not to understand him literally and absolutely, but comparatively. A prudent, cautious foresight, in some instances, is not only lawful, but commendable. The ant is commended for providing her meat in summer, and gathering her food in harvest. The same writer, in his description of the prudent man, tells us, that he foreseeth the evil, and hideth himself. Should the husbandman neglect to plough and sow his grounds in the spring, there would be no beauty in summer, no abundance in autumn, no provision for winter. Should the period of youth be neglected as the proper season of improvement, he may grow in stature, but not in wisdom, nor in favour with God and man. But, as it respects future afflictions, you possess no influence to retard its progress. "Who, by taking thought, can add one cubit to his stature?" Who, by taking thought, can prevent one affliction? Were we to see a man spending the strength of his body to remove the earth from its present position, or wasting the energies of his mind in finding out perpetual motion, we should pronounce his conduct unwise, because *fruitless.* This is exactly your *case,* when you attempt, by your unbelieving fears, and ineffectual efforts, to make crooked things strait, and rough places smooth. Could you alter the plan of divine government, arrest its progress, or give it a new direction, your apprehensions and fears might be justified. 'But God is in one mind, and who can turn him? and what his soul desireth, even that he doeth. He performeth the thing that is appointed for me, and many such things are with him. His counsel shall stand, not yours, not your enemies, and he will do all his pleasure. How perfectly useless, then, your foreboding anxieties! You may fret and repine, but it will prove all in vain: God will not resign the reins of government into your hands. Cease, then, from striving with God in his dispensations. "Should it be according to thy mind?"

IV. *Futurity does not belong to you; it is, therefore, inconsistent with your duty and happiness, to perplex and afflict yourselves about what is to come.*—Futurity is, to you, a dark, unknown region. You are so short-sighted, that you cannot, with certainty, calculate what shall be on the morrow. God, in his word, has predicted the overthrow of antichrist, the annihilation of the Mahometan delusion, and the universal spread of revealed truth; but you cannot precisely tell the time; as obscurity is an essential characteristic of prophecy: the fulfilment and explanation generally take place together. "It is not for you to know the time and seasons

which the Father hath put in his own power." How often have human conjectures been disappointed! How often does God, in the accomplishment of his purposes, take a different way, and choose a different period to what you had fondly expected! "His way is in the great deep, his paths in the mighty waters, his footsteps are not known." From apparently inadequate causes, events have arisen the most astonishing. On the other hand, plans well conceived, and resources the most powerful, have failed. The operations of providence are far from being regular in their course, or uniform in their termination. The devout observer of the divine dispensations will frequently see them take a very unexpected direction. "The race is not to the swift, nor the battle to the strong, nor riches to men of understanding." "Time and chance happeneth to them all." You, yourselves, have been led in a way that you little thought of, with respect to the place of your habitation, the connections you have formed, the vicissitudes you have experienced, and the enemies you have encountered and overcome. You have seen some in the circle of your acquaintances, that have acquired wealth, while others have unexpectedly descended into adversity. You cannot say, with certainty, how it will be with you for the time to come: you know not what a year, a month, a day may bring forth, as to personal health, your outward circumstances, relations, and friends. These are events over which you have no influence: they are in better hands, and under better direction.

"Humble yourselves, then, under the mighty hand of God." Vain man would be wise, yet he knoweth not what is good for him in this vain life. Often have you mistaken your own interest and welfare. In the greatness of your folly you have gone astray. "It is not in man that walketh to direct his steps." He has no right, he has no wisdom, equal to the work. "Trust in the Lord, and lean not to your own understanding.—In all thy ways acknowledge him, and he shall direct thy steps."

V. *A gloomy, disquieting anxiety, about future events, argues a want of confidence and complacency in the plan of divine administration; founded in wisdom, rectitude, and benevolence.*—God does nothing at random: he is never perplexed in his councils; for he sees the end from the beginning. With him there is no contingency: what is chance to us, is design with him. He worketh all things after the counsel of his will. The purposes of God partake of his wisdom, holiness, and perfect goodness. What seems good to God, must in reality be so. He is never mistaken: he is too wise to err: he never did, he never will, he never can, do wrong. His conduct may not appear so to us; but then we see only a part of his plan. You must walk by faith, and not by sight. Nor is God less good than wise and powerful. He is revealed to us under the

endearing character of benevolence: God is love. Where is your faith? Take your place at the feet of Jesus; listen to his instructions: how does he enjoin freedom from distrusting anxiety? Matthew, vi. 25—32. Have you no confidence in the wise and lovely plan of providence? Can you trust God with an immortal soul, and not with a frail, perishable body? Would you wish to take the reins of government out of the hands of God, and guide the affairs of the universe yourself? Occupy your proper place: sit down in the dust, but do not aspire to the throne. You did not create the world; it does not belong to you to govern its concerns. Follow after providence, but do not take the lead. You are not your own, you are the property of the great Master and Proprietor of all things. Leave yourself, and all your concerns, with him: banish all your unbelieving fears: be strong in faith. "Sufficient to the day is the evil thereof."

VI. *Inordinate anxiety about future events tends to ruffle the temper, and makes you impatient and fretful.*—There is no proof of religion where there is no patience—no submission to the will of God under afflictive dispensations. It is the indispensable duty of Christians to cultivate a patient and quiet spirit. "You have heard of the patience of Job, and have seen the end of the Lord." It is a grace that ennobles and enriches the possessor: it renders the Christian character instructive and useful: it recommends religion. Have you never admired Job, exclaiming, as he went down into the vale of adversity, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" But a Christian, too much concerned about future events, is soon ruffled and disturbed in his mind. Dissatisfied with the dispensations of God, he is prepared to quarrel with all about him. He resembles a wild bull in a snare, or a ship at sea without a helm, driven and tossed with the wind. "In patience possess ye your souls, and by patient continuance in well doing, seek for honour and immortality." Be not overcome of evil, but overcome evil by prayer and patience. Be not alarmed and disquieted: "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Do not repine and murmur, when you ought to be grateful. Wherefore should a living man complain—a man for the punishment of his sins?

VII. *Watch against earthly mindedness.*—In proportion to the strength of your attachments, will be your anxiety about earthly things. Remember, that God, in blessing his people, is not confined to one class of means. Medicine is as necessary as food, afflictions as enjoyments. Christian, your chief interest lies in another and a better world.

"His hand the good man fastens on the skies,
And bids earth roll, nor feels the idle whirl!"

Worcester, W. B.

LETTERS

From the late Rev. Mr. Newton, of St. Mary Woolnoth, London, to a Baptist Minister.

(Continued from p. 326.)

No. VII.

DEAR SIR,

I return the enclosed* with many thanks. I hope the perusal did me good. I read it with many tears. Your letter came just as I was going to church, and, from thence, immediately out of town; otherwise I think I should have enclosed yours to Mr. Fuller in one of my own, as you supposed I might. But, for want of time, I was forced to put both his and Mrs. ******'s into the post.

My trial was heavy, but it was different from Mr. Fuller's; and, perhaps, I should not have liked his better than my own, had it been allotted me. But the Lord is gracious, we are both supported, and enabled, I trust, to say, He does all things well.

I believe your word, that you desire to do what is right, and I believe the Lord's word, that he will guide those who simply wait upon him for direction. And, therefore, whether you go to B. or stay at N. I shall hope you will be led to determine for the best. I know where I think you would be most comfortable. But I retract. What signify appearances? The Lord can make you comfortable at B.

I hope Mr. Scott knows better what to do with his time, than to meddle with Hunt. The more he is stirred, the worse he will ——.

Poor France! I mourn and tremble for them! From the slavery and infatuation of philosophical liberty, *libera nos domine*.

Blessed be the Lord, we have peace and truth in our days. May his people study to be quiet, and serve and save their country by prayer. It is a loud warning to us. Luke, xii. 1.

Miss C. sends her love. Give mine, if you please, to all who love the Lord Jesus in sincerity, by whatever name they are known at B.

May he be your sun and shield; Amen!

Pray for

Your affectionate brother,

JOHN NEWTON.

Sept. 11, 1792.

No. VIII.

—— I sympathize with Mr. Fuller, and should be glad to hear that he is better. Should he be removed, or laid aside, it will, doubtless, be a loss to your denomination, and, I suppose, beyond that boundary. I hope that he, and you, and I, shall all so live, as to be missed a little, when we are gone. But the Lord standeth not in need of sinful man. And he sometimes takes away his most faithful and honoured ministers, in the midst of their usefulness;

* The account of Mrs. Fuller's death, given in our last number, p. 322.

perhaps, among other reasons, that he may show us he can do without them. The residue of the spirit is with him; and believers may confidently adopt Mr. Pope's maxim, *Whatever is is right.* Blessed is the servant, whom his lord, when he cometh, shall find so doing, with his loins girded up, and his lamp burning. Give my love to Mr. Fuller, and pray for me, that I, likewise, may be faithful to the end.

Mr. Bennet is constrained to give up his charge, and retire into the country. And Mr. Trotman is in a very uncomfortable way. But Mr. ****, who is laid aside for over-meddling with commerce, is more to be pitied than either of them. May the Lord preserve our characters, and then dispose of us as he pleases.

I am, sincerely,
Your affectionate
JOHN NEWTON.

No. IX.

——— WHEN the day that is past cannot be recalled, I endeavour to consider what can be done NOW, *rebus sic stantibus.* I try to refer all to the Lord. Nothing occurs by chance, without either his providence or his permission, which, to me, who deal not in metaphysical distinctions, amount nearly to the same thing. When I am conscious that I have acted uprightly, and to the best of my judgment, I try not to distress myself about consequences which I could not possibly foresee. He has *reasons for* what he permits, though I may not know them. He can make the crooked straight, though I cannot. Therefore, if you must go, go with confidence, and leave the affair to him. The Lord can provide. Mr. ***** is not the only man that can be found. Though the nicety and diversity of tastes, among congregationals, often lead to the hazard of a division. But the Lord is wise and good, and a hearer of prayer. To him you must look, and I will try to look for you. I have little doubt that the Lord will lead you right, and overrule all for good. If I could have stopped you, you should not have gone to B. but I am a short-sighted creature. We join in love.

I am,
Affectionately, yours,
JOHN NEWTON.

March 23, 1793.

No. X.

DEAR SIR,

THE first letter from your new post must be answered immediately. I welcome you and yours to B. I am glad you are satisfied with your removal, and hope you will be so more and more. I am satisfied, likewise, because, as I believe your views and motives were right, I am persuaded the Lord would not permit you to take a wrong step, in a point which so nearly concerned your peace and welfare. As to my personal concern, it is much the same in either place, for I do not expect to see either N. or B. again.

I confess I have not so high

an opinion of the importance of the Academy as you have; but I trust and believe it will be benefited by your inspection. And if, by the Lord's blessing, you send out such men as my late friend, Mr. Hall, and your present friend, Mr. Fuller, I shall soon be of your mind. I think Mr. Fuller did not come from an Academy.

I have helped the sale of Mr. Fuller's book:* I recommend it upon all occasions; and, I believe, all who have bought it upon my word, have thanked me. Though we are church-folks, and some of my friends are rather more churchish than myself, and though Mr. Fuller is a Baptist, we seem all of a mind, that it is one of the most valuable publications we have seen. It is not only a seasonable, but a masterly performance. I wish it may be a model for future controversial writers. It is well written, expressly to the point, and, in my judgment, conclusive. And it gives Dr. Priestley no just cause to complain of any thing unhandsome or unfair. I think he will have a hard job to answer it. Mr. F. seems a more formidable opponent, than half a dozen Dr. Horsley's. It is more easy to slip through a crowd of Latin and Greek quotations, than to confront experience and matter of fact.

I have no doubt, but some reference to the present state of France, is to be found in the Revelations, but my turn does not lie that way. When I read Mr. Scott's commentary, I thought his idea of the witnesses as plausible as any I had met with. But I have only a faint remembrance of what I did read. Great things are upon the wheel. But though the Lord's path is in the great waters, my path of duty seems plain enough. I am to preach the gospel, mourn over my own sins, and the sins of professors and of the nation, and to stir up as many as I can to stand in the breach by prayer. I hope many are thus employed. For the rest, I know that the Lord reigns, that th wrath of man, so far as permitted to act, shall praise him, shall be overruled to the accomplishment of his wise purposes, and that the remainder thereof he will restrain. All the designs of men, which do not coincide with his, shall be frustrated. In the mean time, he will be a sanctuary to them that fear him. He bids his people not be terrified. They are warranted to trust in him, though the earth should tremble, and the mountains be cast into the midst of the sea. Public measures, whether right or wrong, are under his direction. If sword, famine, pestilence, or discord, go through the land, he sends them. If he take wisdom from the wise, or courage from the bold, I cannot wonder that they do not prosper, when the Lord has forsaken them. Sennacherib and Cyrus were God's

* The Calvinistic and Socinian Systems compared.

servants; no less so, though in a different way, than Moses or Joshua. They performed his commission, and they could do no more.

If I were lawfully called to a civil office, I would endeavour to acquire proper knowledge, and to use every means in my power to serve my country. At present, I wish to serve it by prayer, and by employing my influence to soothe angry spirits, and to cultivate peace on all sides. Let the dead bury the dead, and the potsherds of the earth strive with each other, I am a stranger and a pilgrim among them. My πολιτευμα is in a different kingdom, a kingdom that cannot be shaken. Such are the outlines of my politics.

Through mercy, I have no fear for myself just now. How I should behave, if calamity stared me in the face, I know not; or rather, I well know that I should prove a coward and a fool, unless the Lord gave me strength according to my day, but this he has promised, and I wish to live to-day, and to cast the care of to-morrow upon him. But still my eyes should affect my heart. It becomes me to be concerned for his cause, his people, and the sinful nation of which I am a sinful member; and I think I see some tokens for good, which encourage me to hope, that, sinful as we are, the Lord will not give us up to ruin.

Give my love, and Miss C's, to Mrs. ****** and J. And if you sometimes step out of your own line to talk with Mr. Tandy, Biddulph, or Hartley, remember me to them. Mr. C. wrote to me, but did not live to receive my answer. Mr. Tandy informs me, that he died triumphing. May somebody give a like account of you and me one of these days. Till then, may we have grace to be faithful, and leave the rest to him.

I am,
Your very affectionate
JOHN NEWTON.

Dec. 13, 1793.

THOUGHTS ON HEB. VI. 4—7.

To the Editors of the Baptist Magazine.

IN your Number for July, 1815, a correspondent proposes a query on Hebrews, vi. 4—7, wishing to know "To what class of persons the passage is to be applied, *viz.* To real Christians, or to hypocritical professors?" As the subject is interesting, and the words seem, on a partial view of them, to give an unfavourable implication; and particularly, as Satan has often succeeded in casting them as a stumbling-block in the way of God's doubting people; I think it is highly necessary that they should be considered, and, if possible, elucidated. I solicit the favour of your inserting the following:

With respect to the passage alluded to, perhaps I may widely differ in sentiment from some others, as few Calvinists, I believe, if any, choose to understand the apostle in any other sense, than where he has

reference to *hypocritical professors:* I suppose, because the opposite seems to clash with that system. But, whoever attempts to demonstrate this from the words, will, I think, have to contend with difficulties which will not be easily surmounted. For, whatever may be said of false professors, with respect to their external appearance, gifts, and attainments, though they may understand all mysteries, and all knowledge—though they have all faith so that they could remove mountains—— though they may go thus far, and much farther, in a splendid profession; yet, I think, it cannot be truly said of such persons, that they "have tasted the heavenly gift;" and, are "made partakers of the Holy Ghost;" that they have "tasted the good word of God, and the powers of the world to come."

If it should still be replied, that all these may be possessed by such persons, and yet the possessors prove, in the event, hypocritical deceivers; then, I would ask, by what standard are we to judge of reality and sincerity in the Christian church? If such spiritual sensations as are above described, are not to be taken as an experimental criterion, or, as a line of distinction between the precious and the vile, then I know not where to look for it in the word of God.

No one, I think, can be at a loss to regard the term *taste*, as here used, figuratively; taking it for granted, that it means, to realize with inward enjoyment and *approbation*; or, in other words, to receive the good and heavenly blessings of grace with a holy appetite, and sacred gust, I would ask, Can false professors come to the Lord's-house hungering and thirsting after righteousness, and thus, in experience, taste that he is gracious and good in the displays of his sovereign mercy? I presume to answer in the negative. But, besides these lineaments of the true believer, the apostle, in the word, directs us back to the first breathings of the new-born soul, such as cannot come from a corrupt and unregenerate heart; I mean that godly sorrow of which he is the subject. He says, in verse 6, "If they shall fall away, to renew them *again* unto repentance would be impossible;" which obviously implies, that they had repented already. I need not, in order to stand my ground, enter into the nature of this heavenly principle, or distinguish it from any natural change that may wear its resemblance, as we cannot well mistake which of these the apostle means.

But, on the other hand, I anticipate, it will be objected, that, to contend for the passage being directly applicable to the true believer, would be irreconcilable with God's method of sovereign grace, would reflect upon his character, and leave his people to their own fallibility. This, I confess, from a slight view of the construction of the words, is not an unnatural inference. But, I shall attempt to obviate the force of the objection, by, first,

observing the apostle's *design* in the passage; and, secondly, by paying strict regard to his *manner* of expression.

In tracing the *design* for which the words were introduced, we must reflect upon the state in which the Hebrews were, as a church. And this, I think, from the general scope of the epistle, seems to have been a weak one. A sort of spiritual debility seems to have affected them, so as to deter them from pressing on toward heaven, with that earnestness of mind that was most desirable. Hence the apostle tells them, in the preceding chapter, ver. 12, "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." And, in verse 13th, he tells them, that they were unskilful in the word of righteousness. Hence it appears that the apostle's aim was, to apprize them of their slippery standing—how *apparently* dangerous—not so in reality of their *state;* but in the particularity of their *case*. He makes it his concern to represent it to them in the most odious form, in order to be instrumental in giving them a helping hand in their Christian course; and to incite them to a more intense ardour in the divine life. This, I think, appears plainly, from the words that commence the chapter, *and that* introduce the passage *under* consideration, *viz.* "*therefore leaving* the principles of *the doctrine* of Christ, let us go on unto perfection." What he means by *principles* here, the words, immediately following, will explain. But it may be asked still, How was this to be a stimulating means of perseverance in knowledge, and divine things, since, from the position of the text, there appears more to deject than to encourage? To give this an answer, perhaps enough may be said in the second particular, which I proposed to treat of, and to which I shall now come.

It is, the *manner* in which the apostle expresses himself in the passage. And this, I think, is not so formidable as some are apt to imagine: for, I believe, (admitting that he speaks directly to real Christians) according to the common acceptation of the terms he uses, with a little allowed limitations, nothing is intimated in the words that militates against the security of God's people. I think, without violating the use of scripture cautions, we may safely say, that the apostle's inference (*viz.* the impossibility of reclaiming such as those he has described) is founded on a hypothetical (at most but a conditional) proposition: the whole seems to turn on the particle *if*, which seems to hold that situation in the sentence, which we in general assign to it in some of our logical statements; as, when arguing with the infidel we use such phrases as these: "*If* there be no God, who is the only supreme, &c." If the scriptures be not true, &c." The design here is to represent what inconsistencies

would immediately follow on such arguments. I would observe further, that where Paul, in other parts of his writings, is speaking of false professors, the method by which he conveys his meaning is different: as chap. x. 39, "We are not of those who draw back unto perdition;" also, 1 Tim. iv. 1. chap. v. 15; and others of the like import. Here, we find, he speaks of the absolute condition of a certain class of persons. The like may be said of others, from different writers in the New Testament: as Matt. xii. 20, 21. — 2 Pet. ii. 15—22. John, vi. 36. The cases of Judas and Simon Magus may cast a light upon the subject on this side of the question. What I aim at, in referring to the above scriptures, is to point out the difference of their contexture, to the passage before us, which consists in this, — (as I have, in effect, before stated,) the one intimates a mere supposition, and the others positively point to existing persons; or, in other words, the apostle does not say, "It is impossible, &c. for those who *do* fall away; but, *if* they shall fall away."

I have one way more by which to support my opinion, and that is, by comparing the passage with other scriptures of a similar meaning, and thence drawing a conclusion. The first I shall advert to is one from the same inspired penman, recorded in the tenth chapter of the same epistle, verse 26, "For, *if* we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrafice for sin," &c. These words carry the same sense with them, and are directed to the same persons: for he does not merely say, if *they*, or if any, but if *we*, including himself in the number: one who had cast the anchor of his hope immovably within the veil. Now, if we may infer from his words, that there is a liability of falling from grace, it follows, that, in such a case, he stood on equal ground with his brethren: but how would such an argument accord with his own declaration, in the last verses of the eighth chapter of the Romans.

I shall now go from Paul to the words of his divine Master for further authority, John, xi. 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be granted unto you." Now, here can be no hesitation with respect to whom these words are addressed; but, we surely are not to gather from them, that this union depended on the disposition and ability of the creature; or that there is any danger of those who are vitally united to Christ, being separated from him. Other quotations might be made, but I shall decline them, to make a remark on the particle, translated *if*, in many other parts of the scriptures, as well as here. I am not acquainted with the Greek language, but, I think, according to analogy, and the idiom of the English, it is often synonimous with *as*; particularly where the connection makes it evident. Thus Peter says, "If so be ye have tasted that the

Lord is gracious." Surely he could entertain no doubt about it, according to other parts of the chapter; therefore, there could be no impropriety in reading it thus: Since, (as, or seeing) ye have tasted, &c. See Rom. vi. 5—8. — viii. 10, 11—13. — 2 Tim. ii. 12, and many others.

On the whole, I think we may conclude, that the passage has respect to *real Christians*. It is one of those scriptures given for admonition, reproof, correction, &c. to the church of God, for the purpose of promoting a spirit of watchfulness and prayer, and, therefore, cannot be considered as conveying any idea of a true believer falling from grace.

POPISH SUPERSTITION.

To the Editors of the Baptist Magazine.

As your valuable miscellany is designed to inform and instruct the minds of its readers, permit me to request, if you think the queries not irrelevant, to be informed, from some of your intelligent correspondents,

1. Whether it be lawful to use any ceremonies in Christian worship?

2. If it be; of what nature, and to what extent may they be practised?

The occasion of these queries was the following incident:

Some time since, I attended, on what is called Good Friday, at the Roman Catholic Chapel in St. George's Fields, when the ceremony of "creeping to the cross" was attended to. On that occasion, the Roman Catholic priest, who appeared to be an intelligent man, preached a very ingenious sermon, the design of which was to defend and encourage this rite, instituted by the Catholic church.

On my return home, I endeavoured to recollect some of the principal heads of the discourse, which I shall take the liberty of communicating to you, and (if there be no objection) to others, through the Baptist Magazine.

The brief exordium of the officiating priest was thus expressed: I. "There is no religion without exterior ceremonies. All acknowledge this. He that kneels, or he that sits at the sacrament—he that comes in uncovered, or he that covers his head, when entering the sanctuary, agree in the position. He that denies the use or necessity of exterior ceremonies in religion, denies religion itself."—He then proceeded to say: "1. I shall prove the propriety and necessity of exterior ceremonies in religious worship, from all persons making use of them, whether Heathens, Jews, Turks, or Christians. 2. From their being the appointment of God. The sacrifices of Abel and Noah had their exterior ceremonies attending them, and all by divine appointment; and, under the mosaic dispensation, we all know, they greatly abounded, and all of them were the institutions of heaven. 3. Our blessed Saviour has set us an example for our attendance on

on exterior ceremonies. How did he sometimes kneel, and, at other times, fall prostrate in prayer. How did he put forth his hands over little children—put clay on the eyes of the blind man—breathe on his disciples, and use a variety of other ceremonies, which it would be too tedious to enumerate. 4. Such is the nature of man, that he cannot worship devoutly without them. Man is composed of soul and body. He has a will, understanding, and senses. In devotion, the will must be engaged: in order for the will to be wrought upon, the understanding must be enlightened; and how is the understanding to be enlightened but through the medium of the senses?"

He then proceeded to show,

"II. The importance of the ceremony to be attended to this day—that of creeping to the cross.

"Prior to your engaging in it, let me remark, that you will first have held up to your view a *crucifix*, to put you in mind of Jesus Christ, your Redeemer. This you will first see covered with a veil, to put you in mind how the co-eternal Son of God was veiled in humanity. You will then see first, the head uncovered, to bring to your remembrance how his glory sometimes beamed forth. Next, his right arm will be uncovered, to represent how he was first, as Christ crucified, preached to the Jews; and, at length, he will be wholly unveiled, to put you in mind of his being, in due time, exhibited as a Saviour to the whole world. You will then be invited to come near, and kiss the wounds in his side, and in his hands, and in his feet; by which you will express your great affection and love to that precious Redeemer, who was so cruelly wounded by the Jews."

He then took occasion to enlarge much upon, and to justify, all the ceremonies practised in the Catholic church. "Let none think them," said he, "absurd and ridiculous, for they are pious and holy. They must be so, because instituted by the Holy Catholic Church, in which you profess to believe, and which is the spotless spouse of Christ; and can it be supposed, that he would suffer her to do any thing wrong? Or, can it be imagined, that the Holy Ghost, under whose constant guidance and direction she is, would suffer her to err; and to do any thing impious and wrong? Our adversaries, indeed, take upon them to pronounce our ceremonies ridiculous, either through ignorance or malice, but take heed of following them. Would you say, that ceremony performed in consecrating the high priest, by taking the blood of a ram, and putting it on the tip of the right ear, and upon the thumb of the right hand, and upon the great toe of the right foot was ridiculous? It would be equally blasphemous to represent as absurd, and to treat with contempt, any ceremonies used in the Catholic church. I know, indeed, objections have been made, such as the following:

"1. Some have said, we are guilty of idolatry in bowing to the cross, but I say, we are

not. We do not worship the image, but bow to this as the *instrument*, that directs our senses, understanding, and will, to the Redeemer. Are not they, who are of the new religion, as much guilty of idolatry in receiving the sacrament *kneeling*, for is not that a worshipping posture?*

"2. Others have asked, Are not graven images forbidden in the word of God? I say no, and I will prove it. Did not Solomon make two glorious cherubims, and set them in the most holy place, and carve all the walls of the house with figures of cherubims? And did not God expressly command: 'Thou shalt make two cherubims of gold; and they shall stretch forth their wings on high, covering the mercy seat; and added, there I will meet thee, and I will commune with thee.' But, it is again asked, 3. Is it not a breach of one of the ten moral commandments of God, 'Thou shalt not make unto thyself any graven image,' &c. To which I reply, this is not one of the commandments of God, but one which our adversaries have put into holy writ, and, therefore, a commandment which the Holy Catholic Church does not regard. To make this a commandment of God, is one of the most horrid crimes, that can possibly be committed, for it is to make the great God contradict himself." After the sermon, a crucifix was placed beneath the altar, and men, women, and children, crept on their hands and knees towards it, and kissed it.

Were it not, that we placed the fullest confidence in the correctness of the above statement, from our knowledge of the writer, we should have thought it almost impossible that such puerile idolatry could have existed in any part of the *Christian* world. But, if the *practice* be silly and ridiculous, what must we say of the *sentiments*, by which it is attempted to be supported? Is it not *horrid blasphemy*, to say, that the prohibition of worshipping of *graven images* makes no part of the second commandment? Is it not daring presumption, to institute a resemblance between the cherubims, made by Solomon, at the command of God, and the worship of a crucifix? How true it is in fact, as applied to the Romish church, what Paul predicts of the followers of the man of sin, 2 Thess. ii. 10—12. That, "*because they received not the love of the truth, that they may be saved; God shall send them strong delusion, that they should believe a lie!*" Upon what other principle can it be accounted for, that this officiating priest, on the occasion referred to, who is stated to have been an intelligent man, should manifest such folly, and utter such blasphemy! It is a little remarkable, that, at a period when so many Protestants are speaking of popery as a very harmless thing, that so much proof should be

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* It is not Protestant Dissenters to whom this applies!

furnished, both in England and Ireland, of their hatred to the holy scriptures; and that such awful facts should exist in France. That intolerance towards Protestants, will always be followed (where sufficient political power is possessed by Roman Catholics) by the most bitter persecution. There can be no doubt, in our opinion, of the truth of the maxim, that all things being equal, "Popery is always the same."

Aug. 5, 1816. P. N. R.

ANTINOMIANISM *EXPOSED.*

THE following extract, from the pen of Dr. Ryland, will *plainly* state the unscriptural sentiments which the letter of Demas Highman, in our last Number, was intended, *sarcastically*, to expose!

"To me, it appears a most marvellous instance of the deceitfulness of sin, if any man can think himself a friend to evangelical religion, who, by sinking *unbelievers below* all obligation, and raising *believers above* all obligation, almost annihilates both duty and sin, and so leaves no room for the exercise of either pardoning mercy, or sanctifying grace. The apostolic maxim, where there is no law, there is no transgression, justly leads us to conclude, that they who are below, or above law, have no guilt, and need no Saviour: there is no room to show the riches of his grace, or the efficacy of his blood, in the pardon of those who never deserved punishment. If the command be exceedingly narrow, our sins must be very few, and the pardon of them a small matter. And, if the *effectual influence* of the spirit be supposed to be the source, rule, and measure of obligation, no one can have reason to mourn for him; since he always does as much as he is powerfully inclined to do, and, by this supposition, it was not his duty to do any more. Thus, sinless perfection is easily attained, though in the backward way; not by coming up to the standard of rectitude, but by bringing it down to our level. Most comfortable doctrine to a carnal heart!"—*Preface to "Help to Zion's Travellers," by the late Rev. Robert Hall.*

Original Letter, from the late Rev. Samuel Medley, addressed to a young Person residing at Luton, Bedfordshire, dated Liverpool, July 11, 1772.

"TRULY, my dear friend, I need the pity, and prayers too, of all them who love the Lord Jesus Christ in sincerity. I am still in the wilderness, and, God knows, often in danger, from a corrupt, vain, blind, proud, unbelieving heart—a nest of vermin—a cage of unclean birds indeed! Oh for grace, and more grace to sanctify gifts! Men see but my outside, and often, I fear, are ready to think too highly. I see, I hope my dear Lord doth know, that I would desire to have my heart in the dust at his footstool, and him on the throne, and all the crowns on his blessed, his divine, his lovely head for ever! Truly, I can say, I see my

occasion, more reason than ever, to love and exalt him; he is 'the chiefest among ten thousand, and altogether lovely.' Oh may I, living, dying, and for ever, be enabled to exalt him, and rejoice in him, and spend my heart and life in recommending him to poor hopeless immortals! Solemn and awful as the work is, yet it is sweet when Jesus is with his poor servant in it.

"I hope, and pray, this small token of my best love in the Lord Jesus, may meet you, my dear young friend, in the happy enjoyment of the sweet shinings of his most gracious and comfortable presence with your soul; helping you to come up from this howling wilderness, living, and so leaning, by faith, on Jesus, as your beloved, and your friend: on whose faithfulness, power, and love, you cannot too much depend. Blessed be the Lord Jesus, whose loveliness, has, I hope, sweetly and powerfully attracted the love of your soul in the days of your youth; that when youthful vanity, folly, sin, and sinful and worldly pleasures put in their claim for your heart, you may be helped to say, through rich grace, that your heart is gifted away to another, even Jesus; and, therefore, looking to him, may you be enabled to answer all men with Peter's words, John, vi. 68, 'To whom should I go, thou hast the words of eternal life.' As you value the presence of God with your soul, or desire to make progress in the ways of God, be much in secret prayer, and this will fix your heart for ejaculatory prayer when you are in the house, and in the world, in the ways of your calling. God help you, and me also, to look to it, that the blood of Christ be at the bottom of all our professions, gifts, and experiences also: nothing but this will, or can, make sound work in your soul. If he is all, and in all, it is well. Temptations, trials, conflicts, you must expect by the way: for this honour have all his saints: but this will not last always: the end will crown all: *yet a little while, and he who shall come, will come, and will not tarry.* Oh, may your heart and mine also, my dear young friend, be inclined to echo, and say: 'Amen! even so come, Lord Jesus!' My best love to your dear mamma, and to dear Mr. Pilley. Deliver a message from me to your two dear sisters. Tell them, as from God, for it is his truth, that a day is coming, when nothing can stand them in any stead, but Jesus Christ: there is no laughing off *death*, judgment, or eternity: and that day is at hand, though, may be, their youth and gaiety, would put it far off from them. Should their sun set before noon; and, awful thought! it may do so—and they die without Christ: inconceivably dreadful, this! Tell them, I wish they would look on, and may God himself set home to themselves that awful passage in Genesis, xix. 16, 17—and may God make it an alarming and encouraging word to them. Grace, grace, be ever with you.

I remain,

Your affectionate friend,

S. MEDLEY."

Juvenile Department.

CALENDAR
FOR
SEPTEMBER, 1816.

I. *The Name.*—September is composed of *septem*, seven, and the termination *ber*, like *lis* in Aprilis, Quintilis, Sextilis. This rule will apply, also, to the three following months, Octo-ber, Novem-ber, Decem-ber. September is the *seventh* month, followed by the eighth, ninth, and tenth.

II. *Fasts and festivals.*—Sept. 8. *Nativity of the Virgin Mary.* A concert of angels having been heard in the air (says Popish credulity) to solemnize this important event, the festival was appointed by Pope Servius, about the year 695.

Sept. 6. *Old Holy rood.* The *holy rood* was an image of Christ on the cross, placed upon a loft made for that purpose, just over the passage out of the church into the chancel.

Sept. 26. *St. Cyprian.* He was an African by birth, of a good family, and well educated. Before his conversion, he taught rhetoric; but, by the persuasion of Cæcilius, a priest, he became a Christian. He gave all his property to the poor, and was elected bishop of Carthage, A. D. 248. He suffered martyrdom, A. D. 258.

Sept. 29. Michaelmas day, or the feast of *St. Michael* and all angels. St. Michael was an archangel, who presided over the Jewish nation. See Dan. xii. 1. Rev. xii. 7. Jude, 9. This festival has been kept with great solemnity ever since the sixth century.

Sept. 30. *St. Jerome.* This most celebrated monk of Palestine, was born about the year 342, and ordained presbyter at Antioch, in 378. He translated the Old Testament into Latin, and this version, afterwards called the *Vulgate*, is the only one used, or allowed by the Romish church. He died in the eightieth year of his age, A. D. 422.

III. *Astronomical Occurrences.* The sun enters Libra on the 23d, at 43 minutes after four in the morning, when the autumnal quarter begins. — The moon is full on the 6th; enters her last quarter on the 14th; her change happens on the 21st; and she enters her first quarter on the 28th. She passes Saturn on the 4th, Jupiter on the 24th, and the Georgian planet on the 26th.—The planets Mercury, Venus, and Mars so closely pursue the sun, that no hope can be entertained of seeing them during the present month. Jupiter reaches the western part of the horizon between sunset and the termination of twilight. He does not, therefore, appear in that splendour which distinguished him in former months. He sets on the first, at 32 minutes after eight; and, on the 30th, at fifty-eight minutes after six.—Saturn is visible during the whole of the evening, and in the early part of the morning. He comes to the south, on the first, at a quarter before eleven at night, and, on the 30th, at ten minutes after nine. His course is that which the sun pursues on the 4th of February, or the 8th

of November. — The Georgian planet may be seen from the end of twilight to the time of its setting, which is, on the first, at a quarter before ten, and, on the 30th, at three minutes after eight. This planet, therefore, ceases to be visible about the end of this month, as little more than a quarter of an hour then intervenes between twilight and the time of its setting, and as the planet must, consequently, be so near the horizon as not to be discerned, on account of the vapours, that constantly hover over that part of the heavens.

The increasing length of the evenings, and the early cessation of twilight now invite the contemplative mind to survey the starry heavens, and to observe the peculiarities of the constellations, or those arrangements of the stars, which may be supposed to bear some resemblance to the forms of certain animals, and other terrestrial objects. The best time in the month for viewing and distinguishing these assemblages of fixed stars is from the 12th to the 25th, as the moon is then absent after twilight ceases. On the 12th, at twenty-five minutes after eight, when complete darkness begins, the constellation of the eagle is in the south. Its principal star, *Alpha Aquilæ*, is a little higher than the sun, on the same day, at noon. Below *Alpha* is *Beta Aquilæ*, and above it is *Gamma Aquilæ;* so that a striking feature in the eagle is three stars in a row, the brightest being in the middle. Below the eagle, a little towards the east, and above half-way towards the horizon, is the constellation of the goat, which may be distinguished by the *appearance* of two stars, pointing nearly in the same *direction* as the forementioned three. The lower star is *Beta Capricorni*, and what may be called the upper, will, upon investigation, be found to be not one star, but two, to both of which the name *Alpha* is given. The *first Alpha Capricorni* is the western star; and it is rather higher than the *second Alpha*. The distance between these two neighbouring stars is about a quarter of the breadth of the sun. On the eastern side of the goat, are the water-bearer, fishes, and ram; and on the western side, are the archer, scorpion, and balance. That bright star in the west is *Arcturus*, and that near the zenith is *Alpha Lyræ*, or the brightest star of the harp.

IV. *Naturalist's Diary.*—Our English plants are now becoming very scarce. The earth seems to have exhausted all her powers, and, like a weary labourer, requires a period of repose commensurate with that of exertion. We may, however, observe the wild angelica, *(angelica silvestris,)* coming into flower; also the common peppermint, *(mentha piperita,)* and the red dead nettle, *(galeopsis ladanum.)* Several plants too, that began to blossom in former months, still afford the botanist an opportunity of pursuing his investigations. The red dead-nettle must be distinguished from the red archangel. The leaves of the former plant are heart-shaped; but those of the latter are either spear-shaped or strap-spear-shaped: and the latter plant is destitute of that scent which is possessed by the red archangel. At the end of this month some of the mosses begin to attract our attention: but these, with some of the lichens, &c. will probably be noticed in succeeding months, when they attain their perfection.

V. *Remarkable events.*—Sept. 2, 1666, O. S. London burnt. The fire of London broke out on Sunday morning, and being impelled by strong winds, raged with irresistible fury, nearly four days and nights; nor was it entirely mastered till the fifth morning after it began. See "Vincent's God's terrible voice in the city." 1667. The property destroyed, was estimated at *ten millions* sterling. St. Paul's was valued at *two millions!*

Sept. 8, 70. Jerusalem taken by Titus.

Sept. 11, 1709. Battle of Malplaquet, gained by Prince Eugene and the Duke of Marlborough.

Sept. 14, 1544. Boulogne taken by Henry VIII.

Sept. 22, 1761. Coronation of King George III.

Sept. 30, 1795. The French National Convention decreed the incorporation of Belgium with the Republic of France.

VI. *Births and Deaths of Illustrious Individuals.*—Sept. 1, 1715. Expired Louis XIV. king of France.

Sept. 5, 1569. Died Edmund Bonner, bishop of London.

Sept. 9, 1087. Expired, near Rouen, William the Conqueror.

Sept. 13, 1759. The heroic Wolfe was killed at Quebec, in Canada, North America.

Sept. 16, 1701. James II. the abdicated king of England, expired at St. Germain's, near Paris.

Sept. 18, 1709. Dr. Samuel Johnson was born at Litchfield, in Staffordshire.

Sept. 21, 1558. Expired at St. Juste, near Placentia, Estramadura, Spain, the celebrated Charles V.

Sept. 21, 1745. Colonel Gardiner was slain at Preston-Pans, Haddingtonshire, Scotland.

Sept. 24, 1680. Expired Samuel Butler, the celebrated author of "Hudibras." He was a native of Strensham, in Worcestershire.

Sept. 27, 1772. Died the ingenious mechanic, James Brindley.

Sept. 29, 1560. Died at Stockholm, Gustavus Vasa, king of Sweden.

VII. *Reflections.*—1. The fire of London had but a small beginning. "Behold how great a matter a little fire kindleth," James, iii. 5. Mr. Vincent (above referred to) says, it began in the depth and dead of the night, at a baker's house, in Pudding-lane, by Fish-street hill.

2. The hand of God was visible. "The Lord Mayor of the city comes with his officers; a confusion there is; counsel is taken way; and London, so famous for wisdom and dexterity, can now find neither brains nor hands to prevent its ruin.—That which made the ruin more dismal was, that it was begun on the Lord's-day morning: never was there the like Sabbath in London; some churches were in flames that day; and God seems to come down, and to preach himself in them, as he did in Mount Sinai, when the mount burned with fire; such warm preaching those churches never had; such lightning, dreadful sermons never were before delivered in London. In other churches, ministers were preaching their farewel sermons, and people were hearing with quaking and astonishment!"

3. "Who among us shall dwell with the devouring fire?" Isaiah, xxxiii. 14. "Now carts, and drays, and coaches, and horses, as many as could have entrance into the city, were loaden, and

any money is given for help; 5*l.* 10*l.* 20*l.* 30*l.* for a cart, to bear forth into the fields some choice things, which were ready to be consumed; and some of the carmen had the conscience to accept of the highest price, which the citizens did then offer in their extremity; I am mistaken if such money do not burn worse than the fire out of which it was raked.—The ruins of the city was 396 acres, *viz.* 333 acres within the walls, and 63 in the liberties of the city; of the 26 wards, it utterly destroyed 15, and left 8 others shattered and half-burnt; and it consumed 400 streets, 13,200 dwelling-houses, 89 churches, besides chapels, four of the city gates, Guildhall, many public structures, hospitals, schools, libraries, and a vast number of stately edifices." See *Time's Telescope for* 1816.

4. If the fire of London was so dreadful, what must the fire of the whole globe be? "The earth also, and the works that are therein shall be burnt up." 2 Pet. iii. 10. Let the young reader hasten to "flee from the wrath to come."

DESCRIPTION OF CALCUTTA.

(*Continued from p.* 334.)

THERE are two churches in Calcutta where the service of the church of England is performed, one called the Presidency, and the other the Mission church. Besides these, there is an Armenian church, a Roman Catholic chapel, and several Mussulman mosques and Hindoo temples. The orphan and the free-schools, are excellent institutions.

The head of the Armenian church is called a catholicus. He resides in Armenia. Bengal is in the diocese of the archbishop of Persia, or Ispahan. There are two orders of priests in the Armenian churches, the one called doctors, the other, secular clergy. The doctors belong to the convents: they elect bishops, but do nothing in the churches except preach. I once heard one of the doctors preach extempore for an hour. He had on a cloak and hood, and held a long staff, like a cross, in his left hand. The learned men amongst the Armenian clergy, belong to this body. The doctors are either unmarried, or are widowed secular clergy, who have entered the convents. The secular clergy may marry before ordination, but not afterwards. They perform all the services in the church; sometimes there is one, sometimes four or five of these in Calcutta. They have no fixed salary and are unable to claim any thing. Their salaries arise from fees, or gratuities. When there are several, they share the fees among them, be they more or less, or be the clergymen two or five. In the Armenian Church at Buzur-Bazar, Calcutta, there are prayers read every day at three, or, in the cold weather, at five in the morning, and at five in the evening. They use a common-prayer book and psalm-book; they read the Bible in the Armenian tongue, used by all the Armenian churches. Mass is celebrated every Saturday and Sunday, besides all saint-days. Their feasts and fasts are like those of the Roman church, in a great measure. They never celebrate a feast on the Wednesday, Friday, or Sunday. The Wednesday is kept holy to the virgin; Friday to the passion of Christ, and Sunday is considered holy, being the sabbath. The Armenians pray

for the dead, and, of course, believe in purgatory. The catholicus grants no indulgences. In Persia, Astrakan, &c. they baptize in rivers, but, in Calcutta, they baptize grown-up persons in a tank, and have a large font for children. They baptize by trine immersion. Before the person enters the church with the child, the gates are shut, and the god-father is then asked, if he, for the child, renounces the devil, &c. Then two or three creeds are repeated, and, after this, the child is admitted into the body of the church. Then they go towards the font, where certain prayers are read, and certain ceremonies are performed; and, at length, the clergyman asks the god-father what he requests. He says, The baptism of the child. This is asked and answered three times. The clergyman repeats the words of Christ, "Him that cometh unto me, I will in nowise cast out." The child is then signed with the cross, and after other ceremonies, is baptized. First, the priest says, I baptize this servant of God, (mentioning his or her name,) in the name of the Father, (then he immerses him,) of the Son, (then he immerses him,) and of the Holy Ghost, (and then he immerses him again.) After baptism, the chrism is performed, and the anointing with holy oil. The catholicus consecrates the holy oil, and sends it every six years by the hands of bishops to all the Armenian churches. In receiving the sacrament of the supper, the Armenians dip the bread in the wine, and the priest puts a morsel of this dipped bread on the tongue of the communicant. The communicants make confession, before receiving the sacrament. They receive it kneeling. The Armenian church holds the doctrine of transubstantiation. There are about two hundred Armenians in Calcutta. The gentleman who communicated this information to me, said, the Armenians had never persecuted those who differed from them.

Europeans at Calcutta breakfast about seven, eat their tiffin, (luncheon) about twelve or one, and dine in the evening, drinking tea almost immediately after dinner. The tiffin often resembles dinner. They seldom eat supper. They visit in what are called palanquins, *viz.* a kind of box with venetian blinds, in which a person either sits or lies down. At each end of this box, a pole is fastened, which four native men, called bearers (two at each end,) place on their shoulders, and thus carry the person in the palanquin, from place to place. This preserves a European from the heat of the sun, when he goes out on business, or for pleasure. It is rather disrespectful in Calcutta for a European to visit another on foot, or without a palanquin. Persons with large salaries keep not only two or three palanquins, *viz.* one for the husband, another for his lady, another for the child, &c. but they go out morning and evening for air, in one-horse chairs, phætons, coaches, &c. Many natives also have palanquins. I have heard of a native man who drove a coach and six in the English style, and kept an Englishman for his coachman. Some Europeans of property having several young children, keep a light carriage, the body of which is railed round and covered over, and drawn by two large bullocks. In this carriage, the children are drawn, morning and evening, to take the air, and their nurses accompany

them. Carriages something like the latter, drawn by small horses, are hired by the natives, to carry them from one place to another. Near a dozen natives, will be seen in one of these carriages at once. But beside these, there is a Mussulman carriage, which beggars all description, though very common in the native large towns, and upon the roads. It is called *chukra*. The lower part is like a dray, but much lighter, it is covered with an awning of bamboos and cloth, painted red. It is drawn by two miserable ponies. The driver sits upon the shaft, with a whip in one hand, and a string for reins in the other. The wretched passengers, huddled together under the awning, lie on a bamboo bed, stunned with the creaking of the wheels, the cracking of the bamboos, and the bawl of the driver, unable to get out of the way of other carriages. The fare for these vehicles is one rupee, for seven or eight miles.

Men, from almost every country in the world, are to be seen in Calcutta, as English, Scotch, Irish, French, Dutch, Germans, Portuguese, Danes, Americans, Africans, Persians, Turks, Arabians, Chinese, Armenians, Malays, Mahrattas, Cashmirians, Shicks, Mugs, Moguls, Jews, Bhootyas; in short from every part of the eastern world, and from most of the countries of Europe.

The shipping, at anchor in the river opposite Calcutta, forms a truly grand sight. Here ships are to be seen from every quarter of the world, as England, America, Denmark, the Red Sea, the Persian Gulf, Bombay, the Malabar coast, Ceylon, Madras, the Coromandel coast, Penang, Malacca, Sumatra, Batavia, Manilla, China, Port Jackson, &c. Also, *in time of Peace*, vessels visit this port from France, Holland, Portugal, Spain, &c. &c. The small craft, from different parts of the upper provinces, loaded with the produce and manufactures of Hindoostan, are without number. The different docks also, on both sides the river, near Calcutta, add much to its grandeur as the emporium of the East.

The river washes the sides of the houses, and the people descend from the town by flights of steps, called ghauts. In consequence of the whole filth of Calcutta being thrown into the river, with the dead bodies, &c. floating down it, the water of the river is very filthy. Notwithstanding this, thousands and thousands of natives, every day, bathe at the different ghauts, wash their mouths in the filthy stream, and carry home what they want. No outward filthiness makes any alteration in their ideas of its being a sacred and cleansing stream. The ghauts are very numerous in great towns and their precincts. For twenty miles up the river, from Calcutta, innumerable flights of these steps are erected, up and down, which the inhabitants are seen ascending and descending continually, but especially mornings and evenings, at the time of bathing. Below the steps, crowds of men, women, and children, of all casts, bathe and perform those daily ceremonies of their religion, which are connected with ablutions. Some, with their eyes closed, are meditating on the form of Shivu or their guardian deity; others, with raised hands, are worshipping the rising or setting sun; others are pouring out water to their deceased ancestors, and repeating certain forms called *muntruo*, &c. Most of them manifest great inattention, while performing these ceremonies.

(To be continued.)

Obituary.

JOSIAH AUGUSTUS THRUPP, AGED 27.

THE subject of this obituary, removed prematurely at the age of 27, from usefulness in the cause of the Redeemer, resided in George Street, Oxford Road, London: and belonged to the church in Eagle Street; of which he had been a member about nine years: his death has been felt as a serious loss to that society, as the excellence of his character, and the correctness of his judgment, united with easy circumstances, and a benevolent heart, rendered it likely he would be an extensive blessing, not only to his more immediate religious connections, but to the general interests of humanity and religion.

With an enlightened mind, well established in the fundamental doctrine of the gospel, *viz.* free justification, through the imputed righteousness of the Lord Jesus, to all that believe in his name; and, manifesting the constraining influence of an interest in this inestimable privilege upon his mind, he walked humbly and circumspectly, proving it was his chief concern, as he had "believed in God," to be "careful to maintain good works." Though it is not intimated, that he was free from imperfections, yet it has been thought, that his character accorded, in some good degree, with the apostolical injunction, "Not slothful in business, fervent in spirit, serving the Lord." Rom. xii. 11. "He served the will of God in his generation," and, notwithstanding his early death, "came to his grave in a full age, as a shock of corn is gathered in in its season," Job, v. 26. The writer of this article visited him not long before his death, and found him in the most happy frame of mind, expressing his firm dependence upon the merits of the Saviour, and his assured expectation of enjoying everlasting happiness through faith in his blood. "I cannot," said he, "express the goodness of my Lord and Saviour towards me: it seems as if he was with me by the influence of the Holy Spirit upon my mind both night and day. I am so happy I can scarcely sustain my feelings, but I still feel my utter unworthiness, and only expect to be saved as a poor sinner, trusting in Jesus. O, what a mercy it was, that I was so early made acquainted with the gospel of Jesus Christ: how much misery might I otherwise have known; and, through it, how much pleasantness and peace have I enjoyed." He was informed, that news had just been received, that Mr. John Lawson, with whom he was baptized at Eagle Street, had been chosen pastor of the church at Calcutta. "Ah," said he, "I am glad to hear of his usefulness. I did not think much of his talents, when he first joined the church; he was a shy plant, but sometimes these shy plants take root, and bring forth abundant fruits." The strong affection expressed by him for his religious connections, even in the immediate prospect of death, gave additional proof of the import-

ance he attached to those distinguishing sentiments, which nothing but steady principle could have led *him* to adopt and maintain!

It is thought some little part of his experience, during the few last days of his life, communicated by one of his family to the writer, may not be unprofitable to our readers, as it may serve to raise the hopes of dejected believers, who are in bondage through fear of death; and lead them also to expect, that, when dying, the gracious promise shall be fulfilled. "As thy day is, so shall thy strength be."

"One night, on the departure of one of our family, he said, 'It is a great mercy that, as a family, we are one, Christ is our exalted head, so that we never can be separated: I know that we shall meet again.' The tenth of John, particularly the 25th and 26th verses, were very pleasant to him. One night he called me, and said, 'Christ is the resurrection and the life, those that believe on him shall *never die*.' To another, he said, 'I am a little nearer, and God increases in goodness to me every day.' That night proved one of great weariness and fatigue, being exhausted by incessant spasms and sickness, yet, upon discovering some fresh little attention to his wants, after acknowledging it in much too grateful terms, he cried out, 'Surely, no one living is surrounded with so many mercies and comforts as I am; blessed be God! He is indeed a gracious Father in Christ.' On desiring me to fetch his seal, which has the impression of the ark, that he might himself give it me, he put it into my hand, and, with great *animation*, said, 'We are both secure and safe in the ark; I am, indeed, riding upon the waters; not like Peter, sinking, but riding upon the waters, safely inclosed in the ark, with every needful provision — nothing, whatever, wanting: he has made rich provision.' He evidently was fearful I might be injured by close attention, and requested, without my knowledge, that a friend should be written to for a nurse; but I proposed, that a servant should share the fatigue with me; this he assented to, with apparent satisfaction: but he was so restless, and required such frequent change of posture, that to sleep was impossible. During the whole of the day, neither his medicine nor opium took any effect, though each was increased, which was a matter of great regret. But I have since been enabled to regard it as the special interference of God, who had determined that he should leave a dying testimony. He had never, indeed, from the beginning of his illness, been suffered to have a doubt cross his mind, respecting the presence of God in the time of need. He said, 'he has never for a moment left me, nor will he.' In the evening, he began giving me a few directions relative to his being laid out after his decease, when he was requested to give himself no concern about the frail cottage he was leaving, as I would see to that. He answered, 'I desire, indeed, to have no concern about the cottage.' 'You will soon,' I said, 'drop this worn-out garment, and be clothed in the glorious robe of your Saviour,—righteousness.' 'Yes,' he said, 'I shall see him as he is.' At half-past eleven, he was extremely restless, his mouth much parched. I observed to him, 'You lie, now,

very comfortable:' he said, 'Yes, but I must have two men to lift me in the morning, if God spa e me.' I said, 'Depend on it, you will not be spared till the morning.' He then said, 'I shall have done with sorrow and sickness; no more sending for physicians: I shall be with the best physician, who will need no asking to come: he has never, for a moment, left me, without the true balm of Gilead.' He soon after suddenly cried out, 'Come, Lord Jesus, come quickly.' 'My dear,' I said, 'he is with you.' 'He is, indeed,' he cried, 'blessed Saviour—beloved Redeemer, thou art altogether lovely: praised be his name—praise him!' He again repeated, 'Praise him!' Not quite understanding the last sentence, I said, 'My dear;' he replied, very quickly, 'What is the matter? I was only praising God.' As if to satisfy me, he kept saying, 'still the same—still the same.' 'You still, then, enjoy the presence of your Saviour?' 'O yes! blessed be God, it is no dark valley to me: he is with me: his presence enlightens it.' I said, 'What a mercy.' He said, 'It is, indeed, unspeakable!' Soon afterwards, he exclaimed, 'Oh, what delight! how delightful! Blessed be God! praised be his name!' His breathing now became extremely difficult. After a short interval, he said, in a very sweet manner, 'Lord, deal gently with thy servant.' 'Has he not, my dear, always?' He answered, 'He is all mercy, he has been greatly merciful to me, from the beginning to the end; praised be God!' I said, 'A few more moments, and you will be before the throne of glory.' He answered, 'I shall! no more to do with cursed sin!' 'Satan can have no power over *you*, *my* dear, for he is only mighty, your Saviour *is almighty*.' 'He is, indeed, a precious Saviour! Praise him, what can I do more! Lord, glorify thyself in me: and give me an abundant entrance into thy kingdom of glory! Lord, open to me the gates of righteousness, that I may enter in: come, my dear Saviour, and take me to thyself! Oh! blessed be the God of my spirit, who has heard my supplication and prayer.' I said, 'You have nearly done with supplication: henceforth, all will be praise.' He replied, 'I shall be with him, when he comes in his glory, and the glory of the Father, and all the holy angels with him! He *is* a covenant God and Saviour, indeed! All is praise and comfort! There is no sting in death! Thanks be to God, who giveth us the victory!' I asked him, if he was not willing to wait. He then repeated part of Toplady's hymn,

When languor and disease invade, &c.

He continued nearly a quarter of an hour more, before he took possession of the promised inheritance: I did not interrupt him. His departure was so gentle, I could scarcely distinguish his last breath."

This excellent youth departed this mortal state, on the 21st of June, 1816. He left, by will, 150*l.* to be equally distributed between three institutions, to which he annually subscribed, *viz.* the Baptist Missionary Society, the Bristol Education Society, and the Baptist Academical Institution, at Stepney. Respecting his books, he directed his sister, who gives the above account of his death, to "take what she pleased, and send the rest to Mr. Ivimey." His funeral sermon was preached by his pastor, at Eagle Street Meeting,

July 6th, from Judges, xxiii. 10. "*Let me die the death of the righteous, and let my last end be like his!*"

IOTA.

London, August, 1816.

ANN DUGGAN.

On the 6th of February, 1815, died, at Kington, in the 31st year of her age, Ann Duggan. She came to Kington in 1805, to keep her brother's house, who was, at that time, a member with the Wesleyan Methodists. She was then about twenty years of age; and though there was nothing in her conduct, which the world may call wrong, it is evident, she was living without hope, and without God in the world. The first time her friends began to entertain the pleasing hope, that the Lord had begun the good work upon her soul, was about a year after she came to Kington. A circumstance occurred, which strengthened her hope, and, at the same time, proved an important lesson to her. It appears, from what she since mentioned, that she had been building upon her own righteousness, when one day, her attention was arrested by a noise in the street; she went to the door, and one of those scenes, that too often disgrace our streets, presented itself to her. She continued to look at it for some time, till the words of the psalmist were applied powerfully to her mind, "Turn away mine eyes from beholding vanity." She retired, writing bitter things against herself. Mentioning the circumstance afterwards to a friend, she said, that for some time before, *she had* thought herself proof *against* all such sinful vanities, but now, said she, I know, without the grace of God, I can do nothing that is good. A short time before this, she had joined the Methodist society, with whom she continued an honorable member till the year 1808, when she concluded, that some of the doctrines which they hold, were not according to the scriptures. This led her sometimes to hear the ministers who were then supplying the Baptist church; and from examining the New Testament for herself, she soon became satisfied, that believers were the only proper subjects of baptism: though, like many more, she did not feel it to be *her duty* to obey it, till she heard our late brother Price, of New-town, preach on the subject, at the administration of the ordinance. She was then fully satisfied, that whatever Christ has commanded, is the Christian's duty to perform; and, soon after, she took up her cross, and followed the blessed Redeemer in that ordinance. About the time, when her views were changed, she began to keep a diary of her experience, a few extracts from which will show the state of her mind at that time:

"Dec. 25, 1808. Last Lord's-day I heard Mr. R.... preach, from 1 Peter, iii. 12; and felt much encouraged to trust in the Lord, and to cast my care upon him. This week I have been enabled to rest upon his all-powerful arm. Lord, do thou, by thy grace, help me to trust in thee aright, that I may, in the last great day, stand with boldness in thy presence, and hear thy heavenly voice pronounce. 'Come, thou blessed of my Father, enter thou into the joy of thy Lord.'

"Jan. 3, 1809. This has been a dull day to my soul. I have not experienced so much pleasure

as I could wish in the services of the sanctuary. Why am I thus, O Lord? Do thou increase thy grace within me, that I may run in thy ways with greater delight. My time runs fast away; soon shall I have to give up my account. O that it may be with joy! Thou knowst the exercise of my mind at this time, and what my trials are; do thou instruct me, that I may understand thy word.

"May 21. My mind has been much exercised, for some time past, about the ordinance of baptism, and I now feel a strong desire, to follow the Lord in that ordinance. Great God, do thou direct and guide me, in the way thou wouldst have me to go, that I may not do my own will, neither the will of man; but let thy will be done in me, and by me, in all things.

"June 18. This day week was a dark season to my soul: my small hope of heaven seemed to be gone: but the Lord is still good, and his loving-kindness is still the same. At present, I am enabled to trust my soul in his hands. Lord, increase my faith. I intend being baptized this day fortnight. Blessed Redeemer, do thou strengthen me, that I may follow thee with a single eye to thy glory. O that Christ may be precious to my soul, and to all those who intend to follow him in his despised way.

"July 2. When I wrote last, in looking forward to the time, I intended, in a more public way, to take up my cross, and follow Christ, my weakness was great, and my fears were many. But being enabled to cast myself upon the Lord, I have found him to be a faithful friend and a promise-performing God. For more than a week before the time, my fears were all dispelled; and, when I came to the water, instead of finding it a cross, I felt a sweet satisfaction and delight, far surpassing all that the world calls pleasure. All praise and honour be unto him to whom it is due."

Soon after this, she was married, and though the cares of a family, and the concerns of the world, put an end to her farther recording the exercises of her mind, yet she continued an honourable member of the church of Christ, till the Lord was pleased to remove her, from this vale of tears.

The sickness which terminated her mortal life, was short: but the exercises of her mind were various. I did not see her for a week after she was taken ill: at that time, she lamented the loss of divine comforts. But the next time I visited her, darkness was removed; and, as she then told me, though she felt no raptures, she could trust her soul in the hands of Christ, whose promise, "I will never leave thee nor forsake thee," had been very sweet and refreshing to her.

We must now follow our dear friend to her chamber and to her dying pillow, where we may sing with Young,

The chamber where the Christian meets her fate
Is privileged beyond the common walk
Of virtuous life, close on the verge of heaven.

Soon after she was confined to her room, her husband asked, how she was, I am, said she, greatly supported by that promise, "I will never leave thee, &c." I can lean upon it as upon a strong staff that will not bend. The same evening, she appeared quite happy. At another time, her husband asked how she felt; she said, 'These words are very sweet to me, "a friend that sticketh closer than a brother."' F

this time, till the last day before she died, she said but little, being in great pain of body. On the preceding evening, she altered for death. She tried to speak several times, but was unable through weakness; but the Lord was pleased again to give her a little strength, when she broke out in the following words:

"There is a fountain filled with blood,
Drawn from Emanuel's veins."

The Lord will keep me, he will never forsake me, "Though I walk through the valley and the shadow of death, I will fear no evil, for thou art with me." A particular friend, calling in at this time, and expressing his satisfaction in seeing her so comfortable in her last moments, she again exclaimed:

"Jesus, thy blood and righteousness
My beauty, are my glorious dress."

After that, a near relation of her husband's sitting by her, she looked at her, and then at a friend that stood by, as though she wished to say something. This she repeated several times, but all she was enabled to say was, "Righteousness, righteousness." Her friend asked her, if she wished to direct her relation to Christ for righteousness, and not to trust in her own. She answered, Yes.

For some time before she died, she manifested a great concern for the salvation of all about her. She sent for a young man, who resided in the house, and spoke to him in the most affectionate manner, exhorting him to seek the Lord, and not to be satisfied without the one thing needful. She sent for him a second time, but was unable to say more than "seek the Lord, do not forget, the Lord keep you." On the Friday evening, she sent for her brother, who went to prayer with her. While he was in prayer, she was heard to breathe out, "sanctify, sanctify." Her friends understood that she was praying that the Lord would sanctify her death, to her surviving friends. Some time after, her husband mentioned her children to her. "The Lord will take care of them," was her reply: and, after being silent for some time, she again exclaimed, with great earnestness, "Behold the Lamb of God." These were nearly her last words; and in this she had her desire granted her, having wished some years before that she might, in her dying moments, be able to say, "Behold the Lamb of God." Thus she yielded up her soul into the hands of her Redeemer, on the 6th of February, 1815.

Kington, Apr. 23, 1816. G.B.

Review.

Hebrew, Latin, and English Dictionary, comprised in Twelve Parts. By S. J. C. F. Frey.

We called the attention of our readers to the first part of this very useful work, when it came before the public. It is now completed. We rejoice in the multiplication of such productions, as adapted to the character of the present age, and calculated to advance the most important undertaking in which the church of Christ is now engaged,

the translation of the holy scriptures into different languages.

The translation of his word into the common tongues of the nations, has been employed by the great God, in all ages, to effect the purposes of his eternal mercy, in the salvation of our fallen race. A short time before the Christian æra, the Jews translated the Hebrew scriptures into Greek, for the perusal of their countrymen, who were scattered through all the cities of the East. This ancient and truly venerable version was quickly diffused among the Gentiles, and was honoured to make numerous proselytes to the Jewish faith. Synagogues, where Moses and the prophets were read every sabbath, were erected in the principal towns of the Roman empire, and more particularly in the eastern provinces of it, and in which devout worshippers from all nations of the heathen world assembled to learn the way of Salvation. The all-wise God thus prepared a way for the spread of the gospel. The apostles of our Lord entered the synagogues, and addressed themselves to men, who, from their acquaintance with the Old Testament, were fitted to understand their testimony of Jesus, of the fulfilment which the types of the law, and the predictions of the prophets, had received in the person and work of the true Messiah. They reasoned with them out of the scriptures, and proved that Jesus of Nazareth, whom the Jews had rejected as an impostor, and crucified as a malefactor, was the very Christ. The "ordained to eternal life" listened to the message with seriousness and candour, and, searching the scriptures daily whether these things were so, were convinced of their truth, and believed in the salvation of the soul. Thus grew the word of God and multiplied.

When Christianity became the prevalent religion in the Western Hemisphere of the Roman world, it was found necessary to translate the *oracles* of inspired truth into the Latin tongue. By this version, known afterwards by the name of the Vulgate, a wide and solid basis was laid for the diffusion and maintenance of genuine truth, among the principal nations of Europe. But this bright and cheering prospect was soon darkened by the mists and exhalations which sprung from the marshes of Rome. The irruptions of the barbarous nations, the dismemberment of the Roman state, the establishment of various independent and hostile kingdoms in Europe, speedily destroyed the purity, and even the use of the Latin tongue. Here Christianity dictated, that the church should again recur to the same powerful auxiliary, the translation of her *infallible* code into the vernacular tongues of these respective communities. But the church was *now* no longer what she had been before her connection with the state. Error, superstition, idolatry, threw difficulties in the way. For, the superstructure of *popery*, rising with the greatest ease and security on the buttresses of ignorance, it has been the craft and practice of that apostate church to keep God's word locked up as closely as possible in the original Hebrew and Greek, and to be very cautious in the circulation of it in the vernacular languages.

P. Waldo, J. Wickliffe, and other *witnesses* of imperishable memory, effected successive and encreasing reformations from the errors and sins of popery, by their trans-

lations of God's word into the modern languages of Europe. Luther's excellent versions in the German, did more than all his preaching and writing, to diffuse the simple gospel throughout the continent. In Britain, protestantism was diffused by the same means. The Bible was translated, printed, circulated, read, and understood. A copy of the sacred volume was fixed by royal authority in every parish church, for the perusal of the common people, and publicly declared to be the fountain of truth, the standard of duty.

The present is the æra of missions, and is distinguished by a new religious phenomenon, a *Bible Society*, the object of which is the circulation of the sacred scriptures, in all existing versions, and the accomplishment of new versions into those languages in which the wonders of divine mercy have never yet been exhibited. In Russia, in India, in the East, the work of translation goes forward; nor shall it rest, till every nation learn, in their own tongue, the astonishing love of God. The fountain of all these versions is the sacred original. The New Testament makes the Old its basis, and both are written in languages spoken and understood, by a small number of men. The Hebrew, indeed, has ceased from being a living language for many centuries.

What can be more important, than a correct translation of God's own book? It is the greatest of human works, and every man who essentially contributes to the advancement of it, should be esteemed a friend and benefactor of the human race. The present authorized version of these kingdoms is not faultless, and much *has been done* by eminent scholars, commentators and translators, by Gill, Poole, Macnight, Lowth, Green, Geddes, Newcome, Campbell, the two Scotts, Parkhurst, and others, towards its improvement, and for a more faithful and spirited exhibition of the meaning of the Holy Ghost. The successful labours of these eminent men have created a taste for biblical literature unexampled for extent and vigour in former times. But strong prejudices did exist, and still exist, in the minds of many scholars against the pursuit of Hebrew learning. This sacred language has shared in the general obloquy of the Jewish people, has been considered rude, uncouth, harsh, anticlassical, and barren of returns, even to its most laborious cultivators. To remove these prejudices, to smooth and widen the road of progress, to stimulate the mind to the necessary application, various grammars and lexicons have been published, both in Latin and English. Some of these, as Taylor's Hebrew Concordance, in the manner of Buxtorf, and Parkhurst's Dictionary, possess peculiar excellencies, and have proved of great service to the student. No contempt is intended to be expressed against these and similar works, when it is added, that *all* of them which we have seen, have one essential defect in their plan as adapted for junior scholars. The derivatives cannot be found in them, but as arranged under their respective roots. This method, so different from what good sense dictates, in dictionaries of other languages, has always created to the young student difficulties, at first almost insurmountable, removeable only by years of great labour, and occasionally marring his way, when a veteran in the service. One He-

brew lexicographer has rapidly followed another, with improvements and corrections, and enlargements and alterations, while this capital deficiency has been slightly touched, or altogether overlooked. This difficulty, joined to the perplexity of the points and accents, when introduced into the flexion of the nouns and verbs, has damped many an ardent mind, in the noblest and most profitable of all literary pursuits. Mr. Frey has boldly thrown down the inclosure which has been so tenaciously, and so long kept up by the prejudices of learned men, and has introduced his pupil at once to the sacred garden.

In reviewing the first part of Mr. Frey's Dictionary, we noticed, with great freedom, some defects even in his plan, and many inaccuracies in the execution. The latter parts appear much more carefully printed, and more correctly composed. It is like all other human productions, imperfect in the plan, and defective in the execution. And faithfulness requires us to say, that some excellencies might have been interwoven in the plan, of which it is unhappily destitute. The translations annexed to each derivative, with all its prefixes and postfixes appear unnecessarily minute. To abbreviate them, and to omit many of them altogether, that a fuller and more satisfactory elucidation of the roots might be introduced, would be a great improvement. Was it requisite at all to subjoin a translation to the derivatives, except in some perplexing instances? Would it not have been preferable to have put down the derivatives as they occur in the Hebrew Bible, and to have referred to the roots themselves for all the necessary information? This might not have so completely removed the difficulties occurring to a learner, but would have rendered the work much more gratifying and useful to the advanced scholar. This valuable work, however, completely fulfils the principal end which was intended, removing the grand hindrance, presented by other lexicons, to the very commencement of Hebrew studies. Every word may be found, whether root or derivative, simple or compound, in all its modifications, ranged alphabetically, with a literal version, placed laterally, both in Latin and in English. All proper names may be found according to the same method. To assist the learner still further in the knowledge, and also in the composition of this language, two vocabularies, very concise, yet very full, are subjoined, in English, and in Latin.

The structure of this singular tongue is laid open as in a concordance. In Parkhurst, the frame of the language is covered with so rich and delicate a mantle of philological inquiry, critical discussions, and elaborate information, that the connoisseur is captivated and delighted with its beauty and elegance. Frey exhibits the texture, the machinery, the minutiæ of Hebrew, and displays it as on a set of copper-plates, for the instruction and satisfaction of the inquirer.

The price is very high—not too high for the paper, the typography, the care and time requisite for preparing it, as well as correcting it in the press. Parkhurst may be obtained for 30*s.* the cheapest copy of this is 4*l.* 16*s.* which price, we are afraid, at once puts it beyond the reach of that very numerous

class, for the assistance and encouragement of which it is so admirably adapted. Many of the youth in England and Scotland, who are training in academies and colleges for the work of the ministry, are very unable to advance so large a sum for a single dictionary. May the rapid sale of this first and expensive edition, lead to a work complete in itself, doing honour to the country which patronized it—reflecting credit on its author, and furnishing new stimuli to the acquisition of a language, in which Moses delivered his law, and David sung his psalms—in which the prophets transmitted, through successive ages, the history of the church, and recorded their predictions of "the woman's seed—the Shiloh of Jacob—the star of Balaam—the root of Jesse—Him," who is now "the light of the Gentiles," and who will one day be "the glory of his people Israel."

A Solemn Review of the Custom of War: showing, that War is the effect of Popular Delusion, and proposing a Remedy.

THIS is a pamphlet of twenty-four pages, first printed at Hartford, in America, and now reprinted at Stockport, in England. From the text, 2 Sam. ii. 26, "*Shall the sword destroy for ever?*" the author has succeeded in proving, in each of the seven sections into which the work is divided, that "war is, in fact, a heathenish and savage custom, of the most malignant, most desolating, and most horrible character;" "the greatest curse, and resulting from the grossest delusions that ever afflicted a guilty world!" The remedy this benevolent writer proposes, is couched in the following interrogatory: "Is it not possible to form powerful *peace societies*, in every nation of Christendom, whose object shall be, to support government, and to secure the nation from war?" He calculates on the cordial co-operation of "every true minister of the Prince of Peace, and every Christian who possesses the spirit of his Master"—proposes, that a liberal subscription be entered into, for supporting printing presses, to fill every land with newspapers, tracts, and periodical works, devoted to this object—that the subject should be frequently discussed in the pulpit—that particular pains should be taken to impress on the minds of children, by early education, an abhorrence of war—he expects that the numerous Bible Societies will aid the design—that the Societies of Quakers will, of course, give the object all their assistance, &c. &c. The author's style and spirit may be judged of by the following quotation: p. 23.

"If the Christian religion is to put an end to war, it must be by the efforts of those who are under its influence. So long, therefore, as Christians acquiesce in the custom, the desirable end will be delayed. Christianity is not, itself, a powerful, intelligent *agent*. It is neither a god, an angel, nor a man. It is only a system of divine instructions, relating to *duty* and *happiness*; to be used by men for their own benefit, the benefit of each other, and the honour of its author. Like all other instructions, they are of no use any further than they are regarded and reduced to practice."

It is impossible to read this pamphlet, without feeling the force of our Lord's beatitude, "*Blessed are the peace-makers, for they shall* be called the children of God!"

To promote *peace on earth*, is to prove we have *good will toward men!* How different this to what our author calls the *war trade!* We have lately been shocked in observing the unfeeling and daring spirit it produces. A genteel young man, under twenty, coming to town on the outside of the coach, said to the writer, "I am about to join my regiment." Are you not apprehensive of the danger to which your profession will expose you? "Oh no!" Then, lowering his tone a little, "I lately lost my poor brother in the battle of Waterloo." My prayer is, *Scatter thou them that delight in war!*—"Very different, indeed, to that of military men!"—You may be assured, that the common *toast* now given by officers in England is, "*War—Eternal war!!*" *Let the wickedness of the wicked come to an end, but establish the just!*

We are indebted for a copy of this admirable pamphlet, so happily adapted to awaken the minds of Christians to the evils of the *war trade*, to the kindness of a friend, who belongs to "The Society for the Promotion of Permanent and Universal Peace." We rejoice to see the well-known names of Thomas Clarkson, William Allen, Charles Dudley, Frederick Smith, and others, as members of the Committee. It is sold by the printer, James Lomax, Stockport, at the low price of two-pence.

A catechetical Treatise on the Patriarchal, Jewish, and Christian Sabbath; with a view to enforce from Scripture Authority, the more careful Observance of the Lord's-day. By Thos. Wemyss, Author of "Biblical Gleanings," &c.—Ogles, bds. 1s. 6d.

THIS cheap little book, the result of much labour, contains a clear, and comprehensive view, of the subject it professes to discuss. Mr. Wemyss remarks in the preface, that "on a subject so often handled, it would be unreasonable to look for novelty. Indeed, novelty in religion must be nearly allied to error; since the most certain and valuable truths, whether of a doctrinal or practical nature, are also the most ancient." Our Sabbaths are to the Christian church, what batteries are to a fortified city—If the enemy can silence these batteries, the city will soon be taken.

LITERARY INTELLIGENCE.

Preparing for Publication.

THE Memoirs and Writings of Miss Fanny Woodbray, who died at Baverly, in North America, November 15, 1814, aged 23 years; being the F. W. to whom the greater part of Mrs. Newell's interesting letters are addressed. By the Rev. Joseph Amerson.

In the month of October will appear a new edition of the Rev. Sir Adam Gordon's Sermons on the Homilies, in two volumes octavo, revised, corrected, and enlarged by the author, and dedicated, with permission, to the bishop of Lincoln.

The second Annual Report of the Baptist Irish Society, with an Appendix, and list of Subscribers, will be ready for delivery in a few days.

Just published,

A new and enlarged edition of the Star of the West, being Memoirs of the Life of the Rev. Risdon Darracott, of Wellington, Somerset. By the Rev. James Bennett, Rotherham. 5s. boards.

Sermons, by the Rev. Daniel de Superville, formerly Pastor of the French church at Rotterdam: translated from the French by John Allen. 1 vol. 8vo. with portrait.

A new edition, being the fifteenth, of the Protestant Dissenter's Catechism, by the Rev. S. Palmer. Price 1s.

Edmonds's Sermon before the Subscribers and Friends of the Stepney Academical Institution. Price 1s.

A Funeral Sermon for the late Rev. A. Austin, by the Rev. Thomas Hutchings. Price 1s. with portrait 1s. 6d.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Extract of a Letter from Mr. J. Peter, one of the Missionaries, an Armenian, now at Balasore, in Orissa, to Mr. Barclay, at Kilwinning, in Scotland, lately received.

"Yours, with the small parcel of English tracts, afforded me a luxurious feast. It gives me pleasure that I, and the people to whom I am sent, are thought of, and prayed for, in a distant quarter of the globe.

"I thank you for your kind admonitions, which are above gold, yea, above fine gold. 'Thy word, O Lord, is a light unto my feet, and a lamp unto my path; teach me the way of thy statutes, and I shall keep it unto the end. I am a companion of all them that fear thee, and of them that keep thy precepts.' I trust, my constant desire is to search my heart by prayer, meditation, and the word, like David, lest there should be any latent corruption unnoticed, any base motive indulged, that might cause the Lord to withhold the usual displays of his mercy. I shudder, lest some unobserved sin should deprive me of a blessing on my labours, lest I should be accessary to the destruction of souls, and cry, 'Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me.' May our God graciously bless, and increase our undertakings in his great cause, till the world shall be full of his glory. He has given me a few seals to my labours in Orissa. The scattered situation of some of these, prevents, at present, their uniting in communion with any church. One of them, William Smith, is preaching the cross of Christ at Allahabad. May God enlarge the hearts of his saints, and thrust forth faithful labourers into his vineyard, that, by one solemn, united, and persevering effort of the whole church, under the all-conquering Redeemer, the glorious period may be ushered in, when it shall be said, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever! Even so, come Lord Jesus!'

"Inquirers are not so numerous as they were some time ago; yet I am *not wholly* without encouragement. It *is the cause of* Christ, and must prevail. '*Who art thou*, O great mountain? before Zerubbabel——a plain.' I daily preach the crucified Jesus, with the tears of my eyes unto the poor deluded Ooriyas, and proclaiming the holiness of God, the terror of the law, the state of man, the glad tidings of salvation, and the ability and willingness of Christ to save the greatest sinners. I invite, entreat, exhort with all tenderness, and long-suffering, and, in this way, I am introducing them to the living oracles.

"I distributed several hundred Orissa Testaments and Psalms of David, and plenty of tracts and papers, which I hope will be read, and blessed to the opening of the eyes of many, who were before in the grossest darkness.

"It appears to be the prevailing opinion of the learned Ooriyas, that the work we have begun will prevail. They say, that it is written in their Shaster, that at a certain time, which is almost come, all will be one cast. 'Now, we see that our Shasters are fulfilling,' say they, 'the work is begun.' One very destructive sentiment prevails among the people here, as well as throughout India; the influence of which is affectingly apparent; viz. that what God has written in their kopaul, or forehead, that will be. By this, every idea of accountability is destroyed, and amazing insensibility and carelessness produced. 'What can we do?' say they, 'our kopaul is bad: We can do nothing. God does all. If he make us sin, if he send us to hell, so be it.' Oh! my dear brother, it is heart-aching to talk with idolaters, who are so enveloped in darkness, that they call holiness sin, and sin holiness. Who, mocking the Creator, worship the things of their vile imaginations, and the work of their own hands. Orissa is very populous, and at the feast of the idol at the famous temple of Juggunnath, in the month of June, millions of men and women come to worship, many of them from a distance of 2 or 3000 miles. As they pass and repass Balasore, I have opportunities of preaching to them; but what am I, one among so many souls, to oppose them in all the subtleties and arguments they use! However, the Lord upholds me, and enables me, with his word, to triumph over all their foolish questions and reasonings. I tell them, the kingdom of God is not in word, but in power. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth,

whether Jew or Gentile. The Lord is my shield. I have the pleasure to inform you, that I am going to baptize a Catholic woman, who has heard the word of God five years. My sincere love to all Christian friends in Scotland. I beg your prayers, and theirs too, for me and the people of Orissa. My prayer is, that the Lord may bless and keep you all, that his face may shine upon you, and the good people with you, and give you peace. This is the prayer of your fellow-servant, and affectionate brother in Christ. JOHN PETER."

LETTER

From the Rev. Mr. Paterson, of St. Petersburgh, to Mr. Gordon, of the Edinburgh Bible Society.

Petersburgh, March 27, 1816.

You will rejoice to learn that every thing prospers, far, very far, beyond our expectations. Last year we distributed above 11,000 copies of the scriptures, in twenty different languages, to an amount of 40,000 rubles. Our income was more than 236,000, our expenditure 137,000, and we had a balance in our favour of 160,000. But our engagements at the commencement of the year amounted to not less than 220,000; we hope, however, after meeting them all, to have a balance of about 125,000 at the disposal of the Society, and, on the faith of this, not fewer than five different new editions were resolved upon at the last meeting of the committee. This all regards the Petersburgh committee. Under the auspices of the Russian Bible Society, 22,000 copies of the scriptures left the press in the course of the year, and, I hope, while I am writing to you, about 80,000 more are printed off. These short notices will enable you to form some judgment of the state of the Society, its activity and prospects. His Imperial Majesty has proposed to have the Bible translated into the Russian language, and the Holy Synod has approved of the proposition, and given orders for its execution. This exceeds all that had ever been anticipated by us, and is of more real importance for Russia, and perhaps, I may say, for Christianity, than all that has hitherto been done; the work has already commenced with the New Testament, and we hope that, in the course of the year, this portion of the scripture will be finished. This will form a new epoch for Russia, and for all the nations surrounding that vast empire. Now, light will beam forth on many darkened regions;—we may, in a peculiar manner consider the words of the prophet Isaiah, lx 4. "*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,*" as addressed to the Russian Church on this momentous occasion, and I hope we shall yet live to see them fully accomplished. The signs of the times are wonderful, and in nothing more than in the opposition of interests which manifestly prevail.—Pray that the Lord may preserve the Emperor Alexander; he appears indeed to be raised up for some great and glorious end. Pray that the Lord may place God-fearing men round his throne, that so his truly pious and wise plans, for the happiness of his people, and the good of religion, may be carried into effect. Perhaps never did more depend on an earthly monarch, and never was one more disposed to promote all that is good.

Extract of a Letter from Dr. Stephen West, of Stockbridge, to Dr. Ryland, dated July* 10, 1816.

"God is graciously watering and refreshing his churches in various parts of our country, with plentiful showers of divine influence and grace; though it has been lately a slack season with us. I have never known the time, when such displays of divine almighty power and grace were made, as in the present day, especially in New England. In this, and in two or three neighbouring countries, in this state, and in many towns in each, as also in various other towns in other parts of the state, revivals of religion are very great and wonderful. The same also is the case, in a great number of towns in Connecticut. So remarkable are the operations of divine power and grace, that, in the space of eight or ten months, it is not unfrequent, that 150, or 200, and upwards, are apparently brought out of darkness into marvellous light; and these too of various characters, infidels, and some of the loosest of men. This, we think, is the work of the Lord, and it is marvellous in our eyes. The Lord seems to be on his way for the deliverance and salvation of his people. Never were such exertions made in this country to promote the cause of Christ, by diffusing the knowledge of divine truth, as at the present day: and instead of relaxing in these labours of love, exertions

* Dr. West is a Presbyterian Minister, nearly eighty years of age.

are evidently increasing, and new measures devised. Ministers, and others, from almost all parts of the United States, have lately met at New York, and formed themselves into an *American Bible Society*. A number of gentlemen in Boston and its vicinity, taking into consideration the need in which we stand, of an increase of pious, orthodox ministers of the gospel, have met and formed themselves into a Society, for the purpose of educating *pious* youth for the work of the gospel ministry: and the prospect is, that money enough may be annually subscribed, for the education of twenty or thirty every year, for a considerable time. We hope that God will be pleased to provide the persons. No scheme for promoting the cause of Christ seems to be more popular than this. What great things is the Lord doing at the present day, not only in this country, but in England, and various other parts of the world!"

INDIAN MISSIONARIES.

Four young natives of Owhyhee, one of the Sandwich Islands in the Pacific Ocean, and the same where Captain Cook was killed, are now at Morris's Academy, in Litchfield, Connecticut, receiving an education, to fit them for religious missionaries, to their irreligious countrymen. Two of them at the age of sixteen and fourteen years, came to this country, ten years ago; a third arrived, six years since, and another has since joined them. One of them has had the benefit of instruction at the Theological Institution, in Andover, and he is now employed in translating a part of the New Testament into the Owhyhee language, and by his aid, also, an Owhyhee grammar has been formed.

American Newspaper.

Domestic Religious Intelligence.

BIBLE SOCIETY.

On Wednesday, May 1st, the British and Foreign Bible Society held its twelfth annual meeting at Freemasons-hall, London; when Lord Teignmouth, the President, read an abridgment of the Report of its proceedings, during the past year, (the whole being, necessarily, too voluminous to read upon such an occasion). His Lordship was supported by His Royal Highness the Duke of Kent, the Bishops of Salisbury, Norwich, Gloucester, Cloyne and Clogher, Lords Gambier and Calthorp, several members of parliament, and other persons of distinction. His Royal Highness the Duke of Kent said, that although he was not in time to hear the Report, he was not unacquainted with the Society's proceedings, which continued to have his most decided approbation. The Report, (which is printed at large) even in its abridged form, exhibited a luminous and most interesting view of the operations of the Society; the beneficial effects of which are extending in every quarter of the globe. The exertions to promote its object in the vast Russian Empire, where the magnanimous Alexander has recommended that a new translation of the whole Bible be immediately made into the vernacular dialect of the native Russians: and persons of all ranks, both in church and state, assiduously attend the committees of the various Bible Societies, excite the astonishment of the religious public in this country, and call forth gratitude to the God of all grace, who hath honoured Britain, by permitting its inhabitants to be the instruments of kindling such a holy flame in other nations.

In North America, besides the Bible Societies in the British territories of Nova Scotia and Canada, the United States number 115 Bible Societies, (of which one is an African Bible Society, recently established in Philadelphia) besides numerous Bible Associations.

It appears that the net receipts of the British and Foreign Bible Society during the past year have been 92,860*l.* 2*s.* 9*d.* and its net payments 103,680*l.* 18*s.* 8*d.* that it has issued, during the same period, 158,168 Bibles, and 110,068 Testaments; making a total issued, from the commencement of the Institution, of 1,481,973 copies, exclusive of about 75,000 circulated at the charge of the Society from depositories abroad, making a total of 1,557,973 copies already circulated by the Society.

ANNUAL ASSOCIATIONS.

Our readers will perceive by the reports of the Associations, extracted from the several circular letters, that a considerable addition has been made to the Baptist denomination during the past year: and we understand that the associations, particularly in North Wales, have been peculiarly favoured with tokens of the divine presence. "Twelve hundred persons," says a correspondent, "were added to the churches in the West Association last year. One minister, Henry David, of Llangloffen, baptised *one hundred and twenty-five*, on four Lord's days." We give these accounts in the order in which we received them.

WESTERN.

The elders, ministers, and messengers, of the Western Association, consisting of seventy-two churches, assembled at Bath, on June 4th, 5th, and 6th. On Tuesday, the 4th, Mr. Saunders, of Frome, preached, from Psal. lxv. 2—4. On Wednesday evening, Mr. Kilpin, of Exeter, preached from Isaiah, xxviii. 16. Thursday morning, Dr. Ryland preached from John, vi. 37, 43, 44. Afternoon, Mr. Giles, of Lymington, from John, xiv. 16. Evening, Mr. Miall, of Portsea, preached from Heb. iii. 1. The devotional services were conducted by Messrs. Roberts, of Shrewton, Humphrey, of Collumpton, Saffery, of Salisbury, Page, Roberts, and Holloway, of Bristol, Burnet, of Street, Horsey, of Taunton, Williams, of Kingstanley, Tyso, of Watchett, Singleton, of Tiverton, Stennett, of Calne, Clift, of Chapmanslade, Macfarline, of Trowbridge, and Gibbs, of Plymouth.

Three new churches were admitted, *viz.* that at Bradninch and St. Hill, in Devonshire, and Pitts and Wells in Somersetshire. The number of members belonging to the churches in this Association (exclusive of Lockerley and Thornbury, from which no letters were received) amount to 6,729. There was a clear increase, during the past year, of 416. The collection, for the Association fund, amounted to 198*l.* 16*s.* 9½*d* and 20*l.* 3*s.* for Association letters. This was distributed among the necessitous ministers and pastors of the associated churches. The circular letter on sanctification, signed by the moderator, Mr. Miall, of Portsea, was ordered to be printed, and the next Association appointed to be held at Taunton, on the Wednesday and Thursday of the Whitsun-week, 1817. Messrs. Winterbotham and Roberts to preach: in case of failure, Messrs Saffery and Saunders. Mr. Stennett to prepare the circular letter.

KENT AND SUSSEX.

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In the afternoon, the business of the Association was transacted. Mr. Hinton was chosen Moderator, and Mr. Gross jun. of Risborough, Secretary. Letters from the churches were read. Mr.

are evidently increasing, and new measures devised. Ministers, and others, from almost all parts of the United States, have lately met at New York, and formed themselves into an *American Bible Society*. A number of gentlemen in Boston and its vicinity, taking into consideration the need in which we stand, of an increase of pious, orthodox ministers of the gospel, have met and formed themselves into a Society, for the purpose of educating *pious* youth for the work of the gospel ministry: and the prospect is, that money enough may be annually subscribed, for the education of twenty or thirty every year, for a considerable time. We hope that God will be pleased to provide the persons. No scheme for promoting the cause of Christ seems to be more popular than this. What great things is the Lord doing at the present day, not only in this country, but in England, and various other parts of the world!"

INDIAN MISSIONARIES.

Four young natives of Owhyhee, one of the Sandwich Islands in the Pacific Ocean, and the same where Captain Cook was killed, are now at Morris's Academy, in Litchfield, Connecticut, receiving an education, to fit them for religious missionaries, to their irreligious countrymen. Two of them at the age of sixteen and fourteen years, came to this country, ten years ago; a third arrived, six years since, and another has since joined them. One of them has had the benefit of instruction at the Theological Institution, in Andover, and he is now employed in translating a part of the New Testament into the Owhyhee language, and by his aid, also, an Owhyhee grammar has been formed.

American Newspaper.

Domestic Religious Intelligence.

BIBLE SOCIETY.

On Wednesday, May 1st, the British and Foreign Bible Society held its twelfth annual meeting at Freemasons-hall, London; when Lord Teignmouth, the President, read an abridgment of the Report of its proceedings, during the past year, (the whole being, necessarily, too voluminous to read upon such an occasion). His Lordship was supported by His Royal Highness the Duke of Kent, the Bishops of Salisbury, Norwich, Gloucester, Cloyne and Clogher, Lords Gambier and Calthorp, several members of parliament, and other persons of distinction. His Royal Highness the Duke of Kent said, that although he was not in time to hear the Report, he was not unacquainted with the Society's proceedings, which continued to have his most decided approbation. The Report, (which is printed at large) even in its abridged form, exhibited a luminous and most interesting view of the operations of the Society; the beneficial effects of which are extending in every quarter of the globe. The exertions to promote its object in the vast Russian Empire, where the magnanimous Alexander has recommended that a new translation of the whole Bible be immediately made into the vernacular dialect of the native Russians: and persons of all ranks, both in church and state, assiduously attend the committees of the various Bible Societies, excite the astonishment of the religious public in this country, and call forth gratitude to the God of all grace, who hath honoured Britain, by permitting its inhabitants to be the instruments of kindling such a holy flame in other nations.

In North America, besides the Bible Societies in the British territories of Nova Scotia and Canada, the United States number 115 Bible Societies, (of which one is an African Bible Society, recently established in Philadelphia) besides numerous Bible Associations.

It appears that the net receipts of the British and Foreign Bible Society during the past year have been 92,860*l.* 2*s.* 9*d.* and its net payments 103,680*l.* 18*s.* 8*d.* that it has issued, during the same period, 158,168 Bibles, and 110,068 Testaments; making a total issued, from the commencement of the Institution, of 1,482,973 copies, exclusive of about 75,000 circulated at the charge of the Society from depositories abroad, making a total of 1,557,973 copies already circulated by the Society.

ANNUAL ASSOCIATIONS.

Our readers will perceive by the reports of the Associations, extracted from the several circular letters, that a considerable addition has been made to the Baptist denomination during the past year: and we understand that the associations, particularly in North Wales, have been peculiarly favoured with tokens of the divine presence. "Twelve hundred persons," says a correspondent, "were added to the churches in the West Association last year. One minister, Henry David, of Llangloffen, baptized *one hundred and twenty-five*, on four Lord's days." We give these accounts in the order in which we received them.

WESTERN.

The elders, ministers, and messengers, of the Western Association, consisting of seventy-two churches, assembled at Bath, on June 4th, 5th, and 6th. On Tuesday, the 4th, Mr. Saunders, of Frome, preached, from Psal. lxv. 2—4. On Wednesday evening, Mr. Kilpin, of Exeter, preached from Isaiah, xxviii. 16. Thursday morning, Dr. Ryland preached from John, vi. 37, 43, 44. Afternoon, Mr. Giles, of Lymington, from John, xiv. 16. Evening, Mr. Miall, of Portsea, preached from Heb. iii. 1. The devotional services were conducted by Messrs. Roberts, of Shrewton, Humphrey, of Collumpton, Saffery, of Salisbury, Page, Roberts, and Holloway, of Bristol, Burnet, of Street, Horsey, of Taunton, Williams, of Kingstanley, Tyso, of Watchett, Singleton, of Tiverton, Stennett, of Calne, Clift, of Chapmanslade, Macfarline, of Trowbridge, and Gibbs, of Plymouth.

Three new churches were admitted, viz. that at Bradninch and St. Hill, in Devonshire, and Pitts and Wells in Somersetshire. The number of members belonging to the churches in this Association (exclusive of Lockerley and Thornbury, from which no letters were received) amount to 6,729. There was a clear increase, during the past year, of 416. The collection, for the Association fund, amounted to 198*l.* 16*s.* 9½*d* and 20*l.* 3*s.* for Association letters. This was distributed among the necessitous ministers and pastors of the associated churches. The circular letter on sanctification, signed by the moderator, Mr. Miall, of Portsea, was ordered to be printed, and the next Association appointed to be held at Taunton, on the Wednesday and Thursday of the Whitsun-week, 1817. Messrs. Winterbotham and Roberts to preach: in case of failure, Messrs Saffery and Saunders. Mr. Stennett to prepare the circular letter.

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In the afternoon, the business of the Association was transacted. Mr. Hinton was chosen Moderator, and Mr. Groser, jun. of Risborough, Secretary. Letters from the churches were read. Mr. God-

win, of Missenden, was chosen messenger to the General Meeting of the Denomination in London. A Committee was appointed, to consult on the best means for the formation of an Auxiliary Society, in aid of the Baptist Mission. Prayers were offered by Messrs. Hunt, of Tring, and Paul (Independant) of Chinnor.

In the evening, Mr. Tomlin, of Chesham, prayed, and Mr. Groser, sen. of Watford, preached, from 1 Cor. ii. 12, and concluded.

The Association is to be held next year at Ivinghoe, on Thursday, May 22d. Messrs. Groser, senior, and Godwin, to preach; or, Messrs. Tomlin and Williams, of Waddesden Hill, in case of failure.

Clear increase 41
Total number of members, 953.

W. GROSER, jun. Sec.

NORTHERN.

This Association was held at Shatly Field, Northumberland, June 3d and 4th, 1816.

Monday, three o'clock, The ministers and messengers had their first meeting, when the brethren Whitfield, Pengilly, and Williamson, were engaged in prayer. By the letters then read from six churches, it appeared, that in the six churches, upwards of thirty had been baptized during the past year, and that they consisted of four hundred members. Sermons by Mr. Whitfield, from Acts, xvi. 5; Mr. Hartley, from Phil. i. 23; Mr. Pengilly, from John, xvi. 14; Mr. Williamson, from Eph. iii. 8. The devotional services were conducted by the above, and Mr. Newton (an itinerant about Hexham). The expediency of employing an itinerant was discussed, and Mr. Whitfield desired to correspond with persons on that subject. The next Association to be held at Stockton, in the Whitsun-week, 1817.

Mr. Whitfield concluded with a brief recapitulation of the discourses by the ministers, and the letters of the churches, and by an address to the congregation.

BERKSHIRE.

On Wednesday, June 12, the churches composing the Berkshire Association (four in number) held their first annual meeting at Wallingford, and were favoured, as they hope, by the presence of Him, who has promised to be with his church, even to the end of the world.

A sermon was preached on the preceding evening, by brother Davies, of Wokingham, from 2 Pet. i. 5—8; and a prayer meeting was held on Wednesday morning, at half past six.

The more public services of the day commenced at half past ten, by singing and prayer. Brother Dyer, of Reading, was chosen Moderator; and the letters from the churches were read by their respective pastors. After this, brother Kershaw, of Abingdon, engaged in prayer; brother Dyer preached, from Ps. cxxxii. 15, and brother Winterbotham, of Horsley, from Ps. lxxxix. 15—17. Brother Griffiths, of Aston, concluded in prayer.

In the evening, a sermon was delivered by brother Gray, of Chipping Norton, from 1 Cor. ii. 2. Prayer by brother Welsh, of Newbury, and brother Harris, the Independent minister, at Wallingford.

The business of the Association was transacted in the afternoon. One of the churches had been prevented, by particular circumstances, from making its collection for the mission within the year. From the other three, the amount received by the Treasurer was, 15*l.* 11*s.* 7*d.*

It was resolved, that Mr. Bicheno, of Newbury, and Mr. Dyer, of Reading, be Treasurer and Secretary to the Association for the year ensuing; and that the next meeting be held at Wokingham, the second Wednesday in June, 1817. Brother Welsh, of Newbury, was nominated to preach.

NORTHAMPTONSHIRE.

Tuesday evening, six. Brother Jarman, pastor of the church where the Association assembled, engaged in prayer; brother Blundell, of Northampton, was chosen Moderator; the letters from the churches were read, and brother Evans, of Blaby, concluded with prayer. The ministers and messengers retired into the vestry, to read the circular letter, drawn up by brother Jarman, which was approved.

Wednesday morning, seven. Met for prayer. The brethren Adams, Ayre, Davis, and Capes, were engaged.

At half past ten, assembled for public worship. Brother Edmonds, of Guilsborough, prayed; brother Mack, of Clipstone, preached from 1 Peter, ii, 22. "Who did no sin, neither was guile found in his mouth." Brother Daniel, of Luton, followed, from 1 Thess. i. 5. "For our gospel came not in word only, but in power," &c. After which, brother J. Hall, the secretary of the Parochial

Society, made an appeal to the congregation on behalf of the Institution, in order to a collection being made in aid of its fund, and brother Fletcher, of Swanwick, concluded the service with prayer.

Wednesday evening, six. — Brother Jarvis, of Newark, prayed, brother Anderson, of Dunstable, preached, from John, xiii. 31, 32. Brother Cuttriss, of Arnsby, closed the service with prayer.

Thursday morning, seven.—After singing and prayer by brother Musson, several of the ministers related their experience during the past year, and brother C. Birt, now supplying at Derby, closed the public services of the Association with prayer.

The ministers and messengers then proceeded to settle the business of the Association fund. The churches at Derby, and Loughborough, having applied for admission into this Association, it was agreed to receive them. The next Association to be held at Olney, in Whitsunweek, 1817, when the brethren J. K. Hall, and R. Hall, are expected to preach. Accommodations provided at the Bull Inn. The next year's letter to be on "The government of the Tongue." Brother Anderson requested to write it.

The Association consists of thirty-one churches, containing 2,611 members; 152 of whom were added during the past year.

MIDLAND.

The Midland Association, including twenty-six churches, held their annual meeting at Bilston, the 4th and 5th of June last.

Tuesday afternoon, assembled at three o'clock. Brother Hall, of Netherton, prayed; the letters from the churches were read. Brother Elliot, of Birmingham, concluded. Evening, met at half-past six: brother Pickering introduced the service by prayer. Brother Hutchings, of London, preached from Phil. i. 5, "Your fellowship in the gospel." Brother Hutchings, of Birmingham, concluded.

Wednesday morning at half past six, met for prayer, Messrs. Lakelin, Collins, Moreton, and Walsall, engaged. Assembled again at half past ten. Mr. James, of Aberystwyath, introduced the service by reading the scriptures and prayer. Brother Belcher preached from John, xx. 17, Brother Birt followed, from Matthew, xxviii. and middle clause of the 9th verse, "All hail," and concluded. The Independent minister, of Bilston, introduced the service *in the evening, and* brother Hutchings, of Birmingham, preached, from 2 Cor. vi. 1. Brother Hutchings, of London, concluded.

The churches at Holy Cross, Tamworth, Worcester-street, Bromsgrove, and Wolverhampton, were received into the Association. The next annual meeting to be held at Pershore, the Tuesday and Wednesday in Whitsun week; brethren Morgan, Draper, and Hutchings to preach; and, in case of failure, brother Poole.

SHROPSHIRE AND CHESHIRE.

Wednesday, May 1, assembled at three o'clock in the afternoon. Mr. Lister, of Liverpool, read the 132d Psalm, and prayed. Mr. Stephens, of Manchester, preached from 1 John, ii. 1, and concluded with prayer. In the evening, the service was resumed at half past six. Mr. Himmers, of Whitchurch, prayed; Mr. Lister preached, from Romans, vii. 20, and closed with prayer. Mr. Inglis, of Chester, was chosen Moderator; the letters from the churches were read, and Mr. Palmer, of Shrewsbury, concluded.

Thursday morning, May 2, at six. Mr. Lang, deacon of Lime-street church in Liverpool, and Thomas, of Wrexham, who at present supplies the church at Wrexham, engaged in prayer. Mr. Lister read part of Ezek. xxxvii. and prayed. Mr. Palmer preached from Luke, ix. 13. Mr. Thomas closed with prayer.

Afternoon, half past two, Mr Crompton, deacon of the church in Shrewsbury, read and prayed. Mr. Himmers preached from Timothy, iii. 16, and concluded with prayer.

Evening, half past six, Mr. Reynolds, of Chester, Independent, read Psalm lxxii. and prayed. Mr. Stephens preached, from Rev iii. 20. The Moderator then closed with prayer.

The brethren, we trust, were united in love, and in the fellowship of the gospel: and though we have reason to grieve for low and discouraging circumstances respecting some churches; we rejoice, on the other hand, in the prosperity of others. The number of true Christians, we hope, is on the increase among our different societies.

Collected at Chester for the itinerant fund, 13*l.* 17*s.* 3½*d.*

The next Association to be held at Wem, on the first Tuesday and Wednesday in May, 1817. Brethren Inglis, of Chester, Thomas, of Brosely, and Davies, of Oswestry, to preach. A collection after each service, will be made in aid of the itinerant fund.

WALES—SOUTH EAST.

THIRTY-eight churches belong to this Association. They have increased 289 the past year. The meetings were held at Castletown, in Monmouthshire, on the 4th, 5th, and 6th of June, 1816. The preachers, on this occasion, were Messrs. R. Roberts, J. Edwards, J. Michal, T. Davies, D. Saunders, D. Evans, J. Herrings, C. Evans, T. Morris, and R. Edwards. The texts, Isaiah, xi. 12. Hebrews, iii. 1. Phil. i. 6. Zech. xii. 10. Rev. xxii. 16. 1 Cor. xv. 3, 4. Rom. viii. 32. Luke, xv. 17, 18. Rev. xvii. 1, and Micah, vii. 19. We are happy to perceive a desire expressed to form penny a-week societies, in support of academies and missions. "If," (says a correspondent) "all the members of the Baptist churches throughout the principality were to subscribe a penny a-week each, the sum would amount, annually, to 3,900l.

SOUTH WEST.

THIS Association was held at Fishguard, Pembrokeshire, June 11, 12, and 13, 1816.

Tuesday afternoon, two o'clock, brother T. Davies, North Wales, prayed; the letters from the churches were read; brother Daniel Davies, of Velin Voel, prayed, and the brethren T. Morris, of Penrhiwgoch, and D. Evans, of Caermarthen, preached from 2 Cor. vi. 17, 18. and Acts, xvi. 14. Evening, at seven, D. Phillips, of Gower, prayed, and Hinton, of Haverfordwest, and R. Edwards, North Wales, preached from Deut. xxxii. 9, and 1 Pet. i. 5.

Wednesday morning, at seven, Thomas Williams, of Rhydwelym, and Lewis Lewis, of Waunclyndaf, prayed, and D. Davies, of Aberdeen, preached, from Ezek. iii. 17. At ten, Timothy Thomas, of Aberdeen, prayed; J. Davies, of Ferry-side, and J. Harries, of Swansea, preached, from Rom. viii. 34, and Col. iii. 2. At two, Simon James, of North Wales, prayed; F. Hiley, of Lanwenarth, and C. Evans, of Anglesea, preached, from Isaiah, xxii. 24, and Isaiah, xxv. 6, 7, 8. At seven, J. Morgan, of Bloenyffos, prayed; Edward Roberts, and John Edwards, from North Wales, and J. James, of Aberystwith, preached, from Zech. xiii 7, Psalm xl. 6, 7, 8, and Rev. xv. 2. Each opportunity was concluded with prayer and praise. The congregations at ten, and three, on Wednesday, were very numerous, probably amounting to 10,000, though the state of the weather was rather unfavourable.

Thursday morning, at eight, Thomas Thomas, of Newcastle Emlyn, and J. Reynolds, of Middlemill, prayed, and after the business of the Association was attended to, it was concluded by prayer.—The next Association to be held at Blolchgwynt, Caermarthenshire.

Clear increase 661.

The total number of those baptized in the principality, in the course of last year, is 1,396.

IRELAND.

MET at Cloghjordan, Friday, May 30, 1816, at twelve o'clock. Brother Rogers, (an itinerant of the Baptist Irish Society,) preached from 1 Cor. xxii. 23. Saturday, June 1, brother Clark delivered an appropriate discourse on baptism at the side of the water: brother Hassell baptized. Lord's-day, June 2, brother West and brother Rogers preached a double lecture: brother Hassell administered the Lord's-supper. Monday, met to transact the business of the association. Tuesday, June 4, met at twelve o'clock; a double lecture was preached by brother Clark, of Waterford, and brother M'Carthy, another of the Society's itinerants. The circular letter was read, unanimously approved, and ordered to be printed. The congregations large; and, we hope, the presence of the Lord was with us.

Resolutions of the Ministers and Messengers.

That the newly raised church at Furban, be received into connection with us, and likewise the newly raised church at Clonmel.—That we recommend to all our churches to establish Sunday schools, and penny a-week societies for their support. — That in reference to the young minister referred to by the church at Cork, we decline interfering, but strongly advise them to use the best means to raise themselves from their awful supineness. — That, having read the letter from the church at Waterford, and heard the report of the messengers, we rejoice at what has taken place, and the pleasing prospect before them.—That we request the Baptist Society for Ireland, to send an itinerant, to assist brother M'Carthy in his extensive circuit. —That the next association be held at Waterford, the Friday before Whitsunday, 1817, and that brother Hassell preach on the Lord's day.

THOMAS HASSELL, Moderator.

Erratum.

P. 371, line 9, for him, read sin.

London: P[illegible]ed by J. E[illegible]ELL [illegible]9[illegible] Wardour Street, Soho.

ABRAHAM AUSTIN.

late Master of the Capital at London.

Engraved for the Universal Magazine.

THE

Baptist Magazine.

OCTOBER, 1816.

MEMOIR OF THE LATE REV. ABRAHAM AUST

PASTOR OF THE BAPTIST CHURCH

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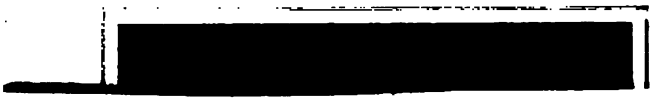

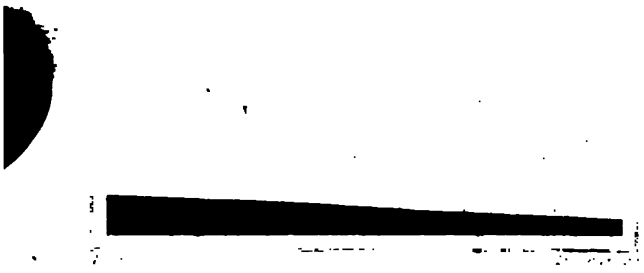

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FETTER-LANE, LONDON.

THE biographer of deceased excellence often finds himself at a loss to pourtray the character he desires faithfully to exhibit; either from a want of the requisite materials, or from not having been acquainted with the whole life of the subject of his memoir. There are but few persons in whose character godly sincerity, and constitutional timidity have been combined, especially if the greater part of their life has been spent in a public station, but what at different periods have been suspected of versatility, and the love of change. The careful and candid observer, however, will allow that appearance of these things may exist, where there is no deficiency either of Christian simplicity, or of inflexible integrity. A determined resolution to seek for, and to embrace the truth as it is in Jesus, connected with a frank declaration of the feelings of the mind in every stage of the progress, has exposed many conscientious persons to the unjust charges of vacillation and error, who would have been preserved from them, had they possessed less integrity, or had they acted upon a maxim of the late Rev. Samuel Palmer, of Hackney, *viz.* "An honest man ought to make his *sentiments* public, but not his *doubts!*" Whether the following account will furnish an illustration of the above remarks, must be left to the unbiassed opinion of the candid reader.

Mr. Austin was born at Sutton Colefield, a corporate town in Warwickshire, Dec. 25, 1749. His father and grandfather, who were wardens of the town, were respectable timber-merchants and farmers. His father died of a consumption, when Mr. Austin was about six years of age, and within a year afterwards, he lost his mother. These afflictive bereavements were the occasion of himself and two brothers, both younger than himself, being placed under the care of their grandfather, with whom they continued till

his death. He appears to have entertained a high opinion of Abraham, as he gave him a good education, with the intention of training him up for the church of England. His grandfather dying before this plan could be realized, was the cause of his being apprenticed to a respectable grocer in Birmingham.

In a conversation with a minister in September, 1813, Mr. Austin gave some account of his life; and from the notes written immediately afterwards, many of the following particulars are derived. "My mind," said he, "was impressed with the importance of religion at eight years of age, and from that time till I left Birmingham in my twentieth year, I laboured hard by prayers, and an attendance upon the services and sacraments of the established church, to make myself a fit object for the divine favour. By my master and his family I was highly respected for my honesty and sobriety; but my regard to divine things was treated with ridicule and contempt. Whilst in that place, I prayed that the Lord would be pleased to remove me back to Sutton, that I might be at liberty to attend to the concerns of my soul. I promised myself how much better I should be at Sutton, than I could possibly be at Birmingham: and was particularly pleased with the thought of the pleasure I should derive from the conversation of a religious woman who resided there. My prayer was soon remarkably answered. *My uncle dying*, who had lived in the farm since the death of my grandfather, I was sent for home. Settling my uncle's affairs, and the perplexity of my new situation so entirely employed my thoughts, that I quite forgot all the resolutions I had made in my own strength respecting religion, and for which purpose I had prayed I might be removed to Sutton. About a fortnight after the hurry of business beginning to subside, I recollected my former prayer and resolutions, and was deeply overwhelmed with the thought of my wretched conduct. The state of my mind was now truly distressing. But thinking of the good woman I before mentioned, I went to her, and told her my distress, when she lent me a book written by a Mr. Cudworth, in defence of Hervey's 'Theron and Aspasio.' This led me to consult that work also. The manner in which Mr. Hervey states the way of a sinner's acceptance in the sight of God, appeared in my mind as just what I wanted. I thought with myself, *If this be true*, then there is hope! Till now, though I had read the Bible from my childhood, I had never thought of searching it for the purpose of finding the way of salvation. I now, however, resolved upon comparing the sentiments of Mr. Hervey with the scripture, to 'see whether those things were so.' By this means, my soul was brought to enjoy the liberty of the gospel. The ground of my hope then, was precisely the same as that which supports my mind at

this present time, viz. *the declaration of divine truth, concerning the all-sufficiency of the Saviour's work to justify the ungodly!*"

Mr. Austin was now a humble believer in the Lord Jesus: having, by faith, obtained "access into the grace in which believers stand, he rejoiced in hope of the glory of God." Receiving the free and full declaration of the gospel, that "eternal life was in the Son of God, for all who believed in Jesus," he "ceased from his own works," and "entered into rest." He now found that pardon and life were freely bestowed upon "him that worketh not, but believeth on him who justifieth the ungodly." "Labouring, and heavy laden," he went to Jesus, and simply trusting to the validity of the Saviour's promise—"Him that cometh unto me, I will in nowise cast out," he found "rest" to his soul. Like Bunyan's "Christian," through looking at the cross of Christ, he found the burden of guilt and anxiety fall from his back, and his soul was filled with joy and peace, through believing, by the power of the Holy Ghost.

It was about a year after this period, in 1770, that he began to preach. The circumstances which led to it were singular, and deserving of notice. It should seem that his aunt had still entertained the idea of his being a clergyman of the church of England, and that she had taken means to send him to the university of Cambridge: but, as Mr. Austin had previously been thinking seriously on the principles of dissent, on the day it was intended he should go to Cambridge, he fully resolved that he would take his stand with the Dissenters, and refused to go to the university. The Rev. Mr. Ryland, who was curate at Sutton, used to preach at a house in Mare Pool. Mr. Austin attended his ministry; but some other person who preached there, much to the dissatisfaction of Mr. Austin, did not point out the way of salvation clearly. "One morning," said Mr. Austin, "after he had preached, I ventured thus to accost him: 'Sir, you have been calling our attention to a very important subject, and have told us what we must do before we can have hope: but suppose any one should die before he becomes the character you describe, what becomes of him?' The preacher replied, 'Can you tell me a better way?' 'Yes,' said I, 'I think I can: the work of Christ is a complete work, and all-sufficient to justify the ungodly, who are invited under their present character to put their trust in him.' The minister seemed to think this was a very easy way for a sinner to obtain heaven, and intimated it would never do." It was not long after, that the minister neglecting to come on one occasion to preach at Mare Pool, and the people not willing to discontinue the public service, sent for Mr. Austin to pray, and to read a sermon. With this request he complied; but after beginning to read the sermon

he had selected, it did not please himself; he therefore delivered his own sentiments, the people not knowing but they were read from the book which he still held in his hand. This circumstance was not known, till Mr. Austin mentioned it to a young man to whom his conversation had been rendered useful: from this time, Mr. Austin's friend was constantly wishing him to preach; and at length, when he could no longer resist his arguments, he complied. The people approving of his ministry, insisted on his continuing to address them; but as it would have given offence for him to have preached in the house which the minister had previously occupied, they procured another house in Mare Pool, in the parish of Sutton Colefield, where Mr. Austin commenced preaching regularly as a dissenting minister.

He soon afterwards fitted up a place of worship at his own expense, in the town of Sutton, where he resided; and a congregation was collected. Here he continued his labours for about five years, without any emolument, carrying on the business of malting for the support of himself and his younger brothers.

When he first began to preach, he met with violent opposition; stones, and other substances, being often thrown at him while preaching. Notwithstanding this, he was not affrighted or discouraged: the work of the Lord so evidently prospered in his hands, that *many, through* his instrumentality, were brought to the knowledge of the truth. Among the first fruits of his ministry were his two brothers, both of whom died before him, triumphing in the excellency of the knowledge of Christ Jesus. Their recollection of these instances of his usefulness always afforded him a high degree of joy, which he often mentioned with feelings of peculiar delight.

He was, all this period, a Pædobaptist, baptizing children without having questioned the propriety of the practice, or examined the arguments for its support. It is not exactly known in what year he became a Baptist; but being in London about 1776, whilst the minister of the congregation at Sutton, he was requested, by a friend, to baptize his infant, and to address the company assembled upon the subject. Examining the scriptures to furnish himself with arguments for the occasion, he found considerable difficulty, and his speaking was attended with so much embarrassment and distress of mind, that when he concluded the service, he said, "I have done that now, which I am determined never to repeat." He was firm to his purpose, and never afterwards sprinkled an infant!

Mr. Austin having seen the impropriety of sprinkling infants, very soon embraced the principles of the Baptists, and was baptized on a profession of his repentance towards God, and faith towards our Lord Jesus Christ, by Mr. Hickling, a general Baptist minister, at

Longford, Warwickshire. Many of his congregation were soon convinced of the propriety of the sentiments which he had adopted, and it was not long after that he had the pleasure of witnessing the baptism of fifteen, in a river near the place of worship in Sutton Colefield. He now united himself with the ministers of the *new connection* of the General Baptists, who, on account of the erroneous sentiments of that body, had lately broken off from them, in order to profess the principles by which the founders of that denomination had been distinguished, *viz.* the principles maintained in the celebrated work of the Rev. Thomas Grantham, entitled "Primitive Christianity," &c.* One of Mr. Austin's most early friends was the Rev. Dan. Taylor, with whom, at that time, he cordially united in his theological opinions; and with whom, through life, he maintained the most friendly intercourse.

The congregation at Sutton increasing, it was found necessary to procure another place of worship. A Mr. John Parnell offered to build them one, at a place in the town called Muffin's Den: "a man," said Mr. Austin, "*who neither feared God, nor regarded man,* but whose sole motive appeared to be the hope he should make more interest of his money in that way than in any other." In this place of worship he continued to preach about nine years.

In October, 1775, Mr. Austin, when about twenty-six years of age, married Miss Jane Spencer, (his surviving widow) daughter of Mr. Francis Spencer, a farmer, at Measham, Derbyshire.

While residing at Sutton Colefield, an incident occurred which is too remarkable not to be recorded. Mr. Austin often mentioned it with much feeling, as a proof of the mysterious providence, and rich grace of God towards poor sinners; and, as Mr. Austin was very far removed from any superstitious regard to impressions, and had no disposition for the marvellous, it is entitled to the greater degree of attention:

A neighbour one day informed him, that a man was to be executed in a few days at Litchfield for horse-stealing. He paid no particular attention to it at the time, but after his friend had left him, an unusual impression seized his mind, and constantly exercised his thoughts, "You must go to Litchfield, and preach the gospel to that man." This was Friday, and he at length resolved that he would go on Monday to Litchfield to make some inquiries concerning the wretched convict; but it was impressed still more powerfully "You must go immediately." He could not resist his feelings: and though Litchfield was six or seven miles off, the weather

* History of General Baptists, p. 135, now publishing by Mr. Adam Taylor.

excessively hot, and himself in a bad state of health, he determined to go on the Saturday. Informing his friend of the strong desire he had to see and converse with the man, his friend offered to accompany him. They accordingly set off, and on the way were consulting by what means they could get access to the prison, as they knew no persons who could assist them. At last, Mr. Austin recollected there was a poor woman who had sometimes heard him at Sutton, who resided in Litchfield. They therefore resolved to call upon her to ask by what means they could gain admittance to the prison. They had no sooner mentioned their business than the woman exclaimed, "The poor man is to be executed on Monday morning!" Mr. Austin, who had not expected the man would be executed till the next Wednesday, began to think the impressions which had compelled him to come on the Saturday must be of an extraordinary kind: he therefore anxiously desired her to say, if she knew how he could get into the prison? The poor woman said, "The jailor keeps a public-house, Sir, you had better go and ask him, though I do not expect he will let you see him." Hearing this, Mr. Austin, with his friend, went to the house, which was near the jail, and called for some refreshment. While partaking of it, he said to some persons sitting by, "I understand that a poor man is to be executed on Monday morning for *horse*-stealing, and I am very *desirous* of seeing him; Do you know how I could get to him?" The person replied, pointing to a man in one of the settles, to the surprise and astonishment of Mr. Austin, "*that* is he, Sir!" The jailor, to give the wretched culprit some air and exercise, had permitted him to come from his condemned cell, loaded with his chains, into the kitchen. Mr. Austin now found, that as God had so remarkably given him the opportunity of fulfilling his mission, that no time was to be lost. He immediately began conversing with the condemned convict on the necessity of repentance and faith in order for any one to obtain pardon; and that even a sinner in his circumstances, confessing his sins, and seeking pardon through faith in the atonement of Christ, might find everlasting life. The poor criminal listened, the tears started into his eyes. Mr. Austin continued his speech, though the merciless jailor was frequently interrupting him, saying, he was tormenting him with methodism; at length, in a great rage, he pulled the convict away, saying, "Come along!" Mr. Austin had only time to say, Do you understand what I have been saying to you? With tears, and the expression of gratitude in his countenance, he replied, putting his hand to his breast, "O yes, it wraps around my heart!" The jailor hurried him to his cell. Mr. Austin and his friend returned surprised at what they had seen and heard: and, on the Monday morning, the criminal suffered the awful sentence of the law!

About the year 1781, Mr. Austin preached at Blockwich, in Staffordshire, where a meeting-house was built, and the ordinances of the Lords-supper alternately administered there, and at Muffin's Den. Soon after this, he was invited to preach in the town of Birmingham, by some of his friends who had removed thither from Sutton. Here, from the success attending his labours, a neat and commodious meeting-house was erected in Lombard-street, Deritend, principally by the zealous and indefatigable exertions of the late Mr. Joseph Green, who was among the first persons converted by Mr. Austin's ministry, and one of his most sincere friends. In this place he was expected to preach statedly: but it proved the occasion of his removal from Warwickshire to London —the principal scene of his useful labours. It being necessary to solicit the assistance of the religious public towards paying the debt incurred by the building, Mr. Austin was deputed to collect towards it, and he accordingly travelled through Kent, and visited London for that purpose. This was in May, 1784, in the thirty-fifth year of his age, and the next year he removed with his family to London, at the invitation of a congregation of Baptists in Fetter-lane, which had been collected by the Rev. Ebenezer Smith, formerly of Eagle-street, where he had been an assistant to the Rev. Andrew Gifford, but had left it on account of having embraced the Arian notion of the person of Christ.

(To be continued.)

FURTHER REMARKS

ON HEB. VI. 4—7.

A WRITER in your last Number appears to me to have completely proved, that Heb. vi. 4—7, should be considered as an awful warning, addressed to real Christians. His remarks on this subject are accurate and conclusive. But if he has been successful in deciding to what class of persons this passage refers, it is equally certain that he has not yet discovered the true method of reconciling these alarming words with some other parts of divine revelation. He informs us, that "the whole seems to turn on the particle *if*," and it is by a laboured exposition of this little *if*, that he imagines he has solved a difficulty which has perplexed the ablest divines. I cannot but think it was rather presumptuous in a writer to criticise the Greek particles, who confesses that he is "not acquainted with the Greek language." It might at least have been expected, that before he had ventured to publish an illustration of an important text, founded on a single particle, he would have contrived some means of ascertaining whether such particle actually existed in the original; or, whether it was unwarrantably introduced into the English translation. The following extracts will make it evident, that we are indebted to human ingenuity for the conditional form of the passage. The words in question are και παραπεσοντας, and they are ren-

dered by Dr. Macknight, *and yet have fallen away.* I shall transcribe a note by which he justifies this translation. "The verbs φωτισθεντας, γευσαμενος, and γενηθεντας, being aorists, are rightly rendered by our translators in the past time, *who were enlightened, have tasted, were made partakers:* wherefore παραπεσοντας being an aorist, ought likewise to have been translated in the past time, *have fallen away.* Nevertheless, our translators, following Beza, who, without any authority from ancient MSS. hath inserted in his version the word *si, if,* have rendered this clause *if they fall away;* that this text might not appear to contradict the doctrine of the perseverance of the saints. But, as no translator should take upon him to add to, or alter the scriptures, for the sake of any favourite doctrine, I have translated παραπεσοντας in the past time, *have fallen away,* according to the true import of the word as standing in connection with the other aorists in the preceding verses. Farther, as παραπεσοντας is put in opposition to what goes before in the fourth and fifth verses, the conjunction και with which it is introduced, must here have its adversative signification exemplified, Ess. iv. 211. *And yet have fallen away.* Wall, in his note on this verse, saith, *I know of none but Beza whom the English translators could follow.* The Vulgate hath *et prolapsi sunt:* the Syriac *qui rursum peccaverunt:* Castalio *et tamen relabuntur.* — The word παραπεσοντας, literally signifies *have fallen down.* But it is, rightly translated, *have fallen away;* because the apostle is speaking not of any common lapse, but of apostacy from the Christian faith."

The late Mr. Archibald M'Lean, whose Calvinism none will suspect, remarks on this passage: "*If they shall fall away,* is not a proper rendering of και παραπεσοντας; for και cannot be rendered *if,* nor is παραπεσοντας in the future, but an aorist in the past tense, and should be rendered *and have fallen away;* and as it is put in opposition to the advantages mentioned in the two preceding verses, the conjunction και with which it is introduced, must have its adversative signification, and the words be rendered *and yet have fallen away.*"

Some future writer, will, I trust, be able to reconcile this passage with others.*

H. K.

REPLY TO DEMAS HIGHMAN.

To the Editors of the Baptist Magazine.

THOUGH I am a hard working man, I am a constant reader of your Magazine, as there are six of us who put together a penny each every month in

* Our readers will find a satisfactory discussion of this subject in a sermon, entitled "Apostacy," By F. A. Cox, A. M. of Hackney.

order to take it in; and, I think, a penny cannot be laid out to better advantage: for it is a little way of doing good, and getting good at the same time. —I assure you, that I find it to be very pleasant and profitable after my day's work is done, and the children are gone to bed, to sit down, and read a little to my wife; for it does us both good to hear every month such a variety of interesting accounts of what is doing in the world, to enlarge the kingdom of our dear Redeemer.

But I was going to tell you, that a few evenings ago, as I was reading your Magazine, I met with a curious letter from a Mr. Highman, who seems much puzzled by some very plain passages of scripture; and, I have been thinking ever since, that I would try if I could send you some remarks on the subject of his inquiries. As I am a plain sort of a man, and never had much learning, and as you receive so many excellent letters, I am afraid that nothing I can write will be worth your notice; but as my mind was troubled many years ago with what are called high and low doctrines, perhaps I may be able to say a little that may do good to some of your poor readers.

I will not say much to Mr. Highman; for, notwithstanding his letter, I cannot hope that he will derive benefit from any remarks of mine: for, though I would not judge any man, yet I fear he does not read his Bible with the disposition *of a little child*, who is anxious to be *taught the truth* as it is in Jesus. I have long observed, that men of his description are generally too wise to learn, and know too much ever to be instructed: and it is a sad thing (as I have known myself in several instances) that men of an amiable temper and friendly disposition, when they embrace these high notions, become morose and quarrelsome, and are continually finding fault with every thing about them. This, I think, is no proof that they have learned these sentiments at the feet of the meek and lowly Saviour, or that they have imbibed much of the spirit of his gospel. I do not at all wonder that the passages mentioned in Mr. Highman's letter, (and he might have given you half the Bible) have very much puzzled and perplexed him: for this must be the case with every one who receives only one part of the truth, and rejects the other; and who reads his Bible not so much to find out "what is truth," as to strengthen himself in *his own notions*, and to collect arguments for the support of *his own creed*.

A Mr. Lowman (that is to say, an Arminian) might have sent you as long a letter full of scriptures, concerning human inability, and the free and sovereign grace of God in the election of sinners to eternal life, and he might have inquired how it was possible for these texts to be reconciled with *his ideas* of the goodness of God, and of man's being a rational and accountable creature:—and, if all these passages on both sides are to be [illegible]

over as too hard to be understood, because *they appear* to contradict each other, alas! my dear Sir, how little of this precious book would be left for our direction, support, and consolation, whilst passing through this changing, dying world!—I was reading, not long ago, an old story of two knights, who quarrelled about a shield that they had both seen. The one declared that it was made of gold, and the other was equally positive that it was made of silver; and their contention was carried to such a length, that they had nearly murdered each other before they were informed that they were both right and both wrong: for each of them had seen only one side of the shield; whereas, it appeared that it was covered with silver on one side, and with gold on the other.—When I had finished this story, I was grieved to the heart to think that many good men were so much like these two knights in their disputes and contentions concerning *their notions* of the truths of the gospel.—Alas! I said, they see only one side of the shield. I acknowledge that very perplexing difficulties attach to the opinions of the Arminian, and to those of the high Calvinist; but these difficulties chiefly arise from the way in which persons receive or reject the peculiar doctrines of the gospel. They begin by forming a system of *their own*, and then they reject every thing *that appears to them to be inconsistent* with the sentiments they have embraced. For instance—a good man feels full conviction of the truth of the doctrines of election, and the dreadful depravity of the human heart, and enjoys the delightful hope, that he is an object of God's free, distinguishing grace; but he objects to the invitations of the gospel being addressed to sinners, merely because *he thinks them to be inconsistent* with the doctrines he has received.—Another good man feels deeply concerned for the salvation of his perishing fellow-men; and reading in his Bible the most general invitations—the most tender expostulations and entreaties, addressed to the unregenerate children of men, he rejects the doctrine of election, because *he conceives it to be inconsistent* with such addresses: and, moreover, because *it appears to him* (though quite incorrectly) to reflect dishonour on the character of God. Hence these good men reject different doctrines merely because *they cannot reconcile them* with the system which they have embraced. But, surely, we are not at liberty to reject *any doctrine that is clearly revealed*, merely because we cannot comprehend it, or, because *we think* it irreconcilable with other truths.

The scriptures declare, (Acts, ii. 23,) that our blessed Redeemer was crucified and slain by the determinate counsel and foreknowledge of God; but shall I presume to say, then, the Jews could not have been to blame? or, on the other hand, because it is said, they did it "by wicked hands," which implies, that they were free agents; shall I declare, that God did not determine it?

It must not be—the facts are plainly revealed, but the light of another world must reconcile them. Till then, I will cordially receive them *both*, believing that what I know not now I shall know hereafter.

Demas seems mightily offended with ministers, *and with the scriptures too*, for exhorting those who can do nothing, to do so much. He is of the same mind with a minister, who told me, "that it was of no use to tell his people what they ought to do, for if the Spirit of God had renewed their hearts, they did not want to be told their duty; for He who began the work would carry it on himself." It is, indeed, a delightful truth, that wherever the Holy Spirit begins this blessed work, He will carry it on, even to the day of Jesus Christ: but are not the means of grace, and the ordinances of his house appointed for this very end? and are not these exhortations the very means which He employs in order to work in us, both to will and to do, of his good pleasure? If, in our conversion, we were *completely* sanctified, then, indeed, these exhortations would be needless; but as we still carry about with us a wretched body of sin and death, and an evil heart of unbelief, that is prone to depart from the living God, how needful are all these admonitions; and when applied with power to the heart, how profitable are they for "correction and instruction in righteousness." If there is, therefore, no need of them, there surely can be no *need of preaching* at all. Again, *Demas says*, "that the law of God is no rule of life to a believer:" but has he forgotten that our blessed Redeemer says, "Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." And further, in giving a summary of the moral law, Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets."

Can any believer read these declarations, and not perceive that he is bound by his allegiance to the sovereign Lord of all, to obey every thing commanded in his word, which is included in supreme love to God, and equal love to his neighbour?

Every believer rejoices that he is delivered from the law *as a covenant of works*; and, therefore, he hopes for nothing from its promise, and fears nothing from its curse; for he is "not under the law, but under grace;" yet still he "delights in the law of God after the inward man." Knowing that he

"not without law to God, but under the law to Christ;" and, with the apostle, he says, "Do we then make void the law through faith? God forbid: yea, we establish the law." His obedience to the law now springs from new motives—from love and gratitude, and has a far nobler end in view—not his own happiness only, but the glory of God.

Reading, before evening prayer, in the family, I thought the following sentiments of Dr. Doddridge, in his *Family Expositor*, sect. 38, very good upon this subject, and I copy them for the edification of other poor men, who may not have the privilege, as I have, of reading that excellent book:

"Let us seriously consider, and often recollect, the purposes of Christ's appearance! He came not to destroy the Law and the Prophets, or to dissolve men's obligations to observe them, but rather to enforce, as well as to fulfil them. How fatally shall we pervert the purposes of his coming, if we regard him as the minister of sin! How ungratefully shall we abuse the merciful constitution of his gospel, should we take encouragement from thence to violate his law: dangerous, as well as ungrateful, abuse indeed! for God's eye will be watchful over its honours, and his hand exerted to maintain them; so that heaven and earth shall pass away before it shall fail of its accomplishment, in being either obeyed or avenged on the impenitent sinner. May it be our constant care to keep it ourselves, and to teach others to observe it: may we teach it by our lives, as well as our lips; and let our daily conversation demonstrate how practicable and how amiable its precepts are: so shall we be great in the kingdom of heaven; in the pursuit of which, we may give full scope to the noblest ambition of which human nature is capable."

That the followers of Christ may be more and more united in sentiments, and in heart, and in zeal, for his glory; and that this object may be increasingly promoted by the extensive circulation of your Magazine, is, my dear Sir, the fervent prayer of yours, very affectionately in the bonds of the gospel,

PETER PLAINLY.

COMPARATIVE VIEW
OF THE
STATE OF THE
SEVEN ASIATIC CHURCHES.

To the Editors of the Baptist Magazine.

HAVING lately read the published extract of a letter from the Rev. H. Lindsey, on the present state of the Apocalyptic churches, dated Constantinople, January 10, 1816, I could not forbear comparing it with a survey made by the Rev. Thomas Smith, B. D. 1678, and trust that it will be judged interesting to the readers of your miscellany. Certainly it may give rise to some affecting and edifying reflections.

I here present you with the former and latter description, in two columns, that your readers may see the condition of those churches 138 years ago and the present time, at one glance.

1678. SMYRNA.

About a mile from the town are the ruins of a church, which the Franks call by the name of Janus's temple; which, I believe, rather to have been dedicated to St. John, the great saint of the east.

The Turks have here thirteen mosques—the Jews several synagogues; and yet, though Smyrna still retains the dignity of a metropolitical seat, the Greeks have but two churches: the one dedicated to St. George, the other to St. Photinus. The Arminians have only one church.

EPHESUS,

Called by the Turks Ayasaluc; formerly the chief metropolis of the Lydian Asia, and the seat of the Roman pro-consul, (who had the government of these parts) as being the city subject to his jurisdiction; was not then so famous in its flourishing and glory, as it is dismal and despicable at present; being reduced to an inconsiderable number of poor cottages, wholly inhabited by Turks. On the north side is St. John's church, turned into a mosque.

1816. SMYRNA.

If the population of Smyrna be estimated at 140,000, there are from 15 to 20,000 Greeks, 6000 Armenians, 5000 Catholics, 140 Protestants, and 11,000 Jews.

EPHESUS.

After Smyrna, the first place I visited was Ephesus, or rather (as the scite is not quite the same) Aiasalic, which consists of about fifteen poor cottages. I found there but three Christians, two brothers, who keep a small shop, and a gardener: they are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul as one in the calendar of their saints. One of them I found able to read a little, and left with him the New Testament in ancient and modern Greek; which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

1678. LAODICEA.

It is now utterly desolated, and without any inhabitant, except wolves, jackalls, and foxes. The walls of a very large church still remain.

1816. LAODICEA.

My next object was, to see Laodicea. In the road to this, is Guzel-hisar, a large town, with one church, and about 700 Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament in an entire form, that they had no distinct knowledge of the books it contained beyond the four gospels, but mentioned them indiscriminately, with various idle legends, and lives of saints. I have sent thither three copies of the modern Greek Testament since my return.

COLOSSE.

Colosse, by the Turks called Chorros, is situate very high upon a hill, the plains under it very pleasant; but we were no sooner entered into it, but we thought fit to leave it, the inhabitants being a vile sort of people, so that we doubted of our safety among them. There still remains some poor Christians, notwithstanding those horrid abuses they are forced to endure, but without any church or priest: poor miserable Greeks, who, amidst that ignorance and oppression they labour under, retain the profession of Christianity still, though they have forgot their own language, and speak only Turkish.

COLOSSE, or DENIZLI.

About three miles from Laodicea is Denizli; which, but I am inclined to think erroneously, is thought to be the ancient Colosse. It is a considerable town, with about 400 Christians, Greeks and Armenians, each of whom has a church. I regret, however, to say, that here, also, the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, have so usurped the place of the scriptures, as to render it very difficult to separate, in their minds, divine truths from human inventions. I felt that here that unhappy time was come, when men should turn away their ears from the truth, and be turned unto fables. I had with me some copies of the gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hissi, close to which are the remains of an-

1678.

1816.

cient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill: unhappily, neither could read at all; the copy, therefore, of the New Testament which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse: the prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church.

PHILADELPHIA.

It is called by the Turks Alah-shahr, or the fair city. The Greeks used to cultivate the vines in abundance, but were at that time deterred by the severe prohibition of the Grand Signior; so that here, as a Greek papa told us, they had scarce wine enough for the sacrament. The city is very populous, there being above 500 janizaries in it.

Philadelphia has the greatest number of Christians above the other metropolitical seats, there being above two hundred houses of them here, and four churches; whereof the chief is dedicated to Τῃ Παναγία, or the Holy Virgin Mary: the other three to St. George, St. Theodore, and St. Taxiarches.

PHILADELPHIA,

Now Alah-shahr. It was gratifying to find, at last, some surviving fruits of early zeal; and here, at least, whatever may be lost of the spirit of Christianity, there is still the form of a Christian church: this has been kept from the hour of temptation, which came upon all the Christian world. There are here about 1000 Christians, chiefly Greeks, who, for the most part, speak only Turkish. There are twenty-five places of public worship, five of which are large, regular churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness.

SARDIS.

The Turks have a mosque, which was formerly a Christian church; at the entrance of

SARDIS.

I quitted Alah-shahr deeply disappointed at the statement I received there of the church

1678.

which are several curious pillars of polished marble. Some few Christians there are who live amongst them, working in gardens, and doing such like drudgery, but who have neither church nor priest to assist them and administer the holy sacraments to them: into such a sad and miserable condition is this once glorious city and church of Sardis, the metropolis of Lydia, now reduced.

1816.

of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly; and I heard, with surprise, that not a vestige of it remained. With what satisfaction, then, did I find, on the plains of Sardis, a small church establishment. The few Christians who dwell around modern Sart, were anxious to settle there, and erect a church, as they were in the habit of meeting at each other's houses, for the exercise of religion; from this design they were prohibited by Kar-'Osman Oglu, the Turkish governor of the district, and, in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-keny; thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears, then, still a remnant—"a few names, even in Sardis," which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the priest, to hear it on the spot; and I left them thus engaged.

THYATIRA.

It is populous, inhabited mostly by Turks, who have eight

THYATIRA.

Or Ak-hisar, is said to contain about 30,000 inhabitants, of

1678.

mosques here, few Christians residing among them; those Armenians we found there being strangers, who came thither to sell sashes, handkerchiefs, &c. which they bring out of Persia. They are maintained chiefly by the trade of cotton-wool, which they send to Smyrna, for which commodity Thyatira is very considerable.

1816.

whom 3000 are Christians, all Greeks, except about 200 Armenians. There is, however, but one Greek church, and one Armenian. The superior of the Greek church, to whom I presented the Romaic Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the church, and free from accident, while the other went round among the people, for their private reading. I have, therefore, since my return hither, sent him four copies.

PERGAMOS.

The state of the Christians here is very sad and deplorable, there being not above fifteen families of them: their chief employment is gardening, by which they make a shift to get a litle money to pay their *kerache*, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad and miserable life. They have one church, dedicated to St. Theodore; the bishop of Smyrna, under whose jurisdiction they are, taking care to send a priest to officiate among them.

PERGAMOS.

The church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisai, but the number of Christians is about as great; the proportion of Armenians to Greeks nearly the same: and each nation also has one church. The bishop of the district, who occasionally resides there, was at that time absent, and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop, at his urgent request, he having assured me, that the bishop would highly prize so valuable an acquisition to the church; he seemed much pleased that the benighted state of his nation had excited the attention of strangers.

Though the population of Smyrna is not stated in the former survey, yet it should seem, by Mr. L.'s account, to be increased; and the number of Christians too. Ephesus pos-

sents much the same appearance of poverty and wo, political and moral. Laodicea is in complete ruin. Philadelphia has risen to admiration; from four churches, in 1678, it has now twenty-five places of worship, twenty clergymen, and a resident bishop. In Sardis a new church has arisen out of the ashes of the former. Thyatira seems to have revived the most of all: a little more than a century ago, no Christians appear to have lived there; only a few strangers traded there: now there are upwards of three thousand Christians, Greeks, and Armenians, and two churches. Pergamos, which, one hundred and thirty-eight years ago, had but fifteen families of poor Christians, has revived to the same extent as Thyatira. Still it is to be lamented, that real and serious religion seems to be very low amongst them all: but since God has put it into the heart of the friends of the Society, to inquire into their state, and to distribute copies of the holy scriptures, it may be hoped, that the set time to favour them is not far off. O ye children of the West!! of these isles at the ends of the earth, think from whence the light of divine revelation came to you, and return it back with interest.

May 25, 1816. AWAKE.
Leighton, Beds.

ON

CHURCH DISCIPLINE.

THE proper exercise of church discipline upon disorderly members, is confessedly a difficult part of that office to which ministers and churches are called. And yet, its exercise upon the principles which Christ has revealed, is absolutely necessary to the comfort and prosperity of churches, and even to their existence: for a society without *order* will soon become extinct, and a "house *divided* against itself, *cannot* stand."

Many have been the painful feelings of the pious minister, relative to this important part of his office; and many a pang *of soul* has he endured in prospect of its exercise, that he might be able to proceed with discretion, and to *show himself approved of God.*

There are many things, however, which, if duly regarded by the members of churches, would render this office more easy to be sustained, and attended to in an orderly manner.—Amongst these things we rank—the *spirit* which those should manifest who are under censure: a spirit of *prayer*,—of *meekness*,—of *humility*,—of *forgiveness*, and let such be deeply impressed with a sense of the perfect knowledge of a holy God.

1. In a *spirit of prayer.*

To continue in prayer, was an apostolic injunction upon primitive believers, and will never cease to be binding upon the disciples of Jesus, at any time, or upon any occasion. Nor does the Christian wish it;

it is the element in which he lives: it is congenial to his renewed nature. Its advantages and utility, however, in some measure rise in importance, and are proportioned to the circumstances in which we are placed. And in no circumstances whatever is prayer more proper, or its advantages more sensibly felt by the church of Jesus Christ, or by the person under its censure, than when this is the spirit in which he attends to the examination of the charge, or charges brought against him.

It is by prayer he first seeks divine forgiveness to pardon the sin laid to his charge, and of which he knows he has been guilty. It is in the exercise of prayer he experiences the full meaning of those words, "I will heal their backslidings, and love them freely." It is by prayer he solicits God to guide the church from error, in examining the affair under consideration, and to give him humility to submit to their censures. It is prayer that relieves the mind of those unfounded suspicions which from prejudice he may have formed against his brethren, and which may induce him to imagine, that if they speak upon the aggravated nature of his sin, they do it with a design of revenge, or because they are dissatisfied with him from other causes. "But, brethren, do we praise you for this? we praise you not." These things should not be so. But, indeed, how can we expect them to be different, when petitions to God for grace to act properly, and for the divine blessing, has never been made. It may have been neglected, either by the church, or by the person whose imperfections they have reason to deplore; have we not cause to fear that thoughts have been employed in framing extenuations of his guilt, if not evasions of the charges justly brought against him? This betrays a lamentable neglect of that blessed exercise, which God, in all ages, has honoured with distinguished approbation.

2. Let it be in a *spirit of meekness*. This is of singular importance to be possessed by him whose conduct is to be examined on these occasions. Meekness is directly opposed to resentment and obstinacy; and, under its influence, the man is prepared to suffer reproof or exclusion, for his immoral conduct, which it is the duty of churches to exercise towards those who are "overtaken in a fault." As Christian meekness is, therefore, that disposition of mind by which we endure mortifications from others, so it will be found important at such periods, according to the degree and severity of reproof to which our crimes may have subjected us. Possessing the spirit of meekness so highly recommended by our Lord and his apostles, we shall be better able to govern our tempers, and regulate our passions; we shall be free from those harsh, uncharitable conclusions, respecting the intentions of our brethren who may have brought the report of our disobedience before the church; and we shall be equally strangers to that un-

gers to that unhallowed disposition too prevalent among some professors, to extenuate their guilt by reproaching the conduct of their brethren. If, under the influence of meekness, that cant phrase in the form in which it is generally used, will not be used, "we have acknowledged our fault to God;" as if that was sufficient to release us from obligation of doing so before the church; and, as if it were of no importance to satisfy the minds of our brethren of the justice, or injustice of the charge brought against us; and of the sincerity, or insincerity of our repentance on its account. But have we not reason to fear that such a person's heart is not right with God, who can thus trifle with church discipline, and set the laws of Christ at defiance? Does not the apostle give us an intimation of what will be the result? He does: and mentions bitterness, wrath, anger, clamour, evil-speaking, and malice, as the dreadful evils that would exist where insolence reigned. Alas! how contrary these feelings and passions to the meekness and gentleness of Christ, which should adorn the Christian profession! See 2 Cor. x. 1. Eph. iv. 2.

3. Let him also attend in *a spirit of humility*.

Meekness is that temper of mind that disposes us to bear reproof without resentment: but Christian humility chiefly refers to the views we have of our own unworthiness, and is discovered in St. Paul's words, "I am less than the least of *all saints*: I am what I am by the grace of God." A consciousness that we are so, and acting under the influence of such a sentiment, are things of the greatest importance in the case above mentioned; as they dispose the church to form more favourable opinions upon the affair under consideration, and better enable the person to submit to church discipline in the fear of God. If a person is truly humbled for his sin, he will not accuse his brethren either of partiality, or injustice, in calling him to give an account of his improper conduct; so far from that, he will patiently hear the inquiries of his brethren, and receive their kind admonitions in meekness and fear. Being clothed with humility, the person who is justly censurable by the church, even in the examination of the affair, will cultivate that affection and esteem for his brethren which, if they are "the beloved of God," they justly deserve. From a regard to the laws of Christ, he will remember to "do nothing through *strife* or *vainglory*, but in *lowliness* of mind to esteem others better than himself." With contrition of heart for his sin, he will be ambitious to perform the great and honourable duty of the Christian, "to walk *humbly* with his God." A duty to which he is obliged from motives of gratitude to God, and by ten thousand tender endearments to Jesus Christ his Lord, "Who has redeemed his *soul* from death, his *eyes* from tears, and his *feet* from falling."

4. Let it be in a *spirit of* forgiveness.

It is with regret and surprise that we observe the little animosities, and unpleasant feelings, that often exist among those, whom we have reason to esteem as the disciples of Jesus. Feelings it may be, which at first were occasioned by the most trivial things, and which probably had no relation to church discipline; andwhich, when mentioned in the church, only serve to show our own weakness, and to demonstrate the unhappy influence by which our minds have been governed.

But the greatest cause for lamentation is, that these trivial concerns between individuals have been introduced into churches, and frequently have proved fruitful sources of sorrow to the brethren. If the person, however, whose conduct is to be inspected, be governed by the spirit now referred to, he will pass over such trifling offences, and bury in oblivion what would otherwise have been the cause of a settled prejudice against his fellow member in society. A willingness to forgive will be sufficiently evident from his lovely deportment towards his brother, and from a regard to his Christian profession, and to Christ, the king in Zion. He will be desirous, "as the elect of God, to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing, and *forgiving*." Col. iii. 12, 13, and Eph. iv. 32.—Once more, we remark,

5. That the person who is the object of censure, should be deeply impressed with a sense of the *universal knowledge* of a holy God. If this has a proper influence upon the mind, it will deter him from attempting an extenuation of his guilt, or, from a wish to render himself more excusable, by referring to the circumstances, or occasion, by which he was overcome. It is not impossible, but a good man may be under the temptation of mentioning the peculiar circumstances in which the snare presented itself, as a palliation of his crime; but wo be unto us, if we reason after this manner! For whatever may be our temptations, or situation in life, God is a God "that taketh no pleasure in iniquity, neither shall evil dwell with him." A deep sense of God's universal discernment will prepare our mind to admit our guilt in its full extent. Our thoughts will not be employed in contriving ways to avoid censure, but in reflecting, "how shall I stand before the judgment seat of Christ, if on earth my conduct is incapable of bearing the examination of my brethren." Let the words of divine inspiration be impressed upon our hearts: "Thou God seest me.—He *knoweth* the way that I take.—The eyes of the Lord are in *every place*, beholding the evil and the good.—The eyes of the Lord *preserve knowledge*, and he overthroweth the words of the transgressor." Gen. xvi. 13. Job, xxiii. 10. Prov. xxii. 12.

"O may these thoughts possess my breast,
Where'er I rove, where'er I rest!
Nor let my weaker passions dare
Consent to sin, for God is there."

NORRIS.

Juvenile Department.

CALENDAR
FOR
OCTOBER, 1816.

I. *Its Name.*—This month was called *Domitianus* in the time of Domitian; but, after his death, by the decree of the senate, it took the name of October, every one hating the name and memory of so detestable a tyrant. It was called *wyn-monat*, or wine-month, by the Saxons. (See *Time's Telescope for* 1816.)

II. *Fasts and festivals.*—Oct. 1. *Saint Remigius*, bishop of Rheims, in France. This prelate having instructed Clovis, the first Christian king of the Franks, baptized him at Rheims, by trine immersion. It is said by the epitomizer of the history of the Franks, that "Remigius having preached to Clovis, and those who had been baptized with him, a sermon on the passion of our Saviour, the king could not forbear crying out, "If I had been there with my Franks, it should not have happened." The conversion of Clovis occasioned the titles of *Most Christian King*, and *Eldest Son of the Church*, which have so long been attributed to the kings of France.

Oct. 6. *Saint Faith.*—This virgin martyr suffered death under Dacianus, about the year 290.

Oct. 9. *Saint Denys*, or Dionysius the Areopagite. See Acts. xvii. The French say that he was the first that preached the gospel among them; and, for that reason, consider him their tutelar saint. But for this supposition *there is no* ground, as Christianity was not preached in France until long after his decease.

Oct. 13. *Translation of King Edward the Confessor.*—He was the youngest son of Ethelred, and came to the crown in 1042. The additional title of Confessor, was probably given him by the Pope, for settling what was then called *Rome-scot;* but is now better known by the name of *Peterpence.* His crown, chair, staff, spurs, &c. are still used at the coronation of our English kings.

The ingenious and amusing Herrick, thus alludes to the Peterpenny:

Fresh strewings allow
To my sepulchre now,
To make my lodging the sweeter;
A staff or a wand
Put then in my hand,
With a penny to pay Saint Peter.
Who has not a cross
Must sit with the loss,
And no whit further must venture—
Since the porter he
Will paid have his fee,
Or else not one there must enter.
Who at a dead lift
Can't send for a gift,
A pig to the priest for a roaster,
Shall hear his clerk say,
By yea and by nay,
No penny, no pater-noster.

III. *Astronomical Occurrences.* The sun enters Scorpio on the 23d, at eleven minutes before one in the morning.—The moon is full on the 6th; enters her last quarter on the 14th; her change is on the 20th; and she enters her first quarter on the 27th. She passes Saturn on the 1st, the Georgian planet on the 23d, and Saturn again on the 29th.—The planets Mercury, Venus, Mars, Jupiter, and the Georgium Sidus, are in

the neighbourhood of the sun; and, for that reason, cannot be expected to be seen during the whole of the month.—Saturn, therefore, is the only conspicuous planet till the next month. He sets on the 1st, at half an hour after one in the morning; and, on the 31st, about half past eleven at night; and he is situated in the tail of the goat, (*Capricornus*). At the beginning of this month, a large fixed star may be seen in the south, near the horizon, at a quarter after ten in the evening; and, at the end of the month, the same star will come to the south, at 25 minutes after eight. The star's name is *Fomalhaut*, and it is of the first magnitude. When this star is in the south, two other fixed stars may also be seen in the meridian, between *Fomalhaut* and the zenith. The name of the lower star is *Alpha Pegasi*, and that of the higher, *Beta Pegasi*. To the left of *Beta Pegasi*, is *Alpha Andromedæ*, and to the left of *Alpha Pegasi*, is *Gamma Pegasi*. These four stars, therefore, are in the form of a square, the western side of which is in the meridian with *Fomalhaut;* and each of the four stars in square is of the second magnitude. It may also be observed, that the first point of Aries lies in the direction of the eastern side of the square, about as far below *Gamma Pegasi*, as that star is below *Alpha Andromedæ*.

IV. *Naturalist's Diary.*—The wild flowers are now divested of their beauty; and, in general, cease to attract our attention. But there is one of our British shrubs that is now in its highest perfection, having reserved its flowers for the present month. The common ivy, (*hedera helix*,) blossoms in October, and the flowers are succeeded by the berries, which attain their perfection about the end of the year. This well-known evergreen has five stamina, and one pointal; and is, consequently, of the class *pentandria*, and of the order *monogynia*. Its flowers have five petals, and its berries have each four or five cells.

V. *Remarkable Events.*—Oct. 5, 1793. The new French Calendar was presented to the Convention.

Oct. 7, 1748. The peace of Aix-la-Chapelle concluded.

Oct. 11, 1797. Admiral Duncan defeated the Dutch fleet at Camperdown, south of the Texel, Holland.

Oct. 19, 1769. A dreadful eruption of Mount Vesuvius.

Oct. 23, 1685. The edict of Nantz was revoked.

Oct. 25, 1415. Henry V. gained the battle of Agincourt.

Oct. 25, 1760. Accession of King George III.

Oct. 28, 1746. Lima, in Peru, destroyed by an earthquake.

VI. *Births and Deaths of Illustrious Individuals.*—Oct. 15, B. C. 70. Virgil was born at Andes, a village near Mantua, Italy.

Oct. 16, 1555. The bishops Ridley and Latimer, burnt at Oxford.

Oct. 16, 1793. The queen of France beheaded at Paris.

Oct. 21, 1805. Nelson died in the battle of Trafalgar.

Oct. 26, 1751. Expired at Lisbon, Dr. Philip Doddridge.

Oct. 27, 1728. James Cook, the circumnavigator, born at Maston, in Yorkshire.

Oct. 28, 900. Died Alfred the Great, a native of Wantage, in Berkshire.

Oct. 28, 1467. Erasmus born at Rotterdam, in Holland.

Oct. 29, 1618. Sir Walter Raleigh beheaded.

Oct. 31, 1765. The duke of Cumberland died suddenly of an apoplexy.

VII. *Remarks.*—The dates and names of persons and places in this paper only, are connected with an infinite multitude of circumstances, which may be found in the details of history. We acknowledge that the curiosity of the youthful mind may be excited, but cannot be much gratified by mere hints: but we refer the young reader to his parents and teachers, for more complete information. And they will take care (if they be wise and prudent) not to give too much assistance, which is as bad as too little: they will find occasion to say, as the mother of Sir William Jones often said to him when a child, "*Read, and you will know.*"

Let our juvenile readers reflect, that the countless multitude of circumstances referred to in this Calendar, belong to a few spots only of the globe we inhabit; and that the globe itself is but an atom of the immensity of creation. How great, then, must that all-presiding mind be, which comprehends, guides, and governs the whole! In his favour is life. The good will of him that dwelt in the bush, must be sought by humble and fervent prayer, in the name of Jesus the great mediator; and that good-will includes all our salvation, and all our desire.

PHILOSOPHICAL REFLECTIONS.

No. VII.

LIGHT.

So important is this fluid, that on the first day of creation, issued the high command; "Let there be light, and there was light." He spoke, and it was done. So interesting is this subject, that there seems something delightful even in the mention of this word in any of its acceptations.

It has necessarily engaged the attention of philosophers in various periods of time, though very little was known of its nature and properties, until it pleased the Creator to favour the world with the talents of that Christian philosopher, Sir Isaac Newton, whose researches may be said not only to have elucidated the subject, but to have established a theory that enlarges our ideas, and exalts our conceptions of the infinite wisdom, power, and goodness, of the Supreme Being. Our reflections will be founded on this theory.

Let us, then, consider light as consisting of extremely small particles, that issue from luminous bodies, proceeding with immense velocity. The motion, uninfluenced and unobstructed, is in straight lines, for we cannot see through curved tubes, and being in all directions, it is in the form of radii. That its motion describes right lines, is farther evident from the shadows which opaque bodies cast; for it is only the side, or part of the body that is towards the light, that will be illuminated, and there could be no shadow, if this was not the direction of its motion.

It was long thought that this motion was instantaneous, seeing that its amazing velocity eluded all calculation. Rœmer's observations on the eclipses of Jupiter's satellites, at length led to the discovery of a rule for determining this motion, and its velocity was found to be more than four million leagues in a minute; and, consequently, that it takes but

eight minutes in travelling to us from the sun. How inconceivable, then, must be the minuteness of its particles, or, in a motion so rapid, their impulse against delicate bodies, particularly the organs of sight, must be attended with direful effects. This circumstance, with the rarity of this fluid, is further confirmed from the ease and freedom with which the particles cross each other in every possible direction. Our view is not materially abridged in looking through a pin-hole made in a piece of paper—all the objects before us will be distinctly seen. The light, therefore, from these various bodies, must pass at once through the small hole in very different directions in arriving at the eye, and yet, evidently, without the least confusion, or our sight must be obstructed, or obscured.

Light, issuing from a candle, may be seen at the distance of half a mile; consequently, its minute particles must fill a space of one mile in diameter, but its intensity will be found to decrease, as the square of our distance from the luminous body increases: thus, sitting at three yards from a candle, I receive but one-ninth of the benefit that my friend derives, who is situate at only the distance of a yard. How admirable, how exquisite, is the workmanship of God! The minutest particle of matter has its destination, and every operation of nature is arranged with the most perfect accuracy. It can only be the fool that "hath said in his heart, there is no God."

Any body, through which light penetrates in its passage, is called a *medium*. When the rays of light fall perpendicularly on the surface of a medium, the direction of their course is not affected; but if they enter obliquely to the surface, their direction is changed, which change is called *refraction*. These media or transparent bodies, being of different natures, affect the passage of light in proportion to their degrees of density: thus, light is more refracted in passing from air into glass, than from air into water, glass being denser than water. In proceeding from a rarer into a denser medium, the direction of the rays will be nearer to a perpendicular, imagined to be drawn to the surface, the reverse will of course follow, in their transition from a dense to a rarer medium, as from glass into air.

A variety of simple and ordinary occurrences would soon illustrate these remarks; or experiments may be readily multiplied in proof of them. If we place a piece of money in a bason, and recede from it till we *just* lose sight of the money, and then direct the vessel to be filled with water, being careful that the situation of the money is not changed, nor our own position altered, we shall see the money through the refraction caused by the water. Every body, through which light passes, must have this effect; though, in passing through window-glass, which is very thin, it is too inconsiderable to attract attention.

It is matter of surprise and regret, that facts and appearances, that to many youths must seem unaccountable, do not excite more curiosity, and a greater spirit of inquiry. The bent appearance of the straight oar in water—the apparent nearness of fish to the surface—and even the mistaken judgment of the depth of the water itself, are consequences of refraction; and well would it have been for many a youth, if he had known, that objects, immersed in

water, appear one-fourth nearer to the surface than they actually are. Many an accident would have been prevented—many a parent's hopes might not have been blighted in the bud, for many a life would not have been sacrificed to ignorance.

But we are not to dwell on this principle as injurious; it is far otherwise, it is highly beneficial. By a knowledge of its laws, connected with the properties of lenses, or magnifying glasses, imperfect vision is improved, and incalculable advantages long secured to fading age. It may be said to lengthen our days, and consequently shorten our nights. By refraction we are favoured with the appearance of the sun several minutes before he really arrives at the horizon; and, in the evening, we are indulged with his smiles even after he has left our hemisphere: our atmosphere being the medium that so beneficially conveys to us the enlivening beams, that would otherwise take another direction.

Bodies, through which luminous rays cannot penetrate, obstruct their progress by sending them back, which is called *reflection*. Refracting substances also reflect, for we see our image in water, and the representation of a hand applied to a pane of glass. Reflection, every one will in some degree understand: we had occasion to mention it connected with Sound, and we are too well acquainted with mirrors, to require to be pointed to examples. In reference to light, the influence of reflection is most important and extensive. It is not only by it that we see our image in water, glass, and polished substances, but by it we discover the diversified objects that every where surround us. The rays of light proceeding from luminous bodies, fall on the objects that encircle us, and are then *reflected* from them to our eyes, which are wonderfully adapted to convey their sensations to the mind, as we shall endeavour subsequently to explain.

How many of our pleasures depend on light! Have we been gratified with the representations of the artist, or delighted with the superior, the inimitable beauties of nature, in the exquisite forms, variegated colours, multiplied positions, and endless motions of the countless objects presented to our view? To this divine contrivance we owe these pleasures. Reflecting on the thousands of our fellow creatures from whom these gratifications are concealed, for which we can assign but this reason, that so it seemeth good in his sight who doth all things well, may our sympathy be awakened: ever may we feel compassion towards the indigent blind, and recounting, though with much imperfection, our numerous privileges, may we be the happy subjects of unfeigned humility, and adoring gratitude!

N. N.

CHURCH HISTORY.

"It is generally agreed," says Fuller, "that about the year 167, many Pagan temples in Britain had their property altered; and that they were converted into Christian churches; particularly that dedicated to Diana in London, and another near it formerly consecrated to Apollo, in the city now called Westminster."

Fuller's Eccles. Hist. p. 13.

Obituary.

JOHN LADE.

On the 7th August, 1816, died at Great Mongeham, Kent, Mr. John Lade, aged 78. He was one of the excellent of the earth. Few men ever passed so long a life with so large a share of general approbation. Our Lord said, "Wo unto you when all men shall speak well of you." This is the only thing which the writer can find against him! The parents of the deceased were respectable general Baptists, but Mr. Lade attended worship amongst the particular Baptists at Eythorne. When about 14 years of age, passing through a pea-field, he gathered a few pods, but immediately reflected--"these pods are not my father's: should I have taken them if the owner had been in sight?" and then, thought he, "Thou God seest me. If God saw me do this, he also sees all I do, and of course all I have done ever since I was born." On account of these reflections, said he, "I became very uneasy; still, I thought, why am I so uneasy? it is what many others do, and it is but a trifle, yet something seemed to say, true, but besides this, there is all the rest that has been amiss through my life. I threw down the pease, was sorry for what I had done, and thought of asking forgiveness of the owner, but I was ashamed: however, I could not be easy until I had entreated the Lord to forgive me. I was not long uneasy about my having taken the pease; but I was very unhappy about many other things. I was convinced, my morality would not atone for what was wrong, but I thought my repentance would avail something; till, by attending the preaching of the gospel, I found that repentance made no atonement for sin, but that pardon was obtained by the all-sufficient atonement made by the Lord Jesus Christ, by those who repent, and believe the gospel. In my poor manner I then began to pray," and with tears he added, "thank the Lord, I obtained mercy." Mr. Lade was at this time about 17 years of age:* and, in 1773, he, with his brother, with three others, were chosen as helps to aid the deacons, the members of the church being scattered through a circumference of more than 40 miles. In 1777, Messrs. John and Vincent Lade, and two other brethren, were chosen to the office of deacons, by prayer, and laying on of hands. In 1786, Mr. John Lade was chosen treasurer: he was a member fifty-five years, in which time he was four years a *help;* a deacon thirty-nine years, and treasurer thirty years. Never did any man serve with greater fidelity. Respecting the close of his valuable life, as he lived so he died—loving and beloved. On the evening preceding his decease, I was with him; it was thought

* Mr. Vincent Lade, (a junior brother, who succeeded his father in the farm, and whose house was called the Baptist inn, because it was open for every pious person), was baptized, and joined the church at Eythorne, Sept. 1761, then under the pastoral care of the Rev. Mr. Kinsman.

he did not know me, I therefore said aloud, "My dear friend, do you know the Lord Jesus Christ?" He answered equally loud, "Yes." I then said, "Do you love him?" He lifted up his eyes, and replied, "Yes!" "And do you now trust in him?" His heart and eyes were full, with lips tremulous: I took those motions to be a complete answer, for he could not now speak. He was afterwards asked whether he knew who was speaking to him: he lifted up his eyes, looked at me, and said, "Yes, it is Mr. Giles." He immediately gave me his hand, and desired his love to the church; then wished me to pray for resignation. After prayer, I took his hand and said, "I thank God for the holy example you have set before me twenty-four years:" he replied, "Ah, well! the Lord bless you." On the next evening he departed in peace, to receive, not a reward of debt, but of grace. He was interred, and his funeral sermon preached by his pastor at Eythorne, August 18, from Job, xix. 25—27, to a numerous and attentive audience, with more than fifty relatives as mourners. Mr. Lade was unassuming in his manners. In reference to his integrity, it has often been said, "We wish not his writing, only let us have his word." Though he lived at a distance from the church, nearly six miles, he was absent on account of weather only three times in forty years; and although a member fifty-five years, he was absent from the Lord's table but once, and that not till his last affliction. In reference to his piety, how would he sigh on account of the sins of some; on account of the lukewarmness, fickleness, and perverse tempers of others: he would say, "Lord, what is man." In the whole course of twenty-four years, I never once saw him out of temper. He was the most complete pattern of those excellent qualities enumerated in 1 Cor. xiii. 4—7, and Psal. xxxvii. 37. How can we help lamenting such departed worth! May his dear widow (as no doubt she will) find "her Maker to be her husband," as they were happy in their lives, so in death they will not be long divided. May his dear children never disgrace his name: they will have more to do in copying his excellencies, than in avoiding his imperfections. Of some of them he could say, "I ascend unto my Father, and unto your Father, unto my God, and unto your God:" as to the rest, may the death of the parent, be the means of their spiritual life. Should aged relatives read this, may they inquire whether they are (as the deceased was), like "a shock of corn fully ripe." Let the junior branches of this numerous family, not only remember the funeral text and sermon, but also, that the first serious concern of the deceased about his soul arose from only taking a pod or two of pease not his own, and if this were wrong, of how much greater crimes have they been guilty!

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Sept. 1816.

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THE Rev. John Hornblow, lately presiding over the Baptist church at Braintree, in the county of Essex, was a native of Halsted, in the same county. In the early part of life, he was

placed in the metropolis, to a calling in which he occupied to general satisfaction. In the former part of his life, he adhered to the principles of the established church, being brought up in that persuasion. He then became a follower of the Rev. Mr. G. Whitfield. After a time, his mind being impressed for the welfare of immortal souls, he attempted to speak in the name of Jesus. Being led to think on the order and ordinances of God's house, he discovered the propriety of believers' baptism by immersion; and not being satisfied to live in the neglect of that ordinance, he offered himself as a candidate, and united with the church of the late Rev. Mr. A. Booth, and was accepted upon the principle that he must lay aside preaching, not having been sent out in an orderly way; with which he complied. The church thought it advisable to call him to the trial of his gifts; when, after some little time, he was sent forth, to publish the glad tidings of salvation to perishing sinners. Some time afterwards, he preached to the people at Braintree, which led to his coming amongst them; and, in due time, he was ordained. His stay with the people was not long, before things assumed a very unpleasant aspect. A leading man wishing to exercise undue authority, led to a great deal of trouble. The meeting-house doors being shut against Mr. H. for two or three Sabbaths, who filled up the usual time by preaching in the meeting-yard: the meeting-house having lately undergone an enlargement, the person alluded to, used his authority, as it was principally under his superintendence. The above unpleasantness led to an investigation, by a board of ministers, appointed for that purpose; which terminated in favour of Mr. H. and to the lessening the authority of the doctor. The ministry of Mr. H. was well attended for some years, and with a considerable increase of members' seals to his ministry. A few years afterwards, an unpleasant circumstance took place, respecting sentiment; which made much havoc before it subsided. In the course of his pilgrimage, many trying circumstances occurred, both as to his religious and family connections, which frequently caused him to go mourning. About Christmas, 1812, he was attacked with a paralytic stroke, and so great was the shock, that it was thought that his dissolution was at hand; but as his pilgrimage was not ended, he was again so far restored, as to resume his usual labours, though with great infirmity: but such was his desire to labour to the end, that he expressed a wish to be led up into the pulpit. His deportment was such, us to gain esteem from people of all the different denominations of Christians in the neighbourhood. His company was by many much desired, being never so much in his element, as when speaking about divine things. In an attempt to go to a friend's house, on the 22d of April, 1816, he fell down, and could not rise without assistance. In this last confinement, when sensible, if asked by friends the state of his mind, he generally acknowledged that he was comfortably supported, though the weight of affliction caused him to groan; yet he was submissive under the dispensation which he viewed to be bringing on his dissolution. On Thursday, May 2, two days before his death, being visited by one of the friends, he seemed pleased that he was go-

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ing; the friend replied, "I hope safe into that 'hiding place' you referred us to last Lord's day:" he replied, "If it was not for that, what should I do now! Oh, let me hide myself in thee, thou God of all grace, such a poor creature as I am;" and, with uplifted hands, made use of the publican's language, saying, "O! that it may be my prayer to my last breath," adding, "O what a mercy that the righteousness of Christ is complete: 'nothing in my hands I bring:' O that I may be found in him living and dying." And with many other expressions, which appeared to be of the same import, though not distinctly understood; his body being in a weak and restless state, but his mind appeared calm and serene. He was affected at parting, saying, that it was not likely that we should meet here again, but "Oh," said he, "that I may meet you in a better world," affectionately wishing them and theirs, that which the world cannot give, nor take away. The person left him sorrowing, most of all that he should hear his voice no more. On Friday, another friend called, found him apparently in a praying frame of mind; and being asked whether Christ was precious, he answered in the affirmative, and said, "He will never leave his people, nor forsake them;" and added, "He hath done all things well, being too wise to err." In parting, he wished them well, and blessed them in the Lord. On Saturday, June 4, 1816, the greater part of the day, he was incapable of taking notice, or speaking: about half past nine o'clock in the evening, the spirit took its flight, and left its mortal remains, in the seventy-third year of his age; after being pastor of the church at Braintree about thirty-nine years.

J. C.

Review.

The Gospel committed to faithful Men: a Sermon delivered in London, on Thursday, June 20, 1816, before the Subscribers and Friends of the Stepney Academical Institution, by T. Edmonds, A. M.

In consequence of the transgression of the father and representative of the human race, man is born with a corrupt nature, which infallibly produces inattention to the divine will, and general corruption of manners; and, if the sinner is not reclaimed, in another world he will suffer the vengeance of eternal fire. Hence it is, that no office sustained by the most benevolent, elevated, or gifted of men, can rise in importance above that of the Christian ministry, which is designed, under the omnipotent influence of the Holy Spirit, to save man from the impurity of his nature, and the displeasure of his God. The degradation and unhappiness of a sinful mind in this present life, and an eternity of torture and despair in the world to come, need only be adduced to evince the unutterable value of the dispensation of the gospel by competent, zealous, and faithful men. The source of salvation is the eternal and gracious love of God: the procuring cause of salvation is the whole mediatorial work of Jesus Christ, but,

e application is effected, gene-
lly, through the ministry of the
ord of life, accompanied with
e sacred energy of the eternal
irit. In proportion to the im-
ortance of the duties to be per-
rmed, is the necessity of select-
g proper persons for the pur-
se of discharging them, and the
timation in which we should
old every thing adapted to obtain
id prepare them for active la-
our. The text from which this
uly excellent discourse flows, is
ppily chosen. And, on the
me subject, we have never seen
better sermon: one that con-
ined more sound wisdom—that
lministered more salutary coun-
l—or that was more perfectly
lapted to attain all the ends
r which such an address might
supposed to have been deli-
red. To those who influence,
who manage the affairs of aca-
mical institutions, it imparts
st and important rules of judg-
ent and of action—to those who
ceive their advantages, it admi-
sters cautions and directions,
id supplies motives to exertion
hich should never be forgotten—
ose who contribute to their
pport, it animates to still greater
erality, and all who object to
ch establishments, if they are
pable of reflection, and wise
ough to be corrected, it is emi-
ntly calculated to convince
their error, and convert from
eir way. The passage on
hich the sermon is grounded,
in 2 Tim. ii. 2, and the dis-
urse proceeds according to the
llowing order:

I. The preacher proposes to
nsider some principles which
e apostle's exhortation seems to
ply; and he gives three—1st, it
plies that the gospel is of tran-
endant importance; 2d, that
e season of individual exertion
is limited; 3d, that, in accom-
plishing the designs of God, hu-
man agency is of great impor-
tance.

II. The preacher proposes to consider the conduct which the spirit of the text justifies and recommends; and here he remarks, 1st, that it justifies exertions for academical institutions, and, consequently, recommends them to patronage and support; 2d, it directs Christian churches in the selection of suitable persons to undertake the work of the ministry; 3d, it suggests what ought to be the character and conduct of those who are candidates for the ministry, and for the benefit of these institutions: and, under this last particular, he addresses himself to the young ministers then present, reminding them that they ought to be men of piety, and to be faithful to the trust reposed in them.

There are some passages in this discourse which contain sentiments of peculiar value, and, at the same time, are fair specimens of the style and spirit of the author. In the 25th page, on the subject of piety in a minister of the gospel, we have the following passage: "A minister of Jesus Christ, without piety, is a most monstrous inconsistency.—He must be an object of contempt, not less to himself than to others; not less to the evil than the good. His whole life must be an intolerable burden. To anticipate the duties of the day, must be extremely irksome: to reflect upon them, distressing and appalling. The scoffs and reproaches of the irreligious, must to him be peculiarly distasteful, when he reflects that he encounters them only through falsehood and deceit, while he is necessarily unsustained by those consolations which can

only accompany virtue and truth: in like manner, the approbation and friendship of the good, who are cruelly deceived in him, must be inconceivably embarrassing and annoying. A bold and open hostility to God and his cause, however inexcusable, is far less dishonourable and base, than a hypocritical assumption of the ministerial office, and a hypocritical discharge of its awful duties."

Speaking still of the impious intruder, the preacher remarks: "He makes others tremble at denunciations, at which he is himself unmoved: warns others to escape that perdition to which he himself is hastening, and elevates and gladdens the hearts of many, by animated descriptions of that heavenly rest and glory, from which, it is probable, he himself will be excluded for ever." We will give one passage more, as we think it peculiarly seasonable in an age, and in a country, in which a few superficial, puerile, vain, and gaudy declaimers, have vitiated the public taste, and produced too many silly imitators among the young preachers of the present time.—"Particularly, permit me to observe, that Christian fidelity will influence the style of your public discourses—it will lead you in the discharge of your public duties, to consult chiefly the great design of the gospel—the salvation of men. To this object, every thing will be secondary; every thing immediately subservient. Instead of merely aiming to excite admiration, by the gaudy colours of false eloquence, or the tumid pomp of inflated periods, your great concern will be by exhibiting the sacred and awakening truths of religion, in impressive, but chaste and appropriate language—to work deep and salutary conviction in the minds of your hearers—reconcile them to the merciful intentions of divine grace, and inspire them with love to God and to men. The attempt to entertain our hearers with sounding periods, and glaring imagery, is contemptible and unprincipled trifling; and comports as little with simplicity of intention, as with the awful and momentous designs of the Christian ministry. Such a gorgeous and declamatory style, while it violates all the principles of true taste, is ill suited to the majesty and importance of divine truth. It is seldom, if ever, the result of genuine emotion in the preacher, and has no tendency to excite any in the hearer: and though it may occasion unmeaning wonder in the multitude, and succeed in calling forth their applauses, it argues incapacity in the preacher of reaching to any high degrees of excellence; and must effectually prevent his arriving at more honourable distinction. If this mode of preaching were generally to prevail, the consequences would be most alarming; ministers and people would alike sink into a state of awful indifference to the vital influence of religion; the church would lose its true dignity and glory, and the pulpit sink into a mere stage of exhibition and display."

A Sermon, occasioned by the Death of the Rev. A. Austin, late Pastor of the Baptist Church Meeting, in Fetter-lane; delivered on the evening of Lord's day, July 14, 1816, *by the Rev. Thomas Hutchings. Published at the request of the Family and Congregation.* Button, &c.

MR. HUTCHINGS' sermon is founded on Rev. xiv. 13. After a pretty long introduction on the

nature and importance of the gospel, and the infinite superiority of its discoveries "to the most refined speculations of ancient philosophers, and the loftiest flights of heathen bards," the author's division of the text, is—"The parties to whom it refers—and the blessedness it is theirs to enjoy." Under the first division, he observes, that the parties, to whom the text refers, are characterized as *those that die in the Lord;* a mode of expression which conveys the ideas (1) *of special relationship to the Saviour.* (2) *High consequent privilege.* Under the 2d division, *viz.* "The blessedness which it is theirs to enjoy," he notices, (1) *They rest from their labours.* (2) *Their works follow them.* Mr. H. next introduces a short memoir of the deceased, with which he had been furnished from some of Mr. Austin's friends, and highly respectful to his memory, but which is in substance contained in the memoir with which the present Number is introduced. The sermon closes with very affectionate and suitable addresses, principally to the members of the church, and which are thus expressed: "Permit me (1) to draw your attention to the mercies for which you have to be thankful. (2) To recommend the exercise of resignation under the loss you have sustained. (3) To remind you of the way in which your late pastor may be profitably remembered. (4) The importance of humble, cheerful reliance on the great head of the church. (5) To be found in the exercise of appropriate social duties. (6) Direct your thoughts heaven-ward."

As a specimen of the author's manner, we transcribe the following paragraph:

"When a powerful monarch calls home his ambassador from some petty state, it augurs no good: and there are some, to whom the removal of an affectionate, faithful minister, is no less portentous. Year after year, my esteemed brother came into this pulpit, saying 'All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech by us: we pray in Christ's stead, be ye reconciled to God.' But it may be, that to some of you, the word of reconciliation has been addressed in vain; you have not regarded it, you have not embraced it; and now the minister of peace is gone—meet him again? yes, you will, you must meet him—not here, but at the bar of God! But how will you meet him there? In vindication of your own unbelief, and indifference to eternal realities. Can you say, that he did not warn you to flee from the wrath to come? "Can you allege, that he did not make known the way of salvation? Can you maintain that he did not hold out appropriate inducements to the exercise of repentance towards God, and faith towards our Lord Jesus Christ? Can you assert, that by torpid indifference, or disingenuous temporizing, he neutralized the subject he discussed, and left you in uncertainty as to his being in earnest? No, you cannot. Think, then, of your state—your guilt—your danger. Tremble, lest you should have to say, 'The harvest is past, the summer is ended, and we are not saved!'"

The Christian doctrines of the Trinity and Incarnation, considered and maintained, on the principles of Judaism. By the Rev. John Oxlee. Vol. i. 1815, 8vo. Hatchard, Rivingtons.

WHILE reading the author's syllabus of contents, we could not forbear exclaiming, "Let the pillar stand on its own base." If the doctrine of the Trinity be proved, it must be proved by

scripture only. Reason has nothing to say: revelation must be heard in silence.

Nevertheless, the modern Jews may, with great propriety, be referred to the writings of the ancient Jews, in the use of the *argumentum ad hominem* which this writer seems very desirous of employing.

If prejudices can thus be softened and diluted—if stumbling stones can thus be rolled away, the learned labours of the writer are not bestowed in vain. This writer, after replying to an objection of Maimonides, declares: "I am left in full possession of the argument—that a plurality of persons in the godhead, is only what reason suggests, and analogy dictates." P. 56. To us it appears, that analogy is out of the question, and that to suppose for a moment, that reason would suggest any such thing, is unspeakably absurd.

We read with surprise, another passage, in page 58, respecting the origin of angels. "Indeed, except they may be comprehended under the general expression of the host of heaven, we possess no scriptural authority for maintaining that they received their being at all; or, that they did not exist, as they do now, from eternity: as no explicit declaration is to be found in the compositions of Moses, of their having been created, or of their beginning to subsist coetaneously with the rest of the system." But who can form any rational idea of the eternity of angels? An eternal creature is a gross contradiction in terms. See p. 151, compared with p. 306.

In p. 103, the author intimates *he has clearly* proved, that "all *spiritual* substances, besides the *godhead*, do really exist in a diversity of persons, or subsistences." Will not the reader imagine he is reading a Jewish cabalist, instead of a Christian divine?

That the doctrine of the Trinity shone with a faint light in the Old Testament, Mr. Oxlee has shewn from 1 Kings, xvii. where Elijah stretched himself over the child three times: from 1 Kings, xix where we have the three terrors of wind, earthquake, and fire: from Gen. xvii. in which we see the appearance of three personages to Abraham: from Isaiah, vi. and the threefold invocation by the seraphic host: from Numb. vi. which contains the threefold sacerdotal benediction: and from Psalm, xcix. in which the epithet *holy* is thrice repeated.

Much curious information will be found in this book, concerning him, "whom the Jewish divines, from the godlike manner in which he is every where designated in the sacred oracles, have been led to call *the Metatron*, the great angel, the guardian, or redeemer of Israel, the Almighty, nay, Jehovah also." P. 127.

The cabalistic mystery of the *ten numerations* is also here unfolded.

"The first three are called supreme crown, wisdom, and understanding. The remaining seven are denominated, mercy, severity, beauty, victory, glory, stability, and sovereignty; and are termed the inferior numerations, being regarded as mere attributes, which the higher numerations, supreme crown, wisdom, and understanding, possess in common with each other." P. 154.

The Druschists maintained the doctrine of the seven pre-existences. Of these, the law and

the throne of glory, are the chief. And rabbi Moses Ilpeles teaches, that "*Jehovah, the law,* and *the throne,*" are all one and the same thing." P. 202.

The author has further shown, that "the three personalities of the godhead, stand expressly designated in the very highest authorities of the Jewish church—the *Targumists.*" The first person, they denominate simply Jehovah, or God: the second, the word of God, or the word of Jehovah: and the third, the habitation of God, or the habitation of Jehovah.

On the whole, we cannot but wish that Mr. Oxlee may find encouragement to complete his design. With an astonishing profusion of rabbinical learning, he has certainly gone far to prove, that "to the man who is really conversant in the writings of the Targumists, Cabalists, and Daruschists, and who permits himself to be guided by their direction and authority, the doctrine of the Trinity can offer no scruples." P. 344.

Farewell Sermons, by some of the most eminent of the Non-conformist Ministers, delivered at the period of their Ejectment by the Act of Uniformity, in 1662. To which is prefixed, a Historical and Biographical Preface. 8vo. pp. xvi. and 449. Gale and Fenner.

THE great principles of Nonconformity, are the sufficiency of the scriptures—the supremacy of Christ in his spiritual kingdom—and the right of private judgment in religion: a right which belongs equally to all, because all must hereafter give an account of themselves to God. *It is in vain we think* to defend *it on any other principles*: and if these principles will not support it, let it be abandoned for ever!

The preachers in this volume are, Mr. Calamy, Dr. Manton, Mr. Caryl, Mr. Case, Mr. Jenkin, Mr. Baxter, Dr. Jacomb, Dr. Bates, Mr. Watson, Mr. Lye, Mr. Mede, Mr. Newcomen, Mr. Brookes, Mr. Collins, Mr. Gaspine, Dr. Seaman, and Mr. Evanke.

The sermons are by no means equal in merit, but every one smells like a field which the Lord hath blessed. A copious unction from the holy one, rested on the preachers and the hearers. If the written sermon be so powerful, we are ready to exclaim, "what must have been the effect produced by the living voice!"

The points discussed in these sermons were, the great things of God. Little was said about nonconformity, but the parting addresses were very tender and affecting.

Mr. Evanke says, "Beloved, I have not many words to speak to you, for the hour of my departure hasteneth; therefore I will compose what I have to say, in this dying request. You and I, like Elijah and Elisha, are at the point of parting: I do, therefore, require of you, and in the name of God conjure you, so to improve this sermon, this opportunity, this hour's discourse, that we may take comfort at our next meeting, and rejoice to see one another's face at the judgment day, which we shall never do, if we appear there in a sinful and unsanctified state." P. 436.

Dr. Jacomb, in concluding, writes thus: "I censure none that differ from me, as though they displease God: but yet, as to myself, though I do thus and thus, I should certainly violate the peace of my own conscience, and offend God, which I must not do, no, not to secure my ministry, though that either is, or ought to be, dearer to me than my very life: and how dear it is, God only knoweth. Do not add affliction to affliction, be not uncharitable,

in judging of us, as if through pride, faction, obstinacy, or devotedness to a party, or which is worse than all, in opposition to authority, we do dissent. The Judge of all hearts knows it is not so: but it is merely from those apprehensions, which after prayer, and the use of all means do yet continue, that doing thus and thus, we should displease God: therefore, deal charitably with us in this day of our affliction." P. 156.

Dr. Bates says, "I know you expect I should say something as to my nonconformity. I shall only say thus much, it is neither fancy, faction, or humour, that makes me not to comply, but merely for fear of offending God. And, if after the best means used for my illumination—as prayer to God, discourse, study, I am not able to be satisfied concerning the lawfulness of what is required: if it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next." P. 181.

We cordially recommend this cheap, and interesting volume, to the public in general, and especially to the rising generation of nonconformist ministers. May they largely imbibe the spirit of their venerable ancestors!

Third Report of the London Society, for the Improvement and Encouragement of Female Servants, by Annual, and other Rewards. Instituted 1813.

A very able and interesting Report, from a Society to which we wish all possible encouragement. To diminish domestic evils, and multiply domestic comforts, is an object that richly deserves the most zealous, united, and persevering exertions.

LITERARY INTELLIGENCE.

Preparing for Publication.

A work entitled "Questions Resolved in Divinity, History, and Literature," in two thick vols. 12mo. The first vol. entirely theological, containing concise explanations of difficult passages of scripture, nearly in regular succession; both adapted to common capacities; and on other religious subjects. The second vol. containing solutions to a great variety of important and very curious questions, in History, Biography, Natural History, and Literature. By the Rev. George Glyn Scragg, A. M. of Buckingham. The whole methodically arranged, with a Table of Scriptures explained, and an Index.

A new edition of Mr. Harmer's Observations on various passages of Scripture; with many important additions and corrections. By Adam Clarke, LL.D. F. S. A. In 4 vols. 8vo.

The Sunday Lecturer, or Fifty-two Sermons addressed to Youth, selected and abridged from Horne, Cooper, Jay, Doddridge, &c. and adapted to the use of Schools and Families; with Questions for Examination. By A. Lee.

The Friend of Peace: containing a Special Interview between the President of the United States, and Omar, an officer dismissed for duelling; six Letters from Omar to the President; with a Review of the power assumed by rulers, over the laws of God, and the lives of men, in making war, and Omar's solitary reflections: the whole reported, by Philo Pacificus, Author of "A Solemn Review of the Custom of War."

Lately Published.

EASTERN LITERATURE.

A Grammar of the Sungskrit language, composed from the works of the most esteemed Grammarians: to which are added, Examples for the Exercises of the Student, and a complete List of the Dhatoos, or Roots. By W. Carey, D. D. Teacher of the Sungskrit, Bengalee, and Mahratta languages, in the College of Fort-William. Serampore, 1806. 4to. upwards of one thousand pages. Black, Parbury, and Allen; or at No. 20, Harpur-street, at the Society's Depository.

"A View of the History, Literature, and Religion of the Hindoos;" including a minute description of their manners and customs; and translations from their principal works. By the Rev. W. Ward, one of the Baptist Missionaries. Second edition, carefully abridged, and greatly improved. Printed at the Mission Press, Serampore, 1815.

*** A few copies of this work, a large 4to. of 486 pages; may be had of Button. This interesting volume is reprinting by the Baptist Missionary Society, in 2 vols. 8vo.

The Second Annual Report of the Baptist Irish Society, with an Appendix.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Extract of a Letter, dated Serampore, February, 1815.

"Mr. Saffery, in a letter to brother Rowe, informs us of the death of our aged and highly beloved brother Sutcliffe. He says, 'he died triumphantly on Wednesday, June 22, 1814, in the evening, between eight and nine o'clock, about the time twelve-month of the day of our Missionary meeting last year, when he preached to us.' He adds, 'Mr. Fuller is to preach his funeral sermon, at his request, from these words, "Looking for the mercy of our Lord Jesus Christ unto eternal life."

"On the last Sabbath in January, were baptized at Calcutta, by brother Carey, Mrs. Jones, and a woman named Dukshina, and also Benjamin Rowley, William Winter, and Robert Bunce, of the 66th regiment, quartered in Fort William.

"This month Kanaee and Holodhur, two brethren employed in the printing-office, made a journey into Jessore, and amongst other labours in various villages, invited the relations of the latter brother to embrace the gospel.

"Brother Smith, during the present month, has been labouring daily in Serampore and the neighbouring villages, accompanied by some native brother from the printing-office. In many instances he found attentive crowds, who appeared pleased with what they heard. Parts of the New Testament were distributed among the hearers. On some days they held conversations in several places, and had separate crowds of hearers. He also frequently visited Barrack-*poora*, where several Portuguese appear anxious for instruction; one expressed a strong desire to be baptized.

"Our brother Neelo, in the present month, visited several places in the neighbourhood of Serampore: at Chatra he, one day, found some mendicants, to whom he published the gospel; expressing their admiration at the love of God in sacrificing his Son, they asked, 'Are, then, all our sacrifices and works unavailing to our salvation? Are they all done away by this sacrifice?' He explained the nature of this way of acceptance, and they departed apparently pleased with the news. At Vidya-vatee he had a large congregation; at Bhudreshwura he met with two men, who presented some rice which had been rendered sacred by having been offered to the great idol in Orissa, of which he brought a morsel as a curiosity to Serampore. After a number were assembled, he offered them 'the true bread that cometh down from heaven, and giveth life to the world;' several women wept while they listened to the news of the atonement by the bitter sufferings of Christ. At Taldanga two viragees acknowledged that they were sinners, and that Christ was the only way to heaven. At Chandra-nugura an oilman listened to the word till a crowd collected, when Neelvo drew their attention to the oilman's bullock, which, with a cloth over its eyes, patiently went its daily rounds: 'this,' says he, 'is an exact picture of your state under the brahmans, who first blind you, and then make you go your rounds of service like this poor bullock.' He had a pleasing congregation; and at Chinsurah another. At Hoogly a Mussulman contended against the sonship of Christ. At Vasa-variya a considerable number remained with him till a late hour, hearing and conversing respecting the things of the kingdom. On his way back to Serampore, he met some people carrying loads to the market, whom he thus accosted: 'These loads you will soon lay down, but there is another load—where will you lay that?' On their asking 'what load?' he said, 'the load of your sins;' pointing them to Him who invites the weary and heavy laden. They were so affected with this discourse as to weep, and to talk of Christ with an apparent wish to be interested in him, promising to call at Serampore. On the 13th, Neeloo read the word to the prisoners in Serampore jail, and in the evening went to several villages, and to a raja's house, where much conversation passed; the raja invited him to come again.

"At the close of the last month, died, in a room in the chapel-yard, Calcutta, Bhurut, a Hindoo native brother, said, by his friends, to be ninety-six years old. In the month of August, as he was coming out of the chapel, he was seized with an apoplectic fit, from which he never recovered. The state of his mind during this affliction was pleasing: he seemed greatly resigned to the stroke, and several times assisted in singing favourite hymns. Jesus Christ, and salvation by him, was his constant theme."

Extract of a Letter from Mr. Rowe, at Digah, near Patna, in Bengal, to Mr. Saffery.

"Since my last we have baptized *twenty-three* Europeans belonging to the 14th, 24th, and 66th regiments, and to the Honourable Company's artillery. Others are either proposed to the church, or anxious to be so. Among these are four natives. Two of these were goo-roos (teachers), the followers of Dureya Dass. For some time after they had embraced Christianity, they were much harassed by their former disciples; some of whom came daily, throwing themselves at their feet, and intreating them, with tears, to go back into heathenism. In reply, they were informed, they could never forsake the way of life they had found, and earnestly requested them to go with them. On telling their followers, 'they had lost their cast, and, therefore, could not go back to them again;' they replied, 'never you mind having lost cast, *only come back to us, and we will get it for you again.*' At length, finding that all their attempts were fruitless, they circulated a report that they were beside themselves. One of them has lately been home to see his friends, and was favourably received. His wife promised to come hither with him.

"We have another inquirer, whose name is Balak Dass. He has professedly renounced heathenism, but we fear he has not yet fled to Christ. He gave me his *household gods*, which are very small, and made of brass. I have delivered them to a Mr. Boilet, one of the brethren in the 14th regiment, who has served his seven years, and is returning to England, and has promised to leave them with Mr. Burls for you. I must refer you to brother Ward's work on the Hindoos for a particular account of them, and only add a few remarks by which you may know them. They are five in number, and you may put them all in your waistcoat pocket. The largest, on one knee, with a tail, is *Hunooman* (monkey); that upon all fours, is *Gopal*; that with full breasts and a flat crown, is *Seeta*, a female; that with a sugar-loaf-cap, is *Ram*; the other has three united together. As you look at them, facing you, that on your right hand, is *Juggunnath*; that on the left, is *Bulwram*; and that in the middle, *Soobhudra*, Juggunath's sister. These gods have been in the possession of this poor man about forty years. He has taken them two pilgrimages to Juggunnath's temple, in Orissa. He used to *bathe* and worship them regularly every *morning* and evening; and when he sat down to eat, these gods were placed in a row before his food: ere he partook of it, he would put his hands together, and prostrate himself before them, addressing them in such language as the following: Ram Khao (eat), Hunooman Khao, Juggunnath Khao, Seeb Khao (all eat); after this ceremony he would eat his meal."

These idol gods are arrived, and in the possession of Mr. Saffery.

CHURCH MISSIONARY SOCIETY.

Summary View of the Society's Proceedings.

In West Africa, among two nations called Susoos and Bulloms, the Society has four settlements, named Bashia, Canoffee, Yongroo, and Gambier. In these settlements there are five missionaries—the Rev. Messrs. Renner, Wenzel, Wilhelm, Nylander, Klein, and their wives; and one schoolmaster, a native, named Jellorrum Harrison. In these settlements, two churches have been built, several hundred African children are maintained and educated, and a great number have been baptized. Four schoolmasters, with their wives, have lately sailed to assist the missionaries. Many missionaries and their wives have died there, in the service of their Lord. In Sierra Leone, 1100 acres of land have been allotted to the Society by government; and a large building is about to be erected to be called, "The Christian Institution of Sierra Leone;" and there are as many as 2500 poor children, numbers of whom have been released out of slave vessels, that were carrying them into slavery, and all calling, as it were, for friends to bring them up in the nurture and admonition of the Lord. At Goree, an island on the coast, Mr. and Mrs. Hughes have schools of nearly one hundred children. The Rev. Edward Bickersteth, assistant secretary of the Society, is gone to Africa, on a visit to the missionary stations.

At Calcutta, in India, the Society has some pious friends, who form a committee, to whom is allowed the sum of 1500*l.* per annum, to be applied in making known the gospel among the Hindoos and Mahomedans, who are perishing by millions for lack of knowledge. Two missionaries, Messrs. Greenwood and Schroeter, are gone to this quarter; and Abdool Messeeh, a converted Mahomedan, with other converted natives, are labouring with good success, by the blessing of God, at a great city called Agra, and elsewhere, to bring

their countrymen to the knowledge of Christ.

At Madras, another great city in India, other zealous friends of the Society form a committee for the same purpose as at Calcutta; and to them also is allowed the sum of 1500*l.* a year, for the support of missionaries, catechists, readers and schools. Three missionaries, Messrs. Schnarré, Rhenius, and Norton, are sent thither, who are very diligent in conversing, expounding the scriptures, preaching, and superintending schools: nearly 200 children are under their care. Two other missionaries, Messrs. Bailey and Dawson, with their wives, have just sailed, to assist their brethren in these labours.

At Tranquebar, another large city not far from Madras, the Society has under its care more than 1000 Indian children and youths, educated on an excellent plan, proposed by a late good man, now gone to heaven, Dr. John; and many of these youths are training up to be schoolmasters and catechists, and some of them to become missionaries, if it shall so please God.

In New Zealand, a large island in the Great South Sea, three settlers, Messrs. Kendall, Hall, and King, with their wives and families, have been fixed by the Society to try to bring the New Zealanders to Christ. It is supposed that there is half a million of people there; and this is the first attempt to teach them the way to heaven. To the Rev. Samuel Marsden, and other good friends of the Society in New South Wales, which is about eight days' sail from New Zealand, the sum of 500*l* a year is granted, in order to support the mission in New Zealand. Mr. Marsden has bought a ship, called the Active, in order to assist the mission.

At Antigua, an island in the West Indies, Mr. Wm. Dawes is the Society's catechist and correspondent, and assists in the care of a great number of children.

At Malta, an island in the Mediterranean, the Rev. Wm. Jowett is the Society's representative, and is opening a correspondence wherever he can hear of a good and zealous man, likely to assist him in distributing the scriptures and religious tracts, and in bringing Mahomedans and Heathens to know Christ.

Upwards of twenty students are getting ready for future service: the Society is preparing the scriptures, the liturgy, and tracts, in various Mahomedan and Heathen languages; and, in all these ways, it expended last year (including bills coming due) nearly *seven thousand pounds*, in promoting the extension of Christ's kingdom in the world.

It is clear, from this statement, that the Church Missionary Society has undertaken a very great work: and we can truly say, that we wish them much prosperity in the name of the Lord.

METHODIST

MISSIONARY SOCIETY.

This Society, at first under the direction of the Rev. John Wesley, Dr. Coke, and others, has, since his death, been governed by the Conference. The accounts received from their missionaries in the West Indies, and in the island of Ceylon, are very encouraging. We give the following short extract of a letter from Mr. Lynch, dated Jaffa, Ceylon, January 17, 1816.

"Though the Catholics of this island have liberty from the Archbishop of Goa, to read the scriptures, yet, I understand, the priests secretly and positively forbid the people to read them. Both Catholic, Mahomedan, and Heathen priests, are greatly alarmed; they see that we are determined to spread the scriptures, and to preach the gospel, in every way we can. I understand the Catholics are attempting to establish English schools, and funds for their own poor; so that we are at least provoking each other to good works.

"For no one circumstance of the providence of God to me, since I came to Ceylon, am I more thankful, than to have such a respectable, sensible, pious colonial chaplain as Mr Glenie, in this place. I do not know one point of doctrine, or mode of propagating the gospel, wherein we differ. If all missionaries were as zealous and prudent as he is, we might hope for abundant success.

"I understand, that the Hon. and Rev. Mr. Twisleton has commenced something like camp-meetings, in the neighbourhood of Colombo. Having fixed on a place, on an appointed day, he accompanies Mr. Chater, our brethren, the native preachers, the lately arrived church missionaries, Mr. Armour, and the converted priests, when each alternately addresses the people. This plan is admirably adapted to spread the gospel in this, or indeed in any country."

Domestic Religious Intelligence.

BAPTIST IRISH SOCIETY.

The Second Annual Report of this Institution, with a large Appendix, is just published. The letters of correspondence clearly mark the progress the Society is making, in carrying into effect all the objects for which it was established. It is exceedingly gratifying to find also, that though founded at a period of public calamity, and when so many excellent societies had obtained such a large proportion of the patronage of British Christians, that, in the second year of its existence, it has expended upwards of 1000*l.* and still has a small fund in the Treasurer's hands. The schools are rapidly increasing, and are placed under the most efficient superintendence, viz. resident clergymen and magistrates, who have entered, with all their hearts, into the plans of the Irish schools.

The readers of the Irish scriptures are, doubtless, doing much good, though the fruits cannot be expected immediately to appear. The itinerants, M'Carthy, Rogers, Thomas, and Davis, are zealously employed, (the latter at Dublin.) The three new churches, though small, are composed of pious persons, who appear to imbibe the propagating spirit of the conductors of the Society. In short, it is evident to us, that the hand of God is with his servants; and, we hope, "the word of God" will be increased, "the number of the disciples in Ireland" be multiplied greatly, and a great company of the priests be "obedient to the faith." We can only, at present, extract the following letter from the Appendix, addressed to Mr. Ivimey, by the Rev. Mr. Shiell, rector of Dromore West:

"Dear and Reverend Sir,—I feel great satisfaction in having in my power, the first time I have the pleasure of addressing you, to assure you of the prosperous state of the Baptist schools in this parish, and in all the parishes adjoining. I have, and with God's assistance will, continue to visit them very frequently. I find every where around me, not only an ardent desire in the poor to receive instruction, but the support of the Roman Catholic priests, who give me all the aid I demand; nay, some of them visit them with me, and exercise the children in the Irish Testament, which is a language I should *blush to acknowledge* I do not understand: I therefore find them in that respect particularly useful. Believe me, a very great opening presents itself here for establishing a number of schools around me, with every prospect of effect; the avidity with which they are sought after, promises the happiest results. At this moment, I could fix from fifteen to twenty more, than those already appointed, with a certainty of each having from eighty to one hundred and fifty scholars, if the funds of the Society would admit of so many.*

"How ardently should we praise God for putting it into the minds of your friends in England, to cause his holy word to be disseminated in this region of darkness, superstition, and ignorance, in which the glad tidings of the gospel had, I might almost say, never been heard! When I came first to this parish, (about fourteen years since,) there were not above three Bibles in the entire, and scarcely a New Testament. Now, you would not meet with a house, where there is one person who can read, that is not furnished with the word of God either in Irish or English!—A two-shilling Irish reader, with whose zeal and ability I am perfectly satisfied, reports to me, and which I have confirmed on all sides, and in every direction, that it is astonishing with what eagerness the aged poor people flock to hear the sacred word read to them, and how inquisitive they are to learn every particular therein contained.

"As to what refers locally to the schools, being in constant communication with the Dublin Committee, I have, and will send them, my ideas of improvement as they occur to me. I have mentioned some matters, which I hope will be productive of economy; as, in institutions of this nature, every possible saving and retrenchment should be resorted to, which is not incompatible with the main object of the Society.

"I trust, that this is the time of 'the angel flying in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Hear God, and give glory to him, for the hour of his judgment is come!'"

* Since the Annual Meeting, the Committee have given directions for the establishment of ten more schools. The income of the Masters has been reduced, from twenty guineas to sixteen pounds.

LADIES AUXILIARY SOCIETY.

We are happy to give publicity to the establishment of a Female Auxiliary Society in London, in aid of the Baptist Irish Institution. The Rev. F. A. Cox, A. M. of Hackney, has, we understand, kindly undertaken the office of gratuitous Secretary.

ADDRESS TO LADIES

ON THE SUBJECT OF

IRELAND.

It is to be regretted, that, notwithstanding the diversified operations of Christian benevolence, so large a portion of the British empire as Ireland, should, till very recently, have been almost totally overlooked. It seems to have been imagined, that the dark cloud of ignorance and superstition which overspread this pitiable region, was impervious to the light of truth, and that the improbability of success in any attempt to ameliorate its condition, justified the indifference and inaction. But it is now pretty generally felt, that *no* circumstances can impede the progress of truth, and that in every conceivable case, He who condescends to employ, possesses power, and promises grace to give effect to human instrumentality.

Acting upon this principle, a Society was formed two years ago by some gentlemen of the Baptist denomination, for the express purpose of diffusing the knowledge of the one true God in our sister kingdom, especially by means of preaching, and the establishment of schools for the instruction of youth. The plan, in some respects, *differs* from the Hibernian Society, in consequence of adopting measures to do good, which that institution had found it necessary to relinquish: in other instances it *co-operates*, but in no case *obstructs*, or *opposes*, that scheme of benevolent exertion. The active conductors of the Baptist Society gratefully acknowledge the good providence which has hitherto appeared to sanction their efforts, and only require increased means to extend their usefulness.

Under this conviction, a few Ladies have felt it their duty to form an Auxiliary Society, to be designated "The Female Baptist Society, in aid of the parent Institution for promoting the Gospel in Ireland." They doubt not but it will meet the cordial co-operation of others, who feel for the interests of religion in general, and for the miserable country which this project respects in particular. How can time and property be better employed, than in promoting the moral improvement of some of the most wretched of mankind, and fulfilling the high design of providence, by circulating scriptural knowledge through the earth? Will the Ladies of Britain be less anxious to aid such a cause than their brethren? It cannot be imagined. It is confidently hoped this appeal will not be in vain; and, that amidst necessary and domestic cares and arrangements, they will not be forgetful "to do good, and to communicate, for with such sacrifices God is well pleased."

RULES.

1. That a Society be formed, and designated "The Female Baptist Society in aid of the parent Institution for promoting the Gospel in Ireland."

2. That the object of this Society be to render efficient aid to the parent Institution in its various benevolent exertions in Ireland.

3. That any person subscribing half a guinea annually, or presenting a donation of five guineas, be considered a member, and have the privilege of voting at all the public meetings.

4. That the concerns of the Society be managed by a Treasurer, a Secretary, and a Committee, consisting of thirty-one Ladies.

5. That the Treasurer shall not pay any bills on account of this Society, without an order signed by three members of the Committee.

6. That an annual meeting of the Subscribers be held at a time and place appointed by the Committee.

Communications made to the Rev. F. A. Cox, A. M. Mare-street, Hackney, will meet with due attention.

LETTER TO THE EDITORS.

Dear Brethren,—A few days ago, I received from an unknown friend, a silver tankard, and two smaller cups of the same metal, as a donation to our mission. They have since been sold, and produced £10. 18s. 3d.

I shall thank you to insert this in the Magazine, not only by way of acknowledging the truly Christian liberality of the unknown donor, to whose eye, possibly, your pages are familiar, but also in the hope that this noble example will be followed by many others. Much valuable property of this description may, doubtless, be found in the possession of

our more opulent friends, which is of little or no real use to the owners. And shall it be retained merely to grace a cupboard, or adorn a side-table, while it might, under the divine blessing, be happily subservient to the glorious purpose of saving souls from death, and covering multitudes of sins? The sum above mentioned, if devoted to the support of a Kristuo or Sebuckrama, would enable him to preach the gospel of salvation for six months—if exchanged at the Serampore press, for New Testaments, would furnish upwards of eighty for distribution; or would suffice to educate between forty or fifty poor children for a year.

In that impressive document, which our Serampore brethren stile "A Review of the Mission," (P. A. No. XXIX, page 676) they state, that nearly a thousand pounds would be annually saved to the mission, could they be furnished with their remittances at the commencement of the year, instead of waiting till its conclusion. Perhaps, if all the superfluous plate in the possession of our Christian friends throughout the empire, were thus consecrated to the service of the Redeemer, the wishes of our brethren might be accomplished, without any further exertions.

However this may be, I earnestly hope, that the instance above recorded, will effectually impress on the minds of many, the admonition of our gracious Lord, "Go, and do thou likewise."

Reading, Sept. 9, 1816. J. D.

BRISTOL AUXILIARY SOCIETY.

Three sermons were lately preached at Bristol, for the benefit of the Baptist Missionary Society. The first, on Tuesday evening, the 20th of August, at Broadmead meeting, by the Rev. John Foster, of Bourton-on-the-water, from Matt. vi. 10. "Thy kingdom come." The second, by the Rev. F. A. Cox, A. M. of Hackney, at Counterslip meeting, on Wednesday evening, the 21st, from the same text: the third, on Thursday evening, the 22d, at the Pithay meeting, by the Rev. William Winterbotham, of Horsley, from Matt. vi. 33. "But seek ye first the kingdom of God, and his righteousness," &c. &c. The collections amounted to 138*l.* 3*s.* 4*d.*—Mr. Foster has been earnestly solicited to publish his discourse, and intends, we understand, to comply with the request. The meeting of the Assistant Society, was held on the following evening, at the Pithay meeting; and from the report then read, it appears that upwards of 137*l.* have been raised in the three Baptist congregations during the past year; principally by subscriptions of one shilling per quarter.

UNION OF TWO CHURCHES.

HULL.

August 1, 1816, the union of the churches of Prince street and Salt-house-lane, was recognized in Salt-house-lane chapel. The Rev. Robert Harness, of Bridlington, introduced the services of the day, by reading suitable portions of scriptures and prayer. The Rev. John Birt, of George-street, opened the business of the day, and made the necessary inquiries; whence, it appeared, that the church in Salt-house-lane invited to the union, and the church in Prince-street accepted the invitation. Dr. Steadman, of Bradford, preached an interesting sermon from Psalm cxviii. 25, "Save now, I beseech thee, O Lord; I beseech thee, send now prosperity." The Rev. Mr. Burry, of Bishop-Burton, concluded in prayer. The Rev. Mr. Normanton, of Great Duffield, introduced the evening service by prayer. Mr. Harness preached from Isaiah, xi. 13, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." The Rev. Mr. Arben, pastor of the united churches, concluded in prayer. The whole services were conducted with a high degree of interest, and the greatest satisfaction diffused through a large and respectable audience.

The union has every appearance of proving a permanent blessing.

ASSOCIATION.

REDRUTH.

August 21, 1816, the County Association of Baptist Ministers was held at Redruth. The Rev. Mr. Lane, of Helstone, preached in the morning, from Zeph. iii. 17. Mr. Downs, of Truro, in the evening, from Acts, xiii. 32. The devotional exercises were conducted by Messrs. Simmons, Pryce, and others. The object of this Association has been, and still is, the promotion of village preaching; and we have abundant reason to bless God, that its end has been answered to a very great extent.

EASTCOMBS.

On Tuesday, May 28, 1816, the Baptist Meeting-house, at Eastcombs, in the parish of Bisley, Gloucestershire, was re-opened, after considerable enlargement. In the morning, Mr. Winterbotham, of Horsley, preached from Psalm lxxxix. 15 and 16. In the afternoon, Mr. White, of Cirencester, preached from Psalm cxviii. 25. In the evening, Mr. Coles, of Bourton-on-the-water, preached from John, i. 42. Besides the enlargement of the meeting-house, an excellent school-room has been built, capable of accommodating between 200 and 300 children.

The prospect of success in preaching, and Sunday-school instruction, in this populous and benighted neighbourhood, is truly animating: several schools, and places for preaching, have been lately opened in the adjacent villages, through the liberality and zeal of Mr. Thompson, a gentleman of London, and which are principally supplied by persons from the church and congregation at Eastcombs.

DESIGNATION OF A MISSIONARY.

On Tuesday, July 30, 1816, Mr. Joseph Phillips was publicly set apart to the work of a missionary, at Eagle-street Meeting, London. The service commenced by reading the scriptures, and prayer, by Mr. Newman, of Stepney. Mr. Winterbotham, of Horsley, delivered an animated introductory discourse, suited to the occasion, and received Mr. Phillips's confession of faith, &c. Mr. Hinton, of Oxford, (one of the secretaries to the Baptist Mission) offered the ordination prayer, accompanied with imposition of hands. Mr. Ivimey, (Mr. Phillips's pastor) gave him a solemn and impressive charge, from 1 Cor. ix. 12. "Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ!" Mr. Ivimey then presented Mr. Phillips with a handsome pocket Bible, the gift of the children in Eagle-street Sunday School; in which Mr. P. had been a superintendant: Mr. Cox, of Hackney, concluded with prayer. Suitable hymns were given out during the service, by Mr. Kershaw, of Abingdon, (the pastor of Mrs. Phillips,) and by Mr. Hoby, of London. They sailed a few days afterwards, in the ship Jane, for Java, to unite with Mr. Trowt, in missionary labours at Samarang.

We are happy to learn, that Mr. and Mrs. Randall, who sailed in the Moira, Capt. Kemp, have arrived safely at the Cape of Good Hope.

We are grieved to add, that Mr. John Rowe, (the missionary at Jamaica,) and from whose prudent zeal, much usefulness had been expected, has been removed by death.

Letters have also been received from the Missionaries at Serampore and Calcutta; at the date of which, they were in good health, and pursuing their labours, especially of translating and printing the scriptures, with ardour and delight.

MELANCHOLY CATASTROPHE.

We have seldom recorded a more melancholy event than that which happened at Rochester, on the 12th of September, 1816, when fifteen persons were instantaneously precipitated to a watery grave. The Rev. Mr. Mills, (who had preached at Orange-street chapel, London, on the previous Lord's day,) with his wife, and daughter two years and a half old; Mr. Thomas Gilbert, who had come to possession of good property; and Mrs. Mills's sister, Miss Gilbert, about to be married to a student of Hoxton Academy, with their school of young ladies, had gone up the river in a boat to spend the afternoon, in consequence of its being the birth-day of Mr. Thomas Gilbert, the brother of Mrs. Mills. When returning, in the evening, the people on the bridge heard them singing, and it is supposed, the hymn which concludes with "Dear Lord, remember me!" Just as they approached the bridge, a dreadful shriek was heard, and all was instantly quiet. The boat had run upon a spar, which had been carelessly left across the arch, and, filling with water, they sunk instantly, to meet, we trust, that 'dear Lord,' whose assistance they had been imploring, without imagining they were in such immediate need of his care over their departing spirits.

The names of the scholars, with their ages, are as follow:

Miss Brock, of Chatham	Years 11
Miss Morson, Ditto	9
Miss South, Sheerness	14
Miss Mackel, Ditto	9
Miss Desbois, Gray's-inn-passage, London	11
Miss Reynolds, from the East Indies	6
Miss Obery, a Ward in Chancery	7
Miss Gouge, Sittinbourn	9
Miss Matthews, Chelmsford	11

And Thomas Lear, the waterman.

The whole of the bodies have been found, and interred.

Lines on the melancholy accident at Rochester.

Though the worn mariner prevail,
When tempest-tost, on many a wave;
The stream that ripples through the vale,
May be the cotter's watery grave:
Though age his shatter'd bark up-buoy,
Amidst the tempest of disease;
The skiff of youth, and health, and joy;
May sink beneath the softest breeze:
Youth, bears no talisman to charm,
Nor *Health*, the conqueror to disarm.

Though all creation round thee smile,
Wait for thy change in solemn fear;
Lest Satan blind thy soul the while,
And Death when least in thought, be near.
Happy if ready—then in love
The invitation will be given;
From thorns below, to thrones above.
From earthly hymns, to harps of heaven:
The rivulets of life past by,
And launched upon eternity.

Melanc. Lyricon.

NOTICES.

The Annual Meeting of the Baptist Missionary Society, will be held at Birmingham, on October 15, 16, 17. A sermon will be preached, by Mr. John Birt, of Hull, at the Meeting in Cannon-street, on Tuesday evening, Oct. 16, at seven o'clock. Dr. Steadman, of Bradford, and Mr. Saunders, of Frome, will preach at the same place on Wednesday morning: service to begin at ten o'clock.—Put up at the Stork, in the Square.

WILTS AND SOMERSET.

The Wilts and Somerset half-yearly Association, will be held at Bratton, on the third Tuesday of the present month.

HANTS AND WILTS.

July 24. The Hants and Wilts Missionary Association, met at Whitchurch. There was an early prayer meeting. Mr. Giles preached in the morning, from John vi. 26—29. In the afternoon, while the ministers were attending to business, Mr. Seaton, (Independent,) preached from Gal. iv. 18: and in the evening, Mr. Bulgin from Isaiah, xxv. 9. Mr. Tilly preached the preceding evening. The brethren Drew, Headden, Early, Seaton, Welch, and Millard, were severally engaged in prayer. The next association is to be at Salisbury, Oct. 2d, when the brethren Miall, and Owers, are expected to preach.

The following Sums have been received for the Baptist Missionary Society: the particular details of which will be given in the Periodical Accounts.

	£.	s.	d.
CHESHAM, BUCKS.			
Rev. W. Tomlin and friends	29	6	6
Friend, produce of two lots on Amersham Common ..	5	0	0
Rev. W. Sexton and friends	7	14	6
PRINCES, RISBOROUGH, &c.			
Auxiliary Society, one-third of Annual Donations and Subscriptions.....	5	14	0
One-third of Collection in aid of above, by Rev. J. Shepherd, Bledlow church...	4	6	0
Collection at Speen, by Rev. W. Groser, jun.....	2	10	6
WATFORD, HERTS.			
Auxiliary Society, by Rev. W. Groser, sen.....	12	11	6
NORWICH.			
Rev. Mr. Hull and friends .	11	13	7½
Rev. Mark Wilkes and friends	58	0	10½
Rev. Mr. Kinghorn and friends	50	2	7½
Auxiliary Society at Mr. Kinghorn's	11	18	4
NORFOLK.			
Mr. Samuel Cooke, Stalham	1	1	0
— E. C. Yarmouth.....	2	2	0
Rev. W. W. Simpson, Diss..	2	2	0
HANTS.			
Aliquis, a Hampshire friend	5	0	0
SCOTLAND.			
Weekly Collection at Liberton, near Edinburgh, by Rev. J. H. Hinton ...	2	2	0

The following Sums are for translating and distributing the Holy Scriptures.

TABERNACLE, NORWICH.			
Mr. John Doman, family, and friends.....	4	17	0
Rev. R. P. Beachcroft, Rector of Blunham, Beds...	1	1	0
Rev. R. Baker, D. D. Rector of Cawston, Norfolk	2	2	0
Rev. J. M. Langmire, Hargrave, Hunts	5	0	0
Rev. J. Pope, Staughton	1	0	0
Lady Ann Murray.....	1	0	0
T. Shaw, Esq. Cheltenham.	1	1	0
J. Gurney, Esq. Bank, Norwich	10	0	0
Jos. Gildart, Esq. Norwich .	1	0	0
Hudson Gurney, Esq. M.P.	10	0	0

It is respectfully suggested, that BRIEF notices of monies received, may, from time to time, be inserted in this Magazine, with considerable advantage to the Mission.

THE

Baptist Magazine.

NOVEMBER, 1816.

MEMOIR OF THE LATE REV. ABRAHAM AUSTIN,

PASTOR OF THE BAPTIST CHURCH,

FETTER-LANE, LONDON.

(Continued from page 403.)

When Mr. Austin settled in London, the congregation in Fetter-lane was small, and in very unpromising circumstances. The church consisted of about thirty members, and these, it was generally considered, (how correctly cannot be ascertained,) were of similar sentiments with their late pastor, Mr. Ebenezer Smith.

The leadings of divine providence in bringing Mr. Austin to the notice of the church in Fetter-lane, are remarkably exemplified in the following narrative: After the removal of Mr. Ebenezer Smith, (who left London very unexpectedly, on account of the death of a relation, by whose will considerable property was bequeathed to Mr. Smith, the possession of which required his immediate removal into Derbyshire,) the church in Fetter-lane obtained occasional supplies, till at length the most active member who procured and paid the supplies being quite discouraged, the church concluded to shut up the place, and endeavour to unite with other societies. The member before alluded to, desirous of saving a friend the surprise of sudden disappointment, called to inform her, that the preaching at Fetter-lane would now be discontinued. The good woman expressed her deep regret at this intelligence; especially, as she said, "because she knew a minister in the country," meaning Mr. Austin, "who, she doubted not, would prove a very acceptable supply: and who was shortly expected in London." Before these friends parted, to the surprise of them both, and to the great joy of the good woman, Mr. Austin called to see her, being just come to town. He was immediately engaged to preach, which he did on the next Lord's-day, so much to the satisfaction of the church, that they entertained hopes of his becoming their pastor. How far Mr. Austin's sentiments concerning the person of Christ, at this time, coincided with the views of the church at Fetter-lane, cannot

now be easily decided. Undoubtedly the church considered him as of their opinion, and if they were correct, it furnishes matter of gratitude to God, that in the subsequent stages of his ministry, he was led to make the proper deity and glory of the Son of God, and the absolute necessity and efficacy of his atonement, the darling theme of his preaching. On these subjects, he has frequently mentioned to his intimate friends, that his mind was at one time harrassed and perplexed. He read and thought much, but without satisfaction, till he was led to consider it both his duty and privilege, to receive what God had revealed in his word on these important and sublime subjects, notwithstanding the difficulties which reason might suggest: when brought to this conclusion, he assured the writer, that he felt like a man relieved of a heavy burden, remarking, "none but those who have been exercised in a similar manner, can enter into my feelings at that period."

Having obtained satisfaction and relief on these interesting doctrines from the scriptures alone, which he had in vain sought for from the writings of men, he invariably preferred expressing himself on these subjects, in the words of scripture, to any human composition whatever: his general practice, therefore, in the course of his ministry, was to select the most full and expressive passages of sacred writ, not doubting that if these were received in their *plain* and obvious meaning, his hearers could not fail to entertain true ideas of the person and work of the Son of God, and of the doctrine of the Trinity! This practice, however, to which he conscientiously adhered throughout his ministerial labours, connected with the circumstances of the church at the time he took the charge of them, tended to create in the minds of many good men, suspicions as to the orthodoxy of his creed. An event, however, transpired in the year 1793, which occasioned him in print, to make a full avowal of his sentiments. Mr. Austin being engaged to supply for a month at the Tabernacle, Bristol, the Rev. S. W. Underwood, and two other ministers, who, during his absence, preached at Fetter-lane, thought proper to address a note to Mr. Austin, calling on him, in what he considered a very assuming and inquisitorial manner, explicitly to declare to them his sentiments concerning the Godhead of Christ. Mr. Austin feeling indignant at such treatment, demurred to answer these "faithful friends," as they stiled themselves. Mr. Underwood immediately published a tract, entitled, "A Dialogue between an Arian and a true Christian." In the introduction to which, he informs the reader, that his interview with the people at Fetter-lane, led him to suspect that they, and their minister, denied the eternal divinity of Christ. This suspicion being strengthened by the silence of Mr. Austin, induced Mr. U. to publish his dialogue. To repel these insinuations,

Mr. Austin published a letter, addressed to the late Mr. Hey, of Bristol, in which he makes the following bold and full declaration of his sentiments: "I do, *unequivocally*, and with the heart, believe the eternal Godhead of my adorable Saviour, Jesus Christ; that he is Jehovah, essentially one with the Father, truly and properly the Son of God; and that the Holy Spirit is, the conscious, eternal Spirit of Jehovah; and that in the nature of the sacred Three, there is no kind of difference." It has been regretted by some of Mr. Austin's friends, that his letter to Mr. Hey was not more widely circulated; as it is not doubted, had that been the case, the prejudices entertained by some persons against him, would have been more speedily, though perhaps not more effectually removed, than they afterwards were by the faithful, and unostentatious discharge of his ministry. Mr. Austin was ordained to the pastoral office, in the church at Fetter-lane, in the month of February, 1786; but nothing remarkable occurred: all appearing peaceful and promising until Dec. 4, 1788; when the meeting-house in which they worshipped, situated in Church-yard-court, (nearly the same spot on which Elim-chapel now stands,) was consumed by fire. Mr. Austin was at that time on the Lord's day mornings regularly expounding on the travels of the children of Israel through the wilderness; and on the Lord's-day previous to the fire, he was discoursing on the bitter waters at Marah, see Exodus xv. 20—26. little aware how soon himself and congregation were to drink deep of the bitter cup of affliction! The peculiar suitability of this subject to their circumstances, united with the gracious and unexpected appearances of God in their behalf, even in the greatest difficulties, suggested to Mr. Austin and his friends, the propriety of calling their new place of worship, Elim-chapel; and when it was opened, he resumed the travels of the children of Israel, where he had left off when the fire happened, taking for his text, the 27th verse of the aforementioned chapter, "*And they came to Elim, where were twelve wells of water, and threescore and ten palm trees, and they encamped there by the waters.*" Painful as it had been to the church, and their faithful pastor, to be thus suddenly deprived of their place of worship, they still had reason to sing of mercy, as well as judgment; for although the fire took place on a Thursday, on the following Lord's-day, they met in a concert-room, in White-lion-court, Wych-street, Drury-lane; in this place, they statedly assembled for public worship. The foundation stone of Elim-chapel was laid in June, 1790; and Mr. Austin published the sermon preached on that occasion, from Isa. xxviii. 16. "*Behold I lay in Zion for a foundation a stone,*" &c. The circumstances which attended the building of this new place, should be recorded.

After the fire, five of the members came forward, and engaged

with the ground landlord to erect a place of worship: but they soon evinced they had begun to build without having counted the cost; nor would they pay any regard to the caution of Mr. Austin, and some other friends, who could not help remarking, that if they were not careful, they would involve themselves in difficulties, as the expenses of the place would be more than the church could sustain! Notwithstanding these cautions, they persevered; involved themselves in difficulties which they never surmounted; and, but for a singularly kind Providence, the church, after all, would never have enjoyed the place. Elim-chapel had not long been opened, before it was perceived the church and congregation could not support their minister, and pay the interest of the money for which the place had been mortgaged: in this dilemma, those who first engaged in the building, one after the other, ceded his right; till the place came into the legal possession of one only of the five persons who had managed the building. This person intimated to Mr. Austin, that he thought he should not get the interest of his money if he continued to occupy the place. On this intimation, Mr. Austin and congregation left Elim-chapel, and were kindly accommodated with the occasional use of their places, by the churches then under the care of Mr. Martin, at Grafton-street, Mr. Gwennap, at Piccadilly, and Mr. Butcher, of Leather-lane. This kindness, *the writer* of this, though not then united with the church, desires now most gratefully to acknowledge: to hear of past favours shown to dear friends in the time of their distress, compels survivors most earnestly to beseech Him who is able to bless, to reward them an hundred-fold for all their kindness! It pleased the Lord at this time of trial, remarkably to bless the labours of Mr. Austin: more persons were added to the church during this period, than at any former part of his ministry. It had been the intention of the holder of Elim-chapel to obtain popular preachers from among the Calvinistic Methodists, thinking, that by issuing tickets to admit persons to sittings in the chapel, he should make the place answer his expectations: but how mysterious are the ways of God! On the second Lord's-day after Mr. Austin had left Elim-chapel, this person was a corpse! The mortgagee now became anxious for the interest of his money; things were not in a state for him to foreclose; and he knew not where to look for the payment of his interest; he, therefore, applied to Mr. Austin to return! Mr. Austin objected, that, as the congregation were formerly unable to pay the interest, they were now likely to be much more so, in consequence of the place having been shut up. The mortgagee then proposed to Mr. Austin, that if he would return, and try what could be done, he would accept from him one-half of the proceeds of the place, whatever that might be, instead of interest! Mr. Austin suggested, it would be necessary for

the mortgagee to have some person present to keep a check on his accounts; when he replied, that he had full confidence in Mr. Austin to keep a just account, and would receive whatever he might bring him. In this way Mr. Austin held the place for several years, to the satisfaction of all parties, until the increase of the congregation warranted him to take it at a fixed rent.*

At the commencement of the year 1807, a circumstance occurred, which drew forth Mr. Austin's concern for the present and eternal welfare of the rising generation into lively exercise. A member of the church in Fetter-lane proposed himself as a candidate, to fill the situation of school-master in a neighbouring dissenting charity-school, supported by the *united* subscriptions of Baptists and Pædobaptists. When the election came on, he was declared, by the managers of that Institution, ineligible *on account of his sentiments concerning baptism!* Mr. Austin, and several of the members of the church, hearing of the grounds of their friend's ineligibility, concluded it was high time there should be in the center of the metropolis, at least, one charity-school, in which not only the teachers might be Baptists, but where the children should be taught what they considered to be the truth of the scriptures concerning that ordinance. From these principles originated the "Baptist Free School;" † the first address to the public, in behalf of which, was written by Mr. Austin, and advertized on the covers of the Evangelical Magazine.—From its institution until his death, Mr. Austin took a deep and lively interest in the concerns of this school; and, at one time, while in expectation of a school-master from the country, he, for a few weeks, supplied the place by his own personal attention. The natural modesty and backwardness of Mr. Austin, prevented his uniting himself with the society of Baptist ministers in London, until advised so to do by a friend; in consequence of which, he applied, and was cordially received by that body. This also led to his being received as a member of the general body of Dissenting ministers, meet-

* The difficulties concerning Elim-chapel, Mr. Austin, to his inexpressible satisfaction, lived in a great measure to surmount. The place was purchased at the commencement of the year 1814, for the sum of £1700, and vested in nine trustees, for the use of the particular Baptists. He had begun to collect for this sum, and met with great encouragement from his own congregation, and from others; but afflictions and death arrested his progress.

† This school was instituted April 17, 1807, and opened with 13 boys. It now consists of 40 boys, and 20 girls, who are educated, and annually clothed, &c. The present Secretary is Mr. J. Melhuish, 39, Bell-yard, Temple-bar; the Treasurer, Mr. John Rabbeth, 18, Red-lion-street, Holborn. Both these gentlemen will feel highly gratified in communicating further particulars concerning this school to any of our readers, who may be disposed to assist so valuable an institution.

ing at Dr. Williams's Library, Red-cross-street.

The church, in Elim-place, soon after united with the Baptist monthly meeting, on which occasions Mr. Austin preached each year till his death; and his judicious, evangelical, and experimental sermons at those seasons, will not soon be forgotten.

The church, in Elim-place, notwithstanding the number of deaths and removals in the course of thirty years, at the death of Mr. Austin, consisted of 192 members. The greatest unanimity and affection prevailed, and every thing indicated more abundant prosperity than they had ever enjoyed together. But God, whose ways are not as our ways, thought proper to remove his faithful servant, and bid him enter the joy of his Lord, on the evening of July 5, 1816, in the sixty-seventh year of his age. The account of his affliction and dying experience, has been already printed in our Number for August last.

The members of the church, and the congregation, have manifested the greatest respect to his memory: and it is not doubted, but they would to his widow and family, had her circumstances required assistance: this, however, a singularly kind Providence had rendered unnecessary. Out of thirteen children, (eight sons and five daughters,) six only survive their worthy father.*

The life of such a man as Mr. Austin, does not supply many materials for biography. It was, as the humble circumspect believer exercised with the trials of a large family, and a small income;—as the meek, unassuming, gentle pastor of the church;—as the serious, pathetic, evangelical minister of the gospel; exercised by the fears incident to a nervous and delicate constitution of body. The excellencies of his character can be best estimated by those who were best acquainted with him; and they well know that what the apostle Paul says of himself and his fellow-labourers, may be very emphatically applied to him. 2 Thess. ii. 3—13. During the time of his public ministry, and especially of the few last years of his life, it has been properly observed, that he continued to labour with increasing success, and was increasingly endeared to his flock; not only by the edification they received under his ministry, but also by the affectionate manner in which he presided over them in the Lord.—Of him it may be truly said, that he was "not a lord over God's heritage, but an example to the

* Mr. A. has told the writer an anecdote of a son, who died at about nine years old. Being at school where the Church Catechism was taught, and though it was not required from the children of Dissenters to learn it, he took his place with the other boys, when they repeated their lessons. It so *happened*, that young Austin was asked—"Why then are infants baptized, *when*, by reason of their tender age, they cannot perform them?" Looking *the master* steadily in the face, he replied, "Why, indeed, Sir!" The *master* made no remark, but passed on to the next boy.

flock." He was, indeed, "gentle among them, even as a nurse cherisheth her children."—In a word, his whole conduct appeared to be regulated by the important lesson which our Lord taught his disciples, "Ye know that the princes of the Gentiles exercise dominion," &c. Matt. xx. 25—28.

Besides the letter and sermon referred to in the former part of this memoir, Mr. Austin published a letter, occasioned by an anonymous account of his son, Francis Spencer Austin, inserted in the "Monthly Repository of Theology and General Literature," for February, 1808. This account was designed by the writer to represent his son as dying in the Unitarian sentiments, and deriving from them great peace of mind, and confidence in the prospect of death. This being *contrary to fact*, Mr. Austin, in his letter, contradicts the statements of the writer in the Monthly Repository, and exposes the fallacious tendency of the Socinian sentiments.—The publication of that letter, affords further proof of Mr. Austin's strong attachment to the peculiar doctrines of the gospel. A part of a sermon also, delivered by him, at the Crown-court lecture, on the personality and deity of the Holy Spirit, was inserted in this Magazine. These, it is believed, are all his essays that have appeared in print; he made no pretensions to authorship, and though in his sermons he sweetly united the doctrinal, experimental, and preceptive parts of God's word, yet, perhaps, he most eminently excelled *in the habitual* exemplification of the meekness and gentleness of Christ: his deportment was winning, and his friendship remarkably strong and sincere.

It is needless to attempt a further description of Mr. Austin's character: every judicious reader will form an accurate conception of it, from what has been already said. Two funeral sermons were preached the next Sabbath after his interment: one of which has been published, preached by Mr. Hutchings, and noticed in our last Number. From that which is not published, the following extracts are given, as creditable to the memory of Mr. Austin, as a minister of Christ. After some strong allusions to the character and ministry of Mr. Austin, in describing those of John the Baptist, the preacher remarked: "I use no flattering language when I say, that this prominent feature of John's character, in his early and entire devotedness to the cause of the Redeemer, may be traced in the life and public ministry of the late Abraham Austin. You know his doctrine and manner of life, and, speaking in the presence of those who best know him, I fear not to say, that in his doctrine he showed the uncorruptness—and in his conduct and spirit, a large proportion of the purity and faithfulness of John the Baptist."—Again, speaking of the constant aim of John's ministry being to exalt the Saviour in the estimation of his hearers, the preacher asked, "Is not this a faithful representation of a devoted servant of Christ—of an evangelical minister? And is not this a picture of the

preaching of your late pastor? I have known him for twelve years past; and from frequent conversations, and occasionally hearing him preach, I am prepared to say, that I never knew a man whose sentiments were more deeply imbued with a constant reference to the divine glories of the Saviour's person—the perfection of his work to justify the ungodly, arising from his sufferings being a proper atonement for sin—the absolute freeness of the invitations, and fullness of the promises of the gospel;—encouraging all sinners to confess and forsake their sins, that they may find mercy entirely and alone through faith in the Saviour;—the purity, extent, and obligations of all divine precepts. '*O Lord,*' he would say, '*I esteem all things whatsoever thou hast commanded to be right, and I hate every false way.*' In short, his whole soul appeared to me absorbed in the grace and compassion of the Lord Jesus! I hope you will always remember him who has *had the rule over you;* and who has *spoken to you the word of the Lord; whose faith follow:* ever *considering that the end of his conversation was Jesus Christ, the same yesterday, and to-day, and for ever!*" Heb. xiii. 7.

ON

THE DIFFICULTIES ATTENDING

SOME OF THE PECULIAR

DOCTRINES OF CHRISTIANITY.

WHOEVER has made the word of God his study, will have met with many things which may almost have staggered his reason, and confounded his faith. Difficulties meet us in every direction; doctrines which we cannot fathom, and objections which are not easily removed. These things operate differently on different persons. Some are led to discard revelation, and embrace infidelity; others deny the great doctrines of the gospel, and embrace a system which has little of revelation but the name; while another class reject many interesting truths of the sacred volume, as derogatory to God, and discouraging to man.

But it deserves inquiry, whether difficulties do not meet us in other directions—whether to avoid objections on the one hand, we do not plunge into opposite ones, equally great, or even superior;—whether the remonstrances which are made against Orthodoxy and Calvinism, do not equally apply to the whole of natural religion;—and whether there be any avoiding them, except by denying a Providence and a Deity, and sinking into the void of atheism itself.

The doctrine of *original sin* has excited much derision, and the justice of God has been, on account of it, arraigned at the bar of human reason, and condemned in terms which have bespoke but little of humility and reverence. But let us suppose that all which is related respecting it in the Bible is a fiction, and that the world is in as good a situation as it was at first, or ever was intended to be. But do not wickedness and

misery exist and remain in it, after every supposition? and must be so acknowledged, whatever are our opinions of the cause of them? But if it would be severe in God to degrade us to this condition for the offence of our first parents, can you allow him to place us in it without any inducement? Are our calamities lessened by not being ascribed to Adam? And if we are wretched and sinful, are we not equally so, whatever be the occasion?—What scorn has not been thrown on the *miraculous conception* of the Saviour, as taught by the gospel, and believed by the orthodox! But can there be any thing incredible in it, to those who admit miracles at all? That a human being should come into the world without a father, is not more difficult to account for, than that a dead man should be restored to life, or distempers be cured by the speaking of a word. Neither of these things, it is true, are natural, but as far as we can discover, they are equally easy to the power of God. All but those who believe the world to have existed, and to have been peopled from eternity, must allow, that two of the human race were brought into existence in a way different from the present course of nature.—And if this has already been the case in one instance, who shall say that, when a sufficient occasion calls for it, something similar to it may not again take place?

That fundamental truth of the Christian religion—*atonement for sin by the death of Christ*, has been attacked in all ages, as incompatible with reason, and contrary to all our preconceived opinions about the method of salvation.—That he should be a Saviour to others, who could not save himself—that a divine person should relinquish the glories of immortality, for the agonies of crucifixion—that the innocent should suffer to emancipate the guilty—this, in every age, has been a stumbling block to the Jew, and folly to the Greek. This great truth of the gospel is discarded, because you can neither comprehend its mysteriousness, nor discern its fitness. But do you comprehend the other plans of providence? or, can you unravel all the mysteries of the divine procedure in such a manner as to answer all objections? Is this the only part of God's counsel which mocks your wisdom?—Can you really tell why the brute creation suffer, who have never sinned? Why you are sanctioned in the practice of preserving your natural life by their death? Or, why there was no efficient support provided for man by Omnipotence, but the slaughter of so many innocent and unoffending victims? Do you admit its rectitude, though you cannot explain it?—Why, then, do you demur on a doctrine plainly revealed in the scripture? Do you say, Jehovah will elucidate and vindicate his conduct at the day of judgment?—And will not the same answer be as satisfactory in reference to that victim, who, by one offering, has for ever perfected the sanctified?

Men object to the doctrine of

divine influence, because they do not perceptibly feel it in such a manner as to distinguish it from the operations of their own minds. But do not the same persons believe in the doctrine of a providence? And can they always discern the difference between the hand of God, and human agency? Does not God rule in heaven above, and in the earth beneath; and is he not invisible to your eyes?—and, can you certainly separate, in any event which takes place, between human means and omnipotent influence? Does he not preserve us from danger, while we ascertain not the difference between his blessing, and our caution? And thus it is with the kingdom of God, as though a man should cast seed into the ground, "and should sleep, and rise night and day, and the seed should spring, and grow up, *he knoweth not how*."

The doctrine of *divine sovereignty*, in the bestowment of his favours, has encountered ridicule and reproach from those of whom we might have expected better things. But do we not willingly grant to earthly benefactors, a right to distribute their own bounties, according to their own choice? Do we not see it every day illustrated in the conduct of God towards man?—He deals to one riches, and honour, and health, and pleasure—while, to another, he allots poverty, affliction, and pain.—But if it be right to administer bounties according to the pleasure of his will, in one *instance*, how can it be wrong in another?—Is not God's aid afforded more to believers than to unbelievers? Will it be said, in the day of final decision, that no more was given to one class than to another? And, will not this difference of bestowment be just and equitable? But if it be right to do a thing, it cannot be wrong to determine beforehand to do it. If, therefore, we debar God from the exercise of sovereign favour in one instance, the same process of reasoning would equally require it in any other.

From these observations it is sufficiently evident, how futile any objections are, which are brought against those doctrines of religion that are clearly revealed.—The question is, not what difficulties any truth presents, but what has Jehovah decided in his word?—If we are determined to embrace a system of religion which has no mysteries but what we can unravel, or objections but what we can fully answer, our determination cannot avail; for the narrow compass of human understanding cannot measure the boundless designs of the most high God! Our interest and our duty is to believe what he has revealed; and if, through our darkness, we are unable to reconcile any part of it with our pre-conceived notions of his character, let us leave the exposition of it till that period which will tear away the veil of ignorance from our eyes, at the season of the revelation of the righteous judgment of God.

LETTER

FROM THE LATE

REV. ROBERT ROBINSON,

TO MRS. G——,

Who was attending her brother, Mr. P——, then under the small-pox, in London.

WELL! madam, I am to write to you, it seems, but what can I say which I have not said to you a thousand times over? Must I explain some mystery of our holy religion? Perhaps your understanding is informed. Must I propose some object of love, fear, hope, joy? Objects suited to all these passions have been often proposed. Must I press any new precept? *To repeat the same things to me, is not grievous, but to you it is safe.* I am glad, my dear sister, that your appetite is not palled: how should I rejoice to see those that eat heartily, work unweariedly! Yet this is the end of all the rich provision for the mind, in the gospel; all, all is reduced to practice. *If you know these things, happy are you if you do them!* Indulge my natural indolence: let me recapitulate past subjects, instead of writing new ones. The whole centers in this word, *God cannot lie*, Tit. i. 2. and who doubts this? yet who believes it? The whole world of unregenerate men disbelieve it: and all their happiness hangs on this one dreadful hope, that God will lie: Yes, though God has said, "*without holiness no man can see the Lord.*" Yet they expect to see him without it.

O incredible madness of a blinded mind! Shall the mountains be removed out of their place for them? No, surely. If I say to the wicked man, Thou shalt surely die, he shall die in his iniquity,—*a God that cannot lie.*

But, do the regenerate believe this? They half believe the veracity of God. Oh that you and I did but believe it fully—under guilt, *that all manner of sin shall be forgiven to men:* under a sense *of weakness, that he giveth power to the faint; to them that have no might, increasing strength:* in trouble, that *he doth all things well;* that when *he speaks against us, he earnestly remembers us still;* that where *there is casting down, there is lifting up; and he will save the upright person;* that however things appear mismatched to us, *all shall work together for good,*—that though he brings us to the grave—to the house appointed for all living; yet "the Lord shall come, and all his saints with him," &c.

Seriously now, do we believe all this? Remember the four grand evidences of faith: faith worketh by love—overcometh the world—purifieth the heart—holds Christ precious. Have we this faith in God's veracity?—this working, conquering, cleansing, elevating principle? Let us go afresh to the Bible. Does my health seem well established? God, that cannot lie, says, "*my life* is a vapour." Does it promise me pleasure? No, says a God that cannot lie, it is vexation of spirit. Does the world enchant me? God, who cannot lie, says, "it all is vanity." Does it propose an accommodation of itself to my religion? Don't believe it, says God, who

cannot lie, "*a friend of the world, is an enemy to God.*" In one word, does my heart say, "Take thine ease, you may get to heaven without a self-denying, mortified, humble, holy life?" "*Be not deceived,*" says a God that cannot lie, "*whatsoever a man soweth, that shall he reap.*" Oh for faith in a faithful God, who does not—who cannot deceive us.

Go now, my dear fellow-traveller, and study your Bible upon these principles: don't think God faithful in the first of Ephesians, and false in the first of Proverbs. Believe every thing to be what he has defined it, and act accordingly: don't call that an evil, he calls good; nor that good, which he calls evil. Be that the motto on the top of every chapter—"God cannot lie."

How does your brother take his physic? He may depend on the skill of the physician, and on his tenderness too: though he never gives bitter potions till the patient is ill, yet he always brings things to a right issue. I am called away—farewell—pray for us, and return a better Christian than you left us.—Madam, yours, affectionately, ROBINSON.

Hexton, Jan. 27, 1770.

EXTRACTS

FROM THE LATE

Rev. A. Fuller's Correspondence

WITH THE LATE

Rev. Mr. Stevens, of Colchester.

No. I.

DEAR FRIEND,

BY the printed account, you will perceive what we, in this part of the country, have been doing, up to Nov. 13, 1792. At that meeting, we were informed that Mr. John Thomas, (a Baptist minister, who for some years past has been employed in learning the Bengalee language, and preaching to the Hindoos,) was now in London: that he wished to be enabled, by a subscription, to return to his work, and to take a companion with him. We agreed to inquire into Mr. Thomas's character, principles, abilities, and success: we did so, and received, upon the whole, a pleasing and satisfactory account of him. Mr. Booth, who had corresponded with him during his residence in India, indulged us with a sight of the letters; at the same time, expressing a gladness that we had taken up the business, and his opinion of Mr. Thomas being a suitable person to send. We then had another committee-meeting, which was held at Kettering, Jan. 9, 1793. After reading over the letters above referred to, it was resolved, "That a door is open for preaching the gospel to the Hindoos. That Mr. Thomas be invited to go among them as a missionary from the Society; and that if he accept of the invitation, we will endeavour to provide him a companion." On the evening of the same day, Mr. Thomas arrived—cheerfully accepted the invitation, and agreed to go out in the spring: and the question being asked, Who would go with him? Mr. Carey, of Leicester, without hesitation, generously offered himself. We all know

Carey to be formed, as it were, on purpose. He is a noble creature, ready at learning languages; open, generous, and upright; ardent—of sound principles—a disinterested soul, and a heart that comprehends the welfare of a world. There are difficulties attend his going, but he is formed on purpose to surmount difficulty: we could do no other than accept his offer; his church mourns, but no one murmurs; he goes, and returns again in three or four years, on account of his family.

You can easily conceive, my dear friend, that our hearts and hands are full: we have not gone about this business in a hurry; we have been praying by monthly prayer-meetings for it these eight or nine years, and now we wish to do something more than pray; we have solemnly bound ourselves to God, and one another, at least to make an effort, by individual subscriptions, and congregational collections. We have raised near 200*l.*; and 300*l.* more will be wanted, and that in about two months. The Hindoos appear willing to hear the gospel: some appear to be savingly wrought upon: one, in particular, is a man of abilities, and promises to be a preacher of Christ. A narrative of Mr. Thomas's labours, I reckon, will appear in Rippon's next Baptist Register. If the undertaking meet your approbation, may we hope for your concurrence and interest amongst your congregation and connexions: we exert ourselves to the utmost—we rely upon God, trusting he will open the hearts of our brethren in every quarter of the kingdom, to assist in this good work. I have written to none in your part: hope you will do what you can for us.—I am, Dear Sir, your affectionate brother in our dear Lord,

ANDREW FULLER.

No. II.

Northampton, March 26, 1793.

MY DEAR BROTHER,

OUR success as to pecuniary matters, is much beyond our expectation: we have upwards of 800*l.* though nothing were done in London. We wish all our friends to inquire, who amongst them intend being annual subscribers. Dr. —— predicts, I am told, that the mission will come to nothing, from this cause—people may contribute, he supposes, for once in a fit of zeal, but how is it to be supported? For my part, I believe IN GOD, and have not much doubt, but that a matter begun as this was, will meet his approbation: and that he who has inclined the hearts of our brethren hitherto so much beyond our expectations, will go on to incline their hearts "not to lose the things which they have wrought."

I confess I feel sanguine in my hopes, but they are fixed IN GOD. Instead of failing in the East India enterprize, I hope to see not only that, but many others accomplished: I hope the Society will never slacken its efforts, while there are such vast numbers of heathens in almost every part of the world.

My Christian love to Mr. Trivet, or any others you may think proper. A thousand thanks to you and him for your exertions. —If the Dexters, &c. could draw you to Kettering, I should esteem them the better for it. If I were within a day's ride of you any time, I should be tempted to come and see you.

We had an affecting, parting meeting last Wednesday, at Leicester.—Grace be with you, so prays your affectionate,

A. FULLER.

Brother Ryland unites in love.

No. III.

Kettering, May 18, 1793.

MY DEAR BROTHER,

I CANNOT but bless God for this business, in many points of view. One is, it introduces me to a more intimate acquaintance with my brethren, whom, as I know, I dearly love. The names of Fawcett, and Crabtree, and Pearce, and Birt, and Steadman, and Steevens, and many more, are hereby embalmed in my remembrance for ever.

I knew the opposition made to "Andrew Fuller," in S——, and N——, and though you may think me fond of fighting, I am too much a lover of peace and quietness, to embroil myself in unnecessary disputes, and which, in that case, I suppose, would be like a bear with his nose in a wasp's nest.

I am at this time printing a piece of about 350 octavo pages, entitled, "The Calvinistic and Socinian Systems examined and compared as to their moral tendency." It has cost me much thought. I was pressed to the prosecution of it by Mr. Booth. When this work is finished, which I expect will be in a few months, I think of taking a journey into Cambridgeshire for my health.

O my dear brother, it would do your heart good to see the love to Christ, and the souls of men, discovered in many parts of the country, in readily contributing to this business. Good old Mr. Crabtree, of Bradford, in Yorkshire, upwards of seventy, could not sleep for joy: he laboured night and day, went to the vicar and curate, who cheerfully gave him a guinea each; obtained in the whole upwards of 40*l.* and a great deal of respect from the neighbourhood into the account. "My heart has been so much in this work," says the venerable man, "that it has almost been too much for my poor old body."—"Blessed be God," says dear Mr. Fawcett, of Brearly-hall, near Halifax, "that I have lived to see so much love to Christ. I account it one of the greatest blessings in my life, to have assisted in so glorious and disinterested an undertaking." Birt, of Plymouth-dock; Steadman, of Broughton, in Hampshire, and many more, write all in the same strain. I feel an exquisite satisfaction that we have made the attempt: the issue is in his hands, whose cause it is. Art thou nervous, brother? thy letters include so much sweet and savory pleasantry, that they are almost enough to cure a man that is so. I had almost said, Physician, heal thyself. How old are thou? I am turned of thirty-nine,

I feel a sacred satisfaction in the principles I have endeavoured to state and defend, they are such in the main, that I can venture upon for eternity: those which I have attempted to refute, still appear to me, and that with abundantly increasing evidence, to be the bane of the churches: they unnerve the Christian for spiritual activity. By what I have read and written in the Socinian controversy, I feel more attached to the great doctrines of Christ's deity and atonement, together with those of salvation by grace alone, from first to last: these truths are not merely the objects of my faith, but the ground of all my hope; and administer what is superior to my daily bread. Excuse this egotism. We shall greatly miss Brother Ryland in this part; but his removal I believe, is for the good of the interest of Christ. The same may be said of Carey. Thomas and Carey are not gone from the Isle of Wight, but expect to sail every day. He has seen Caslon, the letter-founder, and finds he has a number of punches for the making of Bengalee types. One thousand pound weight of the letter, I suppose, would set a press a-going in India, by which the Bible might, in time, be printed in that language. It would cost 3 or 400*l.* but we have above two hundred pounds overplus, towards it. Remember me affectionately to Mr. Trivet, when you see him, our hearty thanks await him for his exertions. If I should come a *little before harvest*, we must all *three be together* as much as possible.—Grace and peace be with you: ever yours,

A. FULLER.

FURTHER REMARKS ON HEB. VI. 4—7.

To the Editors of the Baptist Magazine.

IN your Magazine for September, I noticed, with much pleasure, a well written paper upon Heb. vi. 4—7. The respectable and sensible writer of that paper, will, perhaps, excuse me when I say, that I think the solution of the supposed difficulty in the section alluded to, is much easier, and lies more within the province of common sense, than has been supposed. Let it be laid down as an axiom, *that no hypothesis can receive support from that by which it is impugned.* The Arminian says, it is evident from the passage, that a good man may fall from grace. Allow him his point, for the sake of trying the strength of his position. Now, if there be any meaning in words, and the opinion of the Arminian be granted in the first instance, it will follow, from the apostle's positive assertion, that it is impossible to recover such from this fall; and every backslider, it should seem, is irrevocably consigned over to everlasting destruction, which is equally repugnant to the system of the Arminians, as well as of them whom they oppose.—These premises might have done, if the apostle had not drawn his own conclusion; but in consequence of that, if the passage be applied to the Arminian system, it will prove

too much; and, therefore, proves for them nothing but mischief. The passage, in their hands, establishes a species of reprobation of the worst kind. It is evident, that that which is inconsistent with itself, cannot be true; and, therefore, this section cannot be of a piece with the Arminian system. I shall leave yourselves, and your well-informed readers, to decide to whom it does belong.

I am,
Yours, respectfully,
Ridgmont, Beds. G. K.

ORIGINAL LETTER
FROM THE RECORDS OF
THE CHURCH AT BEDFORD.

THE church at Bedford, of which John Bunyan was afterwards the pastor, sent the following letter to the churches at Steventon, Keysoe, and Newport-Pagnel, in the year 1671. It proves their regard to purity, as also their forbearance towards offending brethren during that period of distressing persecution, which all the dissenters endured for nearly twenty years. Mr. Bunyan was, at this time, notwithstanding he was a minister of the church, a prisoner in Bedford goal:

"Grace be with you, by Jesus Christ, your Lord and ours. Amen.

"Blessed be God, and the Father of our Lord Jesus Christ, for the grace bestowed upon you, brethren, and for the faith that you have in the Lord Jesus, and your love to all the saints.

"We, your brethren, the congregation of Christ in and about Bedford, give you to understand what troubles have come upon us, by reason of *Robert Nelson*, and *Richard Deane;* persons sometimes members of this congregation, but now cut off, and cast out from the church of God, for these wickednesses following:

Things laid to the charge of Richard Deane.

"1. For that he, after a very ungodly manner, separated himself from this congregation, and the word and the ordinances of Christ therein.

"2. He, after this, lived a loose and ungodly life, accompanied with defrauding in his calling; selling to several persons deceitful goods, to the great scandal of our profession.

"3. For speaking contemptuously of the church.

"4. He went in the name of the church, and yet wholly without their knowledge and consent, to beg the charity of the good people of St. Neots. For all which things, and many others, he hath been admonished for the space of some years, yet could not be brought to repentance for the same.

Robert Nelson's practices were as followeth:

"1. He forsook the church, with the order of the gospel therein.

"2. In a great assembly of the church of England, he was openly and profanely bishopt, after the anti-christian order of that generation: to the great profanation of God's order, and heart-breaking of his Christian brethren.

"For these he hath been often admonished, and that for the space of six or seven years, but hath contemned and slighted the same. And, besides, he hath so trampled upon our holy order and fellowship, that, for the space of eight or nine years, he could not be gotten to be present at any of our church assemblies.

"Wherefore, we warn and beseech you, in the name of our Lord Jesus Christ, that, as occasion or opportunity offereth itself, you carry it towards them in all things, as becometh a people that keep faithful to the Lord.

"Written by the appointment of the congregation, and on their behalf,

Signed by

"SAML. FENNE. JOH. WHITEMAN.
"JOHN BUNYAN. JOH. FENNE."

REMARKS ON AN ARTICLE IN THE *EVANGELICAL MAGAZINE.*

To the Editors of the Baptist Magazine.

YOU must know that we plain folk in the country have been a good deal puzzled with an article in the Evangelical Magazine for September, 1816, which professes to be a review of a book, called *Facts and Evidences on the Subject of Baptism.* After some triumphant expressions over the poor Baptists, who, it should seem, have, by this champion, been completely routed, and driven from the field of combat, without daring to return to the charge, though "*strongly solicited*" to do so; the writer proceeds to quote from his author the following passage: "In what state did the primitive Christians receive baptism? The answer MUST be—NAKED." Well, thought I, this is very strange! The primitive Christians baptized *naked!* And this is proved by "ecclesiastical representations in sculpture, or picture." *Who* were these *primitive* Christians? I have been used to hear this term applied to the *first* Christians, or those of whom we have an account in the New Testament! But, perhaps, it has a greater latitude of meaning, and is here used to denote those Christians who lived two or three centuries after the apostles. This conjecture rather eased my mind, because I knew that several errors and corruptions had *then* crept into the church; for instance—the admission of infants to the Lord's supper; so that the conduct of *such primitive* Christians, is not an example which we are bound to imitate. But, reading further, I found myself quite mistaken in this conjecture, it being very plain that this author really refers to *Christ*, and his *immediate* disciples; and that these representations in sculpture or picture, exhibit the *manner* in which this ordinance was *appointed* to be administered by our Lord himself, and as *practised by the apostles.* He asserts "that the convert was *always* baptised naked; it being the *original* form of this positive institution." It is then added, "If the primitive Christians baptized naked, by what authority do modern Baptists

apply the ordinance to persons *clothed*? Do you know (he asks) what is proper, better than the *Institutor* of this rite? Do you undertake to correct the institutions *of the divine Saviour*?—to improve them?—to qualify them? You talk of *decency*?—did not HE know what was decent?" Thus, he infers, the primitive Christians baptized *naked—herein they acted according to the will of the Institutor*—and, therefore, they cannot be charged with indecency!!!

Now, being a poor man, and unable to purchase this extraordinary book, it would be acceptable not only to me, but to others in a similar case, if you would inform us, through the medium of your Magazine, *who* these *artists* were who *saw*, and therefore were able to give an exact representation of the manner in which the *apostles* administered the ordinance of baptism? Unless they are known to be persons of *strict veracity*, and did not go upon *hearsay* evidence, many will pause before they admit their testimony: it being well known that there is so much prejudice upon this subject, that two late writers* have asserted, speaking of the English Baptists, that "to baptize *naked*, or *next* to naked, is generally practised in immersion." Having often seen this ordinance performed by immersion, and knowing that there is not a particle of truth in the illiberal assertions of these great and good men, I have thought that, *perhaps*, the representations in those antient sculptures and pictures, are equally unworthy of credit!!!

PETER PLOUGHMAN.

THE CHRISTIANS' *BRIEF DIRECTORY.*

OPPOSE sin wherever you see it. Psalm vii. 9.—Strenuously in *wicked* men. Psalm ci. 4.—More strenuously in *good* men. Gal. ii. 11.—Most strenuously in *yourselves*. Colos. iii. 5.

CHRISTIAN PHILANTHROPY.

THE late Richard Reynolds, of Bristol, of the society of people called Quakers, was eminently distinguished for the extent of his liberality. Among other instances, he gave a handsome donation to a lady, who had applied to him on behalf of an orphan child: "I will teach her, Sir," said the lady, "early to lisp the name of her bountiful benefactor." The worthy man replied, "*We do not thank the clouds for rain: thank HIM who giveth both the clouds and rain.*"

QUERIES.

1. IN what sense are we to understand the term BLAMELESS, in 1 Tim. iii. 2.? and has it any reference to moral character *before* conversion.

2. What are we to understand by the term NOVICE in the 6th verse of the same chapter?

* The Rev. Richard Baxter, and the Rev. Matthew Henry.—See *Booth's* Pædobaptism Examined, Vol. ii. page 259, 260.

Juvenile Department.

CALENDAR
FOR
NOVEMBER, 1816.

I. *Its Name.*—November is the *ninth* month, according to the calendar of Romulus. The Saxons called it *wint-monat*, or wind-month, on account of the prevalence of high winds.

II. *Fasts and Festivals.*—Nov. 1. *All-saints.*

Nov. 2. *All-souls.*

Nov. 9. *Lord Mayor's Day.* King Richard I. A. D. 1189, first changed the bailiffs of London into mayors. York is the only place in England, besides London, where the mayor has the title of Lord.

Nov. 22. *St. Cecilia.* Cecilia was a Roman lady who suffered martyrdom about the year 225. She is regarded as the patroness of music.

III. *Astronomical Occurrences.* The sun enters Sagittarius on the 22d, at nine minutes after nine in the morning. The moon is full on the 5th; enters her last quarter on the 12th; her change takes place on the 19th; and she enters her first quarter on the 26th. She passes Mercury on the 18th, early in the morning; and, a few hours afterwards, is in conjunction with the planet Mars. On the afternoon of the 21st, she passes Venus: and, in the evening of the same day, she may be seen near the place of sun-set, with Venus a little below her.—This month affords a favourable opportunity for seeing Mercury, between day-*break and sun-rise*; for, provided *no impediment* arises from the state of the atmosphere, he will be visible every morning during the first three weeks in the month.—The most favourable time, however, extends from the 7th to the 13th, inclusively. If Mercury can possibly be seen on the 23d, he will appear near the planet Mars, which will then be situated nearer the south, and about two breadths of the sun from Mercury. (For the method of finding Mercury, see the Magazine for last April.) He rises at 29 minutes after five, on the 1st, and does not vary above a minute or two from that time till after the greatest elongation, which is on the 10th. He will then rise later every successive morning, so that on the 20th, he will not rise till about six o'clock. The planet Saturn comes to the south on the 1st, at 54 minutes after six in the evening; and, on the 30th, he arrives at the meridian at five precisely. He is situated a little on the western side of a fixed star of the third magnitude, which is distinguished by the name of *Gamma Capricorni.*

If Tuesday morning, the 19th of this month, should be free from that gloom which usually prevails in November, we shall have an opportunity of seeing a great eclipse of the sun, such an eclipse that has not been seen in England for the last twenty-three years.—It begins at 18 minutes after eight in the morning, when a slight notch will seem to be made on the western side of the sun, between the top and the middle of that luminary, but nearest the middle. The apparent notch will then gradually increase, and plain-

ly indicate that it is the eastern limb of a well-defined circular or globular body, traversing the sun. This body is well known to be the moon, which must always have her bright side turned towards the sun, the source of all her brightness; and, consequently, the side next the earth, at the time of a solar eclipse, must be entirely devoid of solar light.—Hence she passes that bright luminary, as if she herself were shrouded in absolute blackness. At 24 minutes after nine, the sun will undergo the greatest degree of obscuration that will take place during the period of the eclipse. But no very considerable approach towards darkness will be perceived, though a very considerable portion of the sun's rays will be intercepted by the moon. He will, however, assume a much redder hue, and may be viewed at the middle of the eclipse without the usual difficulty which we experience in directing our eyes towards so dazzling an object. He will, in fact, so far change his appearance, that some persons will, probably, mistake him for the moon: for he will appear horned, as the moon does when she is about three days old: and his horns will appear nearly in the same direction as those of the moon, at that period. The middle of the convex side of the sun will be directed towards the south; and his horns, or pointed extremities, will point neither upwards, nor horizontally towards the east, but about half way between both. The sunshine, if such should be afforded, will be duller than usual; but if the morning should be cloudy, nothing will be perceived but an increase of the gloom about the middle of the eclipse, as if denser *clouds or fogs* were pervading the *lower regions* of the atmosphere. When the moon has covered all the sun's disc, except the lower part of his southern limb, she will gradually pass off on the eastern side of the sun, till 34 minutes after ten, when the eclipse will end.—At the middle of the eclipse, the sun will be eclipsed about nine digits and a half, leaving about two digits and a half unobscured.

Within the next hundred years there will be five eclipses, considerably greater than the present one; and four of them will happen within the next forty-two years.

The first of these great eclipses will happen on Thursday, the 7th of September, in the year 1820; and the greatest obscuration will be between two and three in the afternoon.

The next great eclipse will happen on Sunday, the 15th of May, 1836; and will be at its height between three and four in the afternoon.

A very interesting eclipse will take place on Saturday, the 9th of October, 1847. The eclipse will be greatest about an hour after sun-rise, between seven and eight in the morning.

Another great eclipse will happen on Monday, the 15th of March, 1858; and the middle of it will be about one o'clock in the afternoon.

The fifth of the fore-mentioned great eclipses will happen on Wednesday, the 17th of April, 1912; and the greatest obscuration will be between twelve and one in the afternoon.

IV. *Naturalist's Diary.*—From the present month till March, our walls will be adorned with a variety of mosses, which are well adapted to excite our admiration of the exquisite skill of HIM who gives them existence. They are, indeed, diminutive plants, and they

arrive at their perfection, when all around them is dreariness and desolation; but, in their delicate hue, and beautiful structure, they vie with all the animated beauty of spring.

Among those mosses which may be seen in the present month, the wall thread-moss, (*bryum murale,*) is likely to attract attention. It grows in great abundance on old walls; and, when in flower, has upright fruit-stalks, like threads, and about an inch long. At the top of these little fruit-stalks, are oblong capsules, covered with a lid, or veil, that is in the form of a cone. It is of the class *cryptogamia*, and is included in the natural order *musci*.—It should also be observed, that the lid or veil is the calyx of mosses.

Many of our juvenile readers have, probably, noticed a yellow incrustation abounding on old walls, and overspreading the tops of old houses and barns. This incrustation is a vegetable production called the common lichen, (*lichen parietinus.*) It is comprised in the natural order *algæ* of the class *cryptogamia*.—Upon a close inspection, the common lichen will be perceived to have "tawny yellow saucers," and "curled leaves, ending in blunt segments."—The hoary lichen, (*lichen canescens,*) is of a hoary white; but, in other respects, it bears some general resemblance to the common lichen. It adheres very closely to the sides of walls, and is generally found growing in circular patches, which are generally smaller than a man's hand. The hoary lichen may also be observed to be wrinkled most at the extremities, and least in the centre.

V. *Remarkable Events.*—Nov. 1, 1755. Lisbon suffered dreadfully by an earthquake.

Nov. 3, 1534. Henry VIII. took the title of Supreme Head of the Church, in consequence of his marriage with Catharine of Arragon being pronounced valid by the conclave at Rome, and he was declared excommunicated, if he refused to adhere to it.

Nov. 5, 1688. The Prince of Orange landed at Torbay, in Devonshire.

Nov. 5, 1605. The Gunpowder Plot discovered.

Nov. 15, 1577. Drake set sail from Plymouth, on his voyage round the world.

Nov. 23, 1797. Mr. Pitt proposed the assessed taxes.

Nov. 27, 1703. The great storm.*

Nov. 29, 1798. A day of thanksgiving, for Lord Nelson's victory. (See Aug. 1, 1798.)

VI. *Births and Deaths of Illustrious Individuals.*—Nov. 6, 1632. Gustavus Adolphus, king of Sweden, killed at the battle of Lutzen, near Leipsic, in Germany.

Nov. 7, 1790. Died, John Thornton, Esquire, of Clapham, Surry.

Nov. 9, 1623. Died, William Camden, an eminent antiquary.

Nov. 15, 1635. Old Parr died in London, aged 152 years.

Nov. 17, 1558. Died, the bloody Queen Mary.

Nov. 19, 1600. Charles I.

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* Mr. Joseph Taylor, a member of the Baptist church, at Little Wild-street, London, left a small sum, for the purpose of a sermon being preached annually, in that place, on the 27th of November, to perpetuate the remembrance of this tremendous hurricane; some particulars of which may be expected by our readers in the next Number.

born at Dunfermline, in Scotland.

Nov. 22, 1774. Lord Clive died *suddenly*.

Nov. 25, 1748. Expired, Dr. Isaac Watts, a native of Southampton.

Nov. 27, 1788. Died, the Rev. Thomas Harmer, an eminent Oriental scholar.

Nov. 28, 1530. Cardinal Wolsey died at Leicester.

Nov. 29, 1330. Mortimer, Earl of March, was hanged.

VII. *Remarks.*—The two grand events in this month, which we recommend to the notice of the juvenile reader, are, the Landing of King William, our glorious deliverer, and the happy discovery of the Gunpowder Plot. Respecting the former, it may be observed, that the Almanack-makers have, indeed, connected it with the 4th: but bishop Burnet, who was in the fleet, has plainly said it was on the 5th day of November. Dr. Watts's poem, in his Lyrics on the *three great salvations*, may, also, be very properly consulted. It is of the highest importance carefully to distinguish between persons and principles—between Papists and Popery. Recent events, however, give us but little encouragement to extinguish the anniversary bonfires of the 5th of November, or to erase the inscription from *the Monument*. In Italy, the restoration of the Pope to princely honours, and the revival of the order of Jesuits;—in France, the persecution of the Protestants at Nismes;—and in Spain, the rigorous despotism of Ferdinand—are circumstances powerfully adapted to excite alarm in the hearts of all who are acquainted with the long and fearful history of the apostate church of Rome.

PHILOSOPHICAL REFLECTIONS.

No. VIII.

COLOURS.

How great the wonders of created light!
To its fine rays we owe the blue expanse,
That spreads its glorious lustre round our earth;
The sight of stars t'adorn our nightly sky;
The bow of God, with varied graceful tints,
That mercy shows, and cheers a cloudy sky:
Nor less the colours of the feather'd tribes;
The countless hues that in the garden shine:
Nor th' endless dyes that deck the world: but all
To this great source of beauty owe their charms.
Without its beams, this earth a desert waste,
An unadorn'd, a darksome, lifeless mass!

HAVING, in our last, treated of Light in general, we now proceed to consider those modifications of it, that give us the idea of colours, to which we are so much indebted for the gratifications of sight.

To the same illustrious character, to whom our acknowledgments were made, when speaking of light, are we also indebted for a reasonable theory on the present subject, supported by indubitable facts, and arising out of the former.

He discovered that light was not, as had been supposed, a simple homogenous body, but that it is compounded of different species of rays, and that each species suffers a different degree of refrangibility, according to the nature of the medium through which it passes. This constant and varied separation of the luminous rays, agreeably to the texture and state of the bodies with which they are in contact, affords us our ideas of colours. Not that we are to consider the rays of light actually coloured, or, that a sort of dye pervades every body we behold; but that these rays, the constitution of bodies, and our organs of sight, are so mutually adapted to each other, as to excite in our minds those exquisite sensations.

That our ideas of colours depend on the division of the component parts of light, is easily proved, by darkening a room, and making a small hole in the window-shutter, so that the sun may shine through it, upon a glass prism. It has already been remarked, that light, in passing through a medium, is refracted; the solar rays, therefore, in penetrating the prism, will suffer varied degrees of refraction, and be separated into different rays: a sheet of white paper being placed so as to receive these dispersed rays, will exhibit the colours of red, orange, yellow, green, blue, indigo, and violet; and though not in equal proportions, yet, with admirable regularity, so that if the whole image, seen on the paper, be divided into 360 equal parts, the red will occupy 45 of them, the orange 27, the yellow 48, the green 60, the blue 60, the indigo 45, and the violet 80. As a ray of the sun may be separated into these seven colours, so by their mixture in the above proportion, may white be produced: thus, if we place a lens behind the prism, so that it may receive and converge the scattered rays as they issue out of the latter, and place the paper in the focus of the lens, the luminous circle, thus represented on it, will be white.

Many pleasing instances of the separation of the primary colours of light, present themselves in the ordinary operations of nature; and it is no trivial recommendation of philosophical research, that it enables us to see the hand of God, where the thoughtless see nothing to admire: such are the delicate colours shown by the surface of the sea, when blown into small drops by the wind; on the ground, when the rays of the sun fall on very thick dew; and by the water of cascades, and fountains, seen at the rising of the sun. Nor should the youth neglect to observe, similar illustrations in the soap-bubbles with which he amuses himself; or in the water, violently blown from the mouth, when his back is turned towards the sun. But the most splendid confirmation of this doctrine, is exhibited in the beauties of the rainbow, which is formed by the reflection of the solar rays, from falling drops of rain; and while the serious mind beholds this phenomenon, with the eye of a philosopher, he also regards it with the faith of a Christian. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," said the Almighty to his servant Noah. It is pleasing to notice, the attention with which this appearance is generally regarded; such is its beauty, that even the most uninformed are seen to gaze at it in silent admiration. But how much more gratifying would it be, if its occasional return excited gratitude for the promise of which it is the sign; and led to the perusal of that volume, in which its history is recorded; and where covenant engagements, more mysterious and sublime, invite the contemplation of every intelligent being!

We have already observed, that the different colours which adorn the various bodies that surround us, are not to be considered as inherent in them, but as resulting from their disposition to separate the rays of light, and reflect those they do not absorb: thus—those bodies we call red, have the property of reflecting the red rays, absorbing the other kinds, and so of the remaining colours. A body that is so con-

stituted, as to reflect the rays of light, in the mixed state in which it receives them, is denominated white, which is, strictly speaking, no colour, but an assemblage of all the colours. This is amusingly confirmed, by placing the seven colours, in the order and proportion shown by the prism, around the circumference of a small wheel, which being rapidly turned around an axis, will give the appearance of a white circle.

Those substances that absorb light in its mixed state, sending to the eye scarcely rays enough to make them visible, except as they interrupt the view of other bodies, or the brilliancy of the space in which they are situate, are called black.

That a difference of colour, is connected with a difference of texture, is evident in vegetable substances. The microscope displays it in white and red roses, and in the variegated colours of the heart's-ease, where the varying texture is seen on the same petal.

It is no objection to this theory, that the colours of bodies in general, appear neither of the seven enumerated, as they are constituted frequently to reflect several kinds of rays, in which instances, they appear of a mixed colour: for, let it be remembered, that all the variations of colour, gradations of shade, and delicate blendings of tint, that adorn the works of nature or art, may be reduced to these simple colours, and arise from an endless variation, and combination of them.

It is found, that of all colours, the violet and green are most grateful to the sight, while the red most affects our eyes; which has induced the opinion, that the latter rays must be the largest, and the violet and green the *smallest*; affording an additional confirmation of the materiality of light, and of the beneficence of our Creator, in so diffusing these more agreeable colours in the clouds above, and the grass beneath. In the progress of light through the atmosphere, the fainter coloured rays are arrested in their passage, and reflected on other bodies; while the red and orange rays, which are considered larger and stronger, proceed on to greater distances, and give us the pure colour of the sky, and the red of the clouds, when the sun is drawing near the horizon.

The surfaces of transparent bodies, which have the greatest refracting powers, reflect the greatest quantity of light; hence the brilliant colour of the diamond. Almost all bodies, when made very thin, are transparent; their opacity arising from the number of reflections caused in their internal parts. The hairs of our head, though opaque in the cluster, taken separately, and viewed through a microscope, will be found, in a degree, transparent; and leaf gold will admit the rays of light. Other opaque bodies become transparent, by filling up their pores; thus—paper, or linen, moistened with oil, or water, become more transparent; while, on the contrary, separating the parts of transparent bodies, makes them opaque, as when glass, or horn, is reduced to powder.

It is supposed, that the transparent particles of bodies, reflect some peculiar rays according to their sizes, transmitting those of another colour; hence the varied colours that distinguish certain silks; also the fine hues of the peacock. On the same principle, the cameleon, whose skin is transparent, having the power of en-

larging, or contracting its skin, necessarily varies its colour.

The ingenious Mr. Delaval has contended, that the original fibres of all substances are white; and that it is the matter with which they are covered, that reflects the different coloured rays to our eyes: the red colour of the shells of lobsters, after boiling, may be scraped off; the colours on the eggs of birds, and the thin layer of matter that give colour to feathers, may be also taken off.

How evident is it, that the skill of a Divine Agent has been employed in creation! Who but a Being like our God, could have varied to infinity, the capacities of bodies to reflect light; and who but He that delighteth in mercy, would have continued so to adorn a world of disobedience! Light might have been homogenous, and one wearisome colour tired the sight; instead of the delicate violet, and the pleasant green, those colours might have been most general, which we can scarcely look long upon without pain: but "his tender mercies, are over all his works. Let every thing that hath breath, praise the Lord. Praise *ye* the Lord." N. N.

Obituary.

THOMAS FUNGE.

THOMAS FUNGE was born at Marsh-Gibbon, in Bucks, where he was brought up in darkness and ignorance, without knowing a letter of the alphabet. When about fourteen years of age, he was apprenticed to Mr. Richard Welford, shoemaker, of Haddenham, in whom he found a kind master; and, in his wife, a most tender, and indulgent mistress. They not only found him food and employment, but sought the welfare of his soul. He seemed desirous of learning to read, and improved every opportunity, at home, and at the Sunday-school, for this purpose. Part of his breakfast, and dinner hours, were generally spent in the perusal of his New Testament, which he received as a reward from the Sunday-school; where he attended so regularly, and behaved so well, that he was never passed without a ticket, and reward. He was diligent and punctual in his business, and would often work extra time, to have an opportunity of attending the worship of God on the week-days. This was preferred by him to play, and all the vain amusements in which persons of his age too often delight. For two years past, Thomas manifested seriousness of mind, and diligent attention to all the means of grace. His master, mistress, and fellow-servant, being members of the Baptist-church, at Haddenham, he constantly attended with them, and received much instruction and comfort from what he heard: especially, as he observed on his death-bed, "from the *prayer-meetings*, at which," said he, "I often got more good, than from the public preaching of the word."

He filled his usual place three times on Lord's-day, Sept. 7;

1816, and on the Monday, was confined to his bed, having been for some time in a very declining state of health; where his best friends began to discern more of the state of his mind, than could be learned, (on account of his diffidence,) before. By some ignorant persons, who love to speak smooth things, and heal the wound slightly, he was thought to be out of danger, as to his soul: because he had spent a good life, and committed but few crimes. Not such, however, were his own views of the subject: though young, he knew himself to be a great sinner; and that his heart was deceitful, above all things, and desperately wicked; and that he stood in as much need of pardon and sanctification, as any sinner living. "I know," said he, "no other name but Jesus—no blood but his will suffice—I want no other foundation; if I could feel assured I was built on this foundation, all would be well, and I should be happy. Oh! what a mercy for my poor soul, that I was brought from my native village, (where I might have lived in ignorance—been hushed up in darkness, and died in my sins,) to a place, where the gospel was preached; and into a family, which feared God, and taught me to serve him." He was exercised with many doubts and fears, through the whole of his affliction; but derived much support and comfort, from the conversation and prayers of many friends, of different denominations. His disorder, which was attended with great pain, and difficulty of breathing, prevented his speaking so much as his pious friends might have wished; a few of the things, however, which he was able to utter, will tend to show the state of his mind. "It is said in the scripture, 'cast thy burden on the Lord, and he will sustain thee.' Christ has said to my comfort, 'Come unto me all ye that labour, and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me, for my yoke is easy, and my burden light.' I would willingly give my whole heart and soul to my Lord Jesus Christ, if he would accept them: I hope I love him—he seems precious to me; 'the chiefest among ten-thousand, yea, altogether lovely.' The Lord says, 'Seek me early, and ye shall find me,' but I am afraid I have not sought him in the right way." Being asked, if he loved prayer, he said, "I cannot live without it; pray for me, that I may be resigned to the will of God: and though my pain is so great, I can hardly bear it, yet I hope I shall bear it without murmuring, or being impatient; my sins deserve far worse than this. Why should I complain? I should not mind more pain, if I were sure of heaven at last." Seeing his mother weep, he said, "Weep not for me, mother, but for yourself and for sin:" he seemed to subjoin his hearty Amens when she was prayed for by his visitors. To a young companion, he said, "This is a loud warning to you, not to delay; sickness is a poor time to *begin* to seek the Lord.

'Life is the time to serve the Lord,
The time t'insure the great reward.'

"I am only sorry, I was not more in earnest: tell the Sunday-school scholars, they cannot begin to think of good things too soon, nor be too attentive to religion. It rejoices my very heart and soul, to think of the day of judgment, with a hope of hearing 'Come ye blessed'—but

Oh! (bursting into tears,) if not interested in Christ, how shocking to hear the sound, 'Depart!'"

After having spoken at another time a little more freely, to some Christian friends, he wept afterwards, and with concern, said, "Perhaps I spoke more than I felt, and said more than I really experience: it is not my wish to deceive any, and I hope I am not deceiving myself."

He felt a desire to be restored, but was resigned to the will of God, either to live or die. "If I do get well," he said, "I hope it will be for God's glory, and that he will make me a burning and shining light."

Though the best means were used for his recovery, and every attention paid to him in his illness, death seized him, on Thursday evening, Sept. 26. A little before his departure, he exclaimed, "Now it is over, and the Lord is going to take me to himself." Thus he died in peace, aged seventeen years.

His body was interred at the Baptist meeting, on Lord's-day, Sept. 29, when a sermon was preached by his minister, to a very crowded congregation, from Psalm xxxviii. 4. "Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

He has left an example worthy of imitation, and a testimony in the minds of all who knew him, "that for him to live, was Christ, and to die, gain."

P. T.

Haddenham, Oct. 4, 1816.

JOHN HARGREAVES FAWCETT.

DIED, Oct. 10, 1816, in the 21st year of his age, John Hargreaves Fawcett, eldest son of Mr. John Fawcett, and grandson of the Rev. Dr. Fawcett, of Ewood-hall, near Halifax, Yorkshire.

This excellent youth had, from earliest childhood, endeared himself, by a peculiarly amiable temper, to his family, and all his acquaintance; and had, for a considerable time past, cherished those sentiments of piety, which developed themselves more clearly, and became purer and warmer, as he approached the hour of dissolution. During the whole of his long protracted indisposition, he exemplified a filial resignation to the will of God. The divine word, which is the only true source of consolation, was his constant companion; and he enjoyed, for the most part, "the peace which passeth all understanding."

Though he had the most humbling sense of his own unworthiness, his dependance on divine mercy, as revealed and communicated through the atoning sacrifice of the Redeemer, appeared to be entire and unshaken. A little while before he was removed, he was heard to say, "All is well. 'The Lord is good, a strong hold in the day of trouble.' Lord Jesus receive my spirit." Such were the kind dealings of our heavenly Father with this departed saint; whose conduct in life, rendered him an example to his young companions, and whose hope in death, mitigates the sorrow of his bereaved parents, and of his other mourning relations and connexions. May the rising generation, and in particular, the youths educated at the seminary in which he once took an active part, profit by this imperfect sketch of his character!

MISS MARY RYMELL,

AGED 17.

THE conversion of this young woman, affords another instance of the riches of sovereign mercy, and the freeness of divine grace. Though the child of many prayers, and regularly attending the preaching of the gospel, Mary Rymell spent fifteen years of her life, without any thought about her soul's eternal welfare: and till within a few weeks before her death, she knew nothing of the pleasure and happiness connected with the knowledge of Christ, and his great salvation.

In the month of June last, some alarming symptoms of consumption appeared; her mother, tremblingly alive for her soul's eternal welfare, felt distress almost insupportable: yet fearing to acquaint her with the danger of her complaint, lest it should agitate her mind, and increase her disorder, she chose rather to make her request known to God, earnestly praying that the Lord would enlighten the mind of her daughter, and lead her to feel her need of an interest in the blood of Christ. In a way but little expected, these prayers were wonderfully answered. God appeared to have said concerning this *vessel of mercy*, "*Let there be light, and there was light!*"

In a letter written by her mother, it is said, "It appears, that for nearly two years past, she has had convictions of sin. She mentioned a sermon preached by Mr. I. for a young person, from Matt. xxiv. 44. *Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.* The first thing in her affliction that I particularly noticed was, the great attention she paid, when I read to her several chapters in the gospel of Matthew. When I had read the *fifth*, she said, 'read another,' and after hearing that, repeated, 'read another.' The next morning when alone with her, I asked her what she thought about dying? She replied, with great composure, and to my surprise, 'Why, I have been thinking about that:' and added, 'I hope I have an interest in Christ.' I said, that was worth thousands of worlds? She answered, 'The tempter has told me to night, that I am a hypocrite, which made me very unhappy; but my mind has been much relieved by the sentiment which has been running through it, *Fear not, for I am with thee, even to the end:* and *our light afflictions which are but for a moment, work for us a far more exceeding, and an eternal weight of glory.*' These scriptures supported her to the end of her life."

Her conversation after this, indicated an entire change of sentiment, and feeling: she would say,

> "'Tis a point I long to know;
> Oft it causes anxious thought,
> Do I love the Lord or no,
> Am I his, or am I not?"

adding "I am afraid, I do not love Christ enough." At another time, a young friend called to see her, to whom she said, "Let me intreat you to read the Bible,—repentance should not be put off till a dying bed, and we shall soon stand before the tribunal of God:" she added, "It is not for one so young to dictate; but I hope you have an interest in Christ."

A female friend lent her that excellent work entitled, "Thornton Abbey." She read the three volumes through, very eagerly, and said, "I shall read them a second time, and then I shall per-

fectly understand them." This, however, was prevented, by the rapidity of her disease, and owing to her mind being wholly absorbed by reading the New Testament. Her attention to this was remarkable. The Testament she had, when at school, was, with great difficulty, found, at her earnest request: saying, "I would give any money for that old book." When it was brought her, she immediately said, with great delight, "This is my pearl;" and ever afterward, when asking for it, she said, "Bring me my pearl!" "I will begin it," she added, "and read it entirely through: every word is good: and there are so many striking stories in it. How remarkable is that part, where Christ, having a child set before him, said, *Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven!* and also another part, where they wanted to *touch the hem of his garment*, that they might be made whole!" A female friend, who called on her, said, "What a mercy it is for you, to have your mind so calm under affliction!" "Yes, I am not afraid to die; I depend upon Christ." "You see yourself a sinner then?" "O yes, we shall not feel the need of a Saviour, if we do not feel ourselves to be sinners!" "You feel yourself a sinner, do you?" "O yes, but I trust in Christ as a Saviour!" She added, "My poor dear mother will feel my death: she is so kind, I cannot love her enough." The hymn was mentioned, "Other refuge have I none," &c. "Yes, I often think of that, I shall escape sin, and be with Christ: I am now fitted either for living or dying—I was to have gone into the country; but heaven is far better. O yes, to be with Christ!" She then spoke of "Thornton Abbey" as a good book, but said, "I am more pleased with my pearl. I call it my pearl, because it informs me respecting Him who is the pearl of great price." At night she would charge her nurse, "Mind my pearl, I shall want it the first thing in the morning." And when she came down stairs, she would say, "Don't forget my pearl!" She had read through Matthew, Mark, part of Luke, and the Revelations: but her rapid decline prevented her reading more.

A few days before her death, she had a long conversation with her minister, of the most satisfactory kind: she expressed a strong desire to be baptized: and said, she thought the Lord would restore her for that purpose. He asked, "Why do you wish so earnestly to be baptized? It is not essential, you know, to your salvation." "No," said she, "but I wish to follow the example, and to obey the commands of Christ."

After this visit, which appeared to afford her much gratification, she conversed with the greatest calmness respecting her funeral; mentioning the text her funeral sermon should be preached from —and the hymns she wished should be sung: those which had afforded her much delight, *viz.*

"Jesus, and shall it ever be," &c.
"Why do we mourn departing friends," &c.
"Your hearts with youthful vigour warm,"
"Come let us join our cheerful songs," &c.

This was on Friday; and she died on the following Monday.

On Saturday and Sunday, she appeared greatly debilitated—said but little, as she was fast sinking into the arms of death. On Monday morning, she said to the servant, "Do you not think I am dying?" "Yes, my dear, I

think you are;" she calmly said, "I am going to Jesus, he is near." Her father coming into the room, she said, "I am going to Jesus!" At a quarter before eleven, the writer of this saw her, as he thought, expiring: already the cold sweats covered her: and she looked as the image of death. He spent a few moments in prayer, that God would give her dying strength. Not expecting she could speak, he said, "If you are quite happy, will you raise your hand?" Raising it, and looking at it very attentively, as if conscious that she was dying, she waved it to and fro several times, with the most perfect composure, and the strongest indication that her mind was enjoying *perfect peace*. She revived a little, and he said, "You will soon pass over Jordan, and you will find all the inhabitants singing, *Worthy is the Lamb!* and will not you join in the song?" Exerting all her strength, though she was then cold, she said, with a voice and energy that will never be forgotten, "Worthy is the Lamb!" She then uttered very softly, and in broken language,

"Come let us join our cheerful songs,"

then said, "waiting thy time O Lord." She called "Mother," who coming to her, she said, "I am going to Jesus—come Lord Jesus, come quickly—waiting the appointed time," adding, "do not grieve, rather rejoice." After this she was heard to whisper, "Come, come, come, quickly," and, as if in prayer, "happy, happy they!" then turning to her father, she said, with all the energy she could express, "Good bye," and instantly expired, on the 26th of August, 1816. Her funeral sermon was preached on the following Lord's-day, at Eagle-street, from Isaiah, xli. 10. IOTA.

REV. J. CARTER.

THE Rev. J. Carter, pastor of the Baptist church at St. Alban's, exchanged this world for a blissful immortality, on Saturday morning, Oct. 5, 1816, aged 42 years: having presided over the church militant five years, before he ascended to that triumphant abode. It is almost needless to add, his loss is severely felt by an affectionate widow and bereaved church. A memoir may be expected.

MRS. RACHEL BUTLER.

DIED, Jan. 19, 1816, at Rye, in Sussex, Mrs. Rachel Butler, aged 43 years, wife of Mr. Richard Weedon Butler, surgeon, at that town, after a long and distressing illness, which she was enabled, through grace, to bear with Christian patience and resignation to the divine will, "as seeing him (by faith) who is invisible."

Review.

Elements of Faith for the use of the Jewish Youth, by S. J. Cohen: sanctioned by Dr. Solomon Hirschell, Chief Rabbi of the German Jews in London and the Country.

To the Jewish nation, the believing Gentile is bound by many and strong ties. From them we derive the lively oracles of the Old Testament. The writers of the New Testament were all Jews. Christianity is the consummation

and perfection of Judaism—the substance of all her shadows—the truth of all her figures—the fulfilment of all her predictions. To our Messiah give all the prophets witness, and of him Moses, in the Law, wrote, that through his name, whosoever believeth in him shall receive the remission of sins. To the Jews belonged the covenant, the giving of the law, the promises, the adoption, the Shechinah; and of them, as concerning the flesh, came the Messiah, who is God over all, blessed for ever. A judicial blindness has, for many ages, afflicted this unhappy people; so that when Moses is read in their synagogues every sabbath day, the veil is upon their minds. They persist in reading those scriptures which foretel their unbelief, and their rejection; and adhere to claims of special interest in God, who pours upon them the vials of his anger. Where is the Christian who does not feel for their condition? Where the church which does not pray for their conversion? In their conversion, we Gentiles are deeply concerned: it is connected with the fulness of the nations. These two great events shall be cotemporary. But may not the faith and practices of the Jewish church be learnt from the writings of Moses and the prophets? Did the modern Jews retain the doctrines, and observe the rites, by which their remote ancestors were once separated from all nations, it would be sufficient to refer to the Old Testament as an ample treasury of information. But this not being the case, we must have recourse to other sources of information.—The wide charity, and liberal spirit of the modern Jews, may be collected from the preface of the work before us, page 7:

"After the mistaken and abominable actions of men had brought down the vengeance of an overwhelming flood, the Deity initiated the sons of Noah into the knowledge of several just ordinances, to guide the way which shall benefit man in a social state, and lead to an approximation to *divine* felicity in another world. We accordingly find a tradition of the seven prohibitory laws laid down to the sons of Noah, which are as follows: idolatry, concupiscence, murder, robbery, eating of blood, emasculation, and procreation of heterogeneous commixture. Every one of any nation, who holds as sacred the above-named commandments, is esteemed a religious person, and *will gain* eternal life hereafter, as our *wise* men have expressed it, 'the pious among the nations have also a share in the world to come;' by which we understand those who obey the seven commands given to the sons of Noah. The whole of the laws contained in the Pentateuch, with the exception of the seven ordained to the sons of Noah, were instituted for the observance of the Israelites only. We are not commanded to spread them among other nations, or to send missionaries to distant places to unite strange nations in our covenant, and multiply proselytes. On the *contrary*, if any one applies of his own accord to be admitted to the Mosaic religion, we are to use every endeavour to dissuade him, and to advise him to decline it. Whereas *all* religions, the foundations of which are constituted on moral principles, *qualify* man to guide himself in a proper path, and to render him happy both here and hereafter; what avails it *which way* he arrives at the desired end? It follows hence, that man is destined, by the circumstances of his birth and education, *to adhere to the religion of his fathers.*"

These quotations from the preface, throw a steady light on the awful indifference which now pervades the Jewish nation. They have no desire to spread their theology among other nations, because they believe that it never was intended for them; and that

any man may be saved by adhering to the religion of his country, and by observing the seven laws of Noah. The grossest crimes only exclude sinners from the kingdom of heaven. Broad, then, is the road, and wide the gate, which leads to eternal life, and many there be who walk therein. To imbibe a missionary spirit, to employ persuasion in the conversion of men to the knowledge of the truth, is a high infringement of God's order, an offence against the peace and tranquillity of his great family, who are all travelling in different routes to the heavenly Canaan!!

Chap. 1, page 1, has the following question and answer:

"*Q.* What is permanent happiness?—*A. That* delight of the soul which is formed in worthy actions, in the comprehension of truth, and the acquirement of a good name; for *these* circumstances make men comfortable in this world, and happy in the next."

Could this acute Jew learn nothing higher than this from his own scriptures? The chief, the permanent happiness of man, without controversy, lies in the sense of God's favour, the possession of his image, and the enjoyment of his presence—"In thy favour is life—thy loving kindness is better than life—I shall be *satisfied* when I awake with thy likeness.—One thing have I desired of the Lord, and that I will seek after, that I may dwell in the house of the Lord, to *see* the *beauty* of the Lord, and to inquire in his temple."

Chap. 3, enumerates the thirteen elements of the Jewish faith, which are—

"1. The existence of God.—2. His unity. God is one, without a second *in any* manner of association.—3. His *incorporeity*.—4. His eternity.—5. His direct superintendence.—6. His providence, as being both general and particular.—7. The truth of prophecy.—8. The prophecy of Moses.—9. The delivery of the law, both scriptural and oral.—10. The permanence of the law.—11. Rewards and punishments.—12. The coming of the Messiah. We believe that the Redeemer will come at the time appointed, which is known to God alone, who will gather the dispersion of Israel, and restore the government to the house of David.—13. Resurrection of the dead. We believe that at the end of the world, those who sleep in the dust will awake, and all those who have died, will return to life."

The defects of this creed, and its indefinite language, are very striking. On some questions of unutterable moment to depraved, guilty, mortal creatures, it does not even glance. There is no place in it for man's original purity—his fall from God—the utter depravity of the human heart—the weakness of the law to restore us to the favour and image of God—the necessity of an atonement for the removal of guilt—the influences of the Spirit to change the heart, and fit us for serving and enjoying our Maker, both here and hereafter; and yet, no deep acquaintance with the Old Testament is requisite, to learn these momentous truths from them. It is written, "God made man upright, but he found out many inventions. Every imagination of the thought of the heart is only evil, and that continually. I will take away the *heart* of *stone*, and give you a heart of flesh."—If there be a question worth putting, and needing a precise reply, it is—"How shall man be just with God?" A prophet teaches us to confess, "All our righteousnesses are as filthy rags!" and another, to pray, "Enter not into judgment with thy servant, for in

thy sight shall no flesh living be justified."

In chapter 6, is detailed the "Giving of the law by Moses." P. 19.

"*Q.* Why is Moses esteemed the chief of all the prophets?—*A.* Because the Lord spoke to him face to face, and through his means revealed to our ancestors the *whole* of the law *at present* in our possession; *i. e.* both the *scriptural* law, and its *explication*, which is termed *the oral, or traditional law.*—Therefore, the law *in our hands, whether scriptural, or oral*, is divine and perfect truth: and we dare not transgress or alter it."

The Jews, then, build their faith on God's word, and man's tradition of it. The Roman Catholic church, precisely after the same model, derives her creed and her rites from the New Testament, and from tradition. In very ancient times, the Jewish church was warned by her prophets, "That her *fear* of God should not be taught by the commandments of men." The disciples of Christ have been warned by their infallible Master, "to beware of the *leaven* of the Pharisees, who received the tradition of the elders, and made void the precepts of God, by their tradition." The Roman Catholic church, forgetting the awful example of a church much older than herself, and deriving her creed, and her worship, from authority unquestionably divine, and disregarding the warnings of him, who is *Head over all*, has fallen into the snare of placing tradition on a level with the inspired volume. Let the Catholic reply to the arguments of the Rabbi in favour of the Jewish oral law, and he furnishes the Protestant with answers to his own.

Chap. 6, p. 20, closes with *this question and answer*:

"*Q.* What is to be concluded from the belief that Moses was the chief of all the prophets?—*A.* If any other prophet should arise, and prophecy in the name of God any thing *inconsistent* with the Mosaic law, we should not regard him, whatever wonders or miracles he might perform: for Moses being the chief of all prophets, no other can have power to set aside his directions."

Did not Moses foretel a prophet like unto himself, to whom the people should hearken in all things, on pain of divine displeasure? And do not the prophets speak plainly of a period, when the *ark* of the Lord should be no more remembered—when a *new* covenant should be made with the house of Israel, *not* according to the old covenant, when *all* nations should flow into the nation of Israel, and form one church with them, and present God a pure offering, from the rising to the setting of the sun. The perpetuity of the Mosaic law, can never be reconciled with such principles as these.

The 15th chapter contains a comment on the seventh command, "Thou shalt not commit adultery." Mr. Cohen explains this of a mere violation of the matrimonial contract. On the legitimate causes of divorce, he keeps a profound silence. Of fornication, of wantonness in all its forms, he says nothing, as breaches of this precept. Nor does he give any insinuation that this prohibition reaches to the desires of the heart, and that lusting after a woman, exposes a man to the wrath of the Lawgiver, when the outward and gross crime is not committed. Mr. Cohen's views would have received no injury, by a devout perusal of *our* Lord's sermon on the mount.

The 17th chapter has excellent

observations on slander. One short extract is not unworthy of a Christian pen.

"Q. To what have the moralists compared the calumniator?—A. To the flesh-fly, which passes by sound flesh, and fixes on a bruised and injured spot. Such is the manner of the slanderer; he passes by all his neighbour's good qualities, and says nothing whatever respecting them; but delights to detail every evil propensity he possesses. This conduct is a great crime, and occasions many serious evils."

The 19th chapter refers to the books of the holy scriptures, and gives a decided preference to the Pentateuch above the remainder of the sacred volume. The books of Moses are called, "The words of the living God." The other writings are said to be composed by men under the influence of the prophetic spirit. The Pentateuch is divided into fifty-two sections, one of which being read weekly in the synagogue, on the sabbath, the whole law is heard every year. But the prophetic writings are overlooked; nor are they read, studied, or discussed, with interest and zeal. The same high ground is given to the Pentateuch above the rest of the Old Testament by the Jews, which is given to the evangelists above the epistles by modern Socinians. Nor is it very difficult to assign a satisfactory reason for similarity of procedure, by these two very opposite classes of men. The writings of the prophets insist upon the insufficiency of ritual services, to appease the anger, and conciliate the favour, of a holy Deity: they dwell on the death and sufferings, and resurrection and glory, of the coming Messiah, the spiritual benefits to be conferred by him, on the children of men, the empire he was to erect among Jews and Gentiles, an empire of truth, and purity, and love, and peace. The prophets all preach the Messiah as the *end* of the Mosaic law, for righteousness, by being cut off for his people, to make an end of sin, to effect reconciliation for iniquity. These are doctrines which the weak eyes of a Jew, accustomed to the darker surface of the Mosaic law, cannot bear. He clings to the shadow, without feeling after the substance. For the same reason, the Socinian exalts the gospels, and debases the epistles. While Christ was upon earth, he had many things to say to his disciples which they could not bear, and he promised the Spirit of truth to guide them into all truth, to teach them the mysteries of the kingdom, and to qualify them for the instruction of others. Under the influence of that spirit, the apostles wrote their epistles, when their minds were opened to understand the scriptures. But what Socinian can bear the full and equal light which the epistles shed on the great doctrines of the cross—such as the divinity of Christ, the agency of the Spirit in converting and sanctifying men, the merit of Christ's obedience, the atonement of his death, the depravity of the heart, the necessity of regeneration, the impossibility of justification by the works of the law—justification by grace, through faith, in the work of Christ.

Chap. 20, is on rewards and punishments. It is asked,

"If the rewards and punishments of another world be corporeal, or spiritual? And it is replied, without hesitation, that they are spiritual, because there is *no corporeal* existence in the world of spirits."

Would the inhabitant of *ano-*

their planet be justified in concluding, that there are *no souls* in the planet earth, because he is informed that it is the residence of *bodies?* And are we correct in reasoning, when we deduce the absence of *all bodies* from heaven and hell, because they are known to contain happy and miserable *spirits?* If there be no corporeal, *as well* as spiritual rewards and punishments, in another world, what purpose is to be answered by the resurrection of the dead? Why is the body to be called from the dust, and reunited to the soul, if not to be a sharer of its joys and sorrows? "We shall all appear at the judgment seat of Christ, to receive *in the body*, according to the things done in it, whether good or bad."

The concluding chapter is on repentance and prayer.

"*Q.* How is the sinner to preserve his soul from the punishment due to his transgressions?—*A.* By repentance. *Q.* What is repentance?—*A.* If the sinner with all his heart, repents his wicked ways, is seriously grieved at having committed evil actions, and determines to leave his wicked courses, and amend the actions of the rest of his life, then the God of mercy and forgiveness will pardon him, and he will escape the punishment that were otherwise his due."

This is remote from precision, and very unsatisfactory to a man reviewing his past errors, and follies, and sins, in the mirror of God's purity, contemplating the majesty, and dreading the penalty, of a broken law, anticipating with trembling, the solemnities of a judgment-day, and the punishment of those who have not known God, nor obeyed the gospel of his Son. Such a man, unwilling, daring not to build his eternal all on any but absolutely certain ground, would not be satisfied with this indefinite statement. He wishes to know the *precise* terms on which he can be restored to the favour of his offended Maker. *How much* and *what* must be done and suffered, to satisfy the demands of justice, and avert the displeasure of God. Until the man knows that this is accomplished, he must be tossed in uncertainty, or swallowed up in despair. To a conscience truly sensible of the evil of sin, enlightened with the knowledge of God's holy character, and the purity of his law, no method ever devised by the reason, or suggested by the superstition of men, has brought relief. The glorious gospel of the blessed God alone, presents an adequate remedy to all the diseases under which we labour. It reveals the incarnate Son of God, bearing the form of a servant, obeying and magnifying the precepts, sustaining and honouring the penalty of a broken law that sin might be atoned, that righteousness might be brought in, that redemption might be accomplished. In this perfect work of the great Mediator, God, the Lawgiver, rests satisfied. By this work, the government of God is honoured, the attributes of God reconciled in the salvation of men, and the claims of justice united with the displays of mercy, in the pardon of the sinner. Through faith in this righteousness of God, the guilty is justified; his conscience being purged from dead works to the service of the living God. In this mirror are discoverable with equal clearness, the wrath of a holy God against sin, and the grace of a merciful God towards the unworthy sinner. On this basis, we may build our hopes with as-

sured confidence. Christ is exalted as a Prince and a Saviour, to give repentance and remission. Are you solicitous to know what *kind* and *measure* of repentance is requisite, to give an interest in the blood of God's Son? He who *so* feels the burden of his sins as to *come* to *Christ* for deliverance both from their *guilt* and *power*, is a true penitent. To come to Christ, and depend on Christ for redemption from guilt, and from depravity, is at once the result and the evidence of genuine faith, and genuine repentance. And all faith and repentance which fail to bring the sinner to Jesus for *pardon* and for *purity*, are of no avail. "Repent ye, and believe the gospel. Believe on the Lord Jesus Christ, and thou shalt be saved."

A Funeral Sermon, delivered Sept. 22, 1816, at Ebenezer-chapel, Chatham, by the Rev. Joseph Slatterie, on the melancholy catastrophe of fifteen lives being momentarily lost, under Rochester-bridge. London.

ON perusing this sermon, we perceived so many proofs of carelessness and haste, and in its publication, such an attempt to turn the public feeling, excited by the melancholy event by which it was occasioned, to a pecuniary advantage; that we had concluded it was rather the work of some needy scribbler, or money-getting tradesman, than the sober, deliberate production, of the worthy minister by whom it was delivered.

We have since been informed, that it was not the intention of Mr. Slatterie that his sermon should meet the public eye: as it was delivered under the most poignant feelings, occasioned by three of the sufferers being members of his church; as also some of the parents of the children; and the whole of them connected by close friendship, or by attending his ministry. Surely, then, no person should have taken the unjustifiable liberty of publishing his sermon, without his approbation or permission. We can assure our readers, that those who estimate Mr. Slatterie's character as a preacher, from this sermon, will very considerably underrate his pulpit talents.

LITERARY INTELLIGENCE.

Preparing for Publication,

Dr. Ryland's Sermon preached before the Western Association, held at Bath in the Whitsun-week, 1816.

No. XXX. of Periodical Accounts of the Baptist Mission.

A remarkable account of the Conversion of a family named Hart, from the errors of Popery, through reading the Irish Scriptures.—Written by the Rev. James Neligan, Rector of the Parish of Kilmatigue, near Ballina, in the Province of Connaught, for the Benefit of the Baptist Irish Society.

The Conversion of a Deist; or an account of the remarkable change wrought in the mind of Charles Whitfield, who died, last October, in Dean-street, Red-lion-square, London: in four Letters from a Minister to his Son at School.

The Rev. John Jenkins, of Hengoed, Monmouthshire, proposes to publish an Exposition of the Bible (in Welch) in 60 or 70 Numbers; one Number to be delivered every month, price one shilling. The names of Subscribers to be sent to the Author, Quaker's-yard, near Cardiff; Mr. J. Evans, printer, Carmarthen; or Rev. J. Richards, Dolgellan.

Proposals are issued, for publishing, in 4 volumes octavo, The whole Works of the Rev. Oliver Heywood, B. A. with a new and enlarged account of his Life, and much interesting matter from his MSS. with a beautiful engraving of the Author, fac simile of his hand-writing, copious index, &c. &c. by the Rev. Richard Slate, of Stand, near Manchester, and the Rev. William Farmer, of Leeds.

Missionary Retrospect and Foreign Intelligence.

AMERICA.

The zealous efforts of the Rev. Mr. Rice, in travelling through the different states of the American union, for the purpose of establishing missionary societies, have been crowned with abundant success. The Second Annual Report of the "Baptist Board of Foreign Missions for the United States," just received from the Rev. Dr. Baldwin, of Boston, contains the most pleasing evidences of the missionary flame being kindled there among the Baptist churches. From a letter written by Mr. Rice, dated New York City, June 19, 1816, to the Rev. Dr. Staughton, Secretary, he says: "The Societies mentioned in this letter as auxiliary to the Board, and those mentioned in my letter of May, 1815, exhibit the pleasing and very encouraging fact, of at least SEVENTY-ONE MISSION SOCIETIES, distinctly combining their means, and their exertions, in the noble design of aiding the heralds of the cross *to preach among the Gentiles the unsearchable riches of Christ.*" Mr. Rice communicates, also, in separate papers, the "State of the Associations, Churches, and Mission Societies, in relation to the objects of the Board;" as also, a Table of the Associations, containing their Names—the States where founded—Names and Places of Residence, of the Corresponding Secretaries of the Associations—Times and Places of Meeting, &c. The Table contains 126 associations, and 2,541 churches, the members of which consist of 158,508 persons. The following extract from the Report is highly creditable to the character of Mr. Rice: "The Board have reviewed with sincere satisfaction, the unwearied and successful exertions, during the past year, of brother Luther Rice, their agent. They can scarcely conceive the possibility of his having occupied a sphere of greater usefulness. It is with real pleasure that they have observed, that the offered emoluments and honours of the presidency of a respectable university in Kentucky, have not been able to divert him from his missionary career. He is appointed, until the Convention shall meet, to continue his endeavours to originate new societies, and to systematise measures for an easy and regular intercommunication between the Board and Mission Institutions. In his anticipated labours, he is affectionately commended to the care of the Lord Jesus, and to the hospitable attention, and fraternal aid, of all who long for the glory of the latter days."

The Board "resolved, that 1000 dollars be forwarded to brethren Carey, Marshman, and Ward, at Serampore, for the use of our brethren Judson and Hough, and their families, at Rangoon." Our American brethren have adopted Burmah as the sphere of their future exertions: this station was at first established by Messrs. Chater and Felix Carey. They express their deep regret to learn, "that Mr. Felix Carey has seceded from the professed work of a missionary in Burmah, and directed his views to medical and political pursuits;" but they add, "though he sustain not the glorious character of a missionary, his influence at court may conduce, in cases of trial, to the welfare of our friends, should the horrid tortures of Burmah at any time threaten them. He has had sufficient influence to obtain a reprieve for a malefactor hanging upon a cross. The elevation of Esther, without any design on her part, affected the deliverance of the Jews. It ought not to be forgotten, that much has been done by Mr. Carey already. He has facilitated the future labours of missionaries by translating the gospel of Matthew into the Burman language, and compiling, for their use, a comprehensive grammar and dictionary."

LONDON MISSIONARY SOCIETY.

The accounts published by this Society in the last Number of the Evangelical Magazine, of the success attending the labours of their missionaries in the South Seas, and South Africa, are highly encouraging; and demand the devout acknowledgments to the God of all grace, of all the friends of the Lord Jesus, that he has not suffered his servants to labour in vain.

We understand that some recent information has been received from Mr. Read, of Bethelsdorp, containing a journal of a visit lately paid by himself, and others, to the horde of uncivilized Africans, called Caffres; from whom they received the most affectionate welcome, and a strong request that missionaries might settle amongst them.

Domestic Religious Intelligence.

ANECDOTES OF *THE KING.*

The following anecdotes of our beloved and afflicted Sovereign, which have been published as authentic, will gratify our readers:

In the summer of 1814, the KING had lucid intervals: the QUEEN desired to be informed when that was the case—she was so; and on entering the room she found him singing a hymn, and accompanying it on the harpsichord. When he had finished it, he knelt down and prayed aloud for her Majesty, then for his family and the nation, concluding with a prayer for himself, that it might please God to avert his heavy calamity from him, but if not, to give him resignation to submit to it. He then burst into tears, and his reason again fled.

One morning, when the passing bell was tolling at Windsor, his MAJESTY inquired who was dead? His attendants at first did not answer him, but on his repeating the question, they said—"Please your Majesty, Mrs. S—." "Mrs. S—," rejoined the KING, "she was a linen-draper, and lived at the corner of —— street (naming the street):—Aye, she was a good woman, and brought up her family in the fear of God—she is gone to heaven—I hope I shall soon follow her."

MEETING OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of the above Society was held in Birmingham, at Cannon-street Meeting, on the 9th, 10th, and 11th days of October, 1816. The business of the committee was attended to with great unanimity, and several important resolutions were adopted, with reference to the conducting the affairs of the institution. Amongst other things, as the admission of students, &c. a missionary in Java named Mr. Gotlieb Bruckner, (who had applied to be taken under the patronage of the society,) was received. The Rev. J. Birt, of Hull, preached on the Tuesday evening, from 1 Cor. xiv. 36, "What? came the word of God out from you? or came it unto you only?" The next morning, at half-past six, a prayer-meeting was held for the special purpose of imploring a more abundant out-pouring of the Holy Spirit upon our missionaries. Messrs. Adams (a missionary student), Ivimey, of London; Flint, of Gloucester; Franklin, of Coventry; and Palmer, of Shrewsbury, were engaged. At half-past ten, two sermons were preached, by the Rev. Dr. Steadman, of Bradford, and Mr. Saunders, of Frome, from Isa. lx. 22, "A little one shall become a thousand," &c. and from Isa. ix. 6, "The government shall be upon his shoulder." The devotional services were conducted by the Rev. Messrs. Kinghorn, James (of Birmingham), Saffery, Grey, &c. &c.

We can only give a sketch of these sermons, which were well adapted to promote the objects of the mission. Dr. Steadman, after remarking that the context contained an extended account of the prosperity of the church in the latter days, observed, that the prophet closed the whole with his text, which might be considered as a summary, which he thus illustrated:

I. *A representation of the vast accession of converts to the church, as,*

1. They shall be more than one thousand-fold—proved by the conversion of the Jews—the fulness of the Gentiles—collected from all nations—kindreds—tongues, and people, viz. from Europe, Asia, Africa, and America—All the islands of the sea shall then produce true converts—All these will be righteous—and so in an eminent degree.

2. *They shall be the offspring of the church that before existed*—a little one shall become a thousand: not raised up by miracle, as a distinct body, but springing from the church. God will honour his church that has been so long despised and persecuted, so as to make her the mother of all these. See ver. 15, 16, chap. xlix. and liv. As the fruit of their prayers, Psa. cii. and their mutual exertions by preaching—conversation—example—This will be a most interesting and glorious period.

II. There is a time *fixed for the accomplishment* of this promise. God has fixed it, though he has not given us certain information as to the precise number

of years; but we may be sure it will take place, when

1. The church has had its fidelity sufficiently manifested. Then the witnesses, which have for so many ages been prophesying in sackcloth, shall rise from the dead, and ascend up to heaven, in the sight of their enemies, and to their confusion.

2. When the enemies have had full opportunity of trying their strength, and of filling up the measure of their iniquity.

3. When the period of 1260 years shall be run out.

If it were possible to fix the precise period of the commencement of these 42 months, or 1260 days, we could ascertain the precise period of their close: but it must be at the furthest,

4. Within two more centuries: for the commencement of those years cannot surely be fixed later than the days of Charlemagne, in the eighth century. We have, therefore, weathered the greatest part of the storm, and may expect, that glorious scenes will open upon the church of God. Of this, the late wars—the present struggles of popery—the general interest in the spread of the gospel—missions, &c. are an additional presumptive evidence.

III. *When that period shall arrive, God will carry on his work with great expedition.*

1. By a rapid succession of those events of providence which shall prepare the way.

2. By increasing the numbers, and zeal of ministers.

[Here Dr. S. made a happy allusion to the character of the late Rev. Samuel Pearce, who had been buried in that place that day seventeen years: observing, that Mr. Pearce was a specimen of the kind of ministers that God would raise up in the latter days, to carry on his work with great rapidity and success.]

3. By a more general concurrence of all private persons—and

4. By a larger proportion of divine influence.

The greatness of the work to be done, and the short space of time allotted, seem to render this necessary, but

The zeal of the Lord of Hosts will perform this.

Mr. Saunders introduced his discourse by some remarks upon the prophecies of the scriptures, in relation to the kingdom of Christ. He proposed to "explain the text"—to "illustrate the doctrine it contained," and to "contemplate *the consequences* that resulted from its *truth*." Under the first head he remarked, that, "As government implies solicitude, care, and power, conveying the idea of right, it might seem very proper, when speaking of the person invested with the authority of government, to refer to the shoulder, as that part of the human frame which is appropriated to the task of bearing burdens; and this, probably, was the idea which gave rise to a custom amongst the Hebrews, in which the princes, and officers of state, were the ensigns of authority upon their shoulder—the text, then, is a prediction of the exaltation and regal glories of Jesus Christ."

Under the third head of discourse, it was observed, that "this kingdom shall be governed by principles worthy of himself—his gospel shall triumph notwithstanding all the impediments that lie in the way; and the interests of the kingdom of Christ shall be extended, notwithstanding the removal of the most useful instruments."

The following remarks produced a strong impression on the congregation: "To preach the truths of grace to the Indians of the new world, and to present to ministers and missionaries, in every succeeding age, one of the most perfect models of unabating zeal and fervid piety, he raised up a Brainerd, a man full of the Holy Ghost. To fan the newly enkindled spark of missionary exertions into a flame, he introduced a Pearce, who possessed a soul that grasped at nothing less than the conversion of a world; and a benevolence that was equalled in extent only by the misery of the human race!—That the waters of life may be accessible to the inhabitants of the East, he inspires a Carey with unwearied ardour, and an all-conquering diligence; who, through the channels of language, conveys to millions in surrounding regions, the streams of spiritual truth and immortal life.—That the grand operations commenced abroad, might be carried on with suitable vigour, and that a proper degree of interest might be excited at home, he favoured the British churches with a Fuller—a man, whose tenderness bled over the wretchedness of the heathen; whose zeal prompted him to unceasing labour; whose constitutional decision sustained the interest of the mighty object that was never absent from his heart. Fixing his eye incessantly on this, he seemed to forget the obstacles that lay in his way: far from being intimidated by dangers—as they increased, his undaunted courage gathered strength: he advocated his beloved cause—excited the opulent to liberality, and the indigent

to prayer." We have only room for the concluding paragraph:

"Let us, my brethren, hail the dawning glories of that day in which Jesus shall see the travail of his soul—the fruits of those agonies he endured on the cross: they shall be more amply repaid. Let us exult in what he hath already done: and while we see blossoms adorning the desert—churches arising among the temples of idolatry—and infidels and bramins embracing the doctrines of the cross, let us aspire to be labourers together with God: let us, by our zeal, by our prayers, by our liberality—by the right employment of our talents, prove that we are concerned for a Saviour's glory, and be earnestly desirous that he should be enthroned in every heart, and receive the homage of the universe."

Sermons were also preached at the different chapels in Birmingham, on the Wednesday and Thursday evenings, by Dr. Ryland, and Messrs. Palmer, Fisher, T. Edmonds, and Ivimey.

General Meeting, Wednesday Afternoon, Oct. 16, 1816.

After prayer, by Dr. Steadman,

Dr. Ryland moved, that W. Burls, Esq. do take the chair, which being seconded by Mr. Birt, was unanimously carried.

After a few prefatory remarks, the chairman called on Mr. Hinton to read the minutes of the last meeting, and to give some statement of the latest intelligence received from our missionaries abroad. An interesting report was accordingly read by Mr. Hinton, which gave general satisfaction to the members of the society, and

On the motion of Mr. Ivimey, seconded by Mr. Birt, it was resolved, that the report now read, with any additions which the secretaries may think proper to make, be printed for general circulation.

It was moved by Mr. Robert Hall, seconded by Dr. Steadman, and

Resolved unanimously,

That the thanks of this society be given to Mr. King, the treasurer, for his past services, and that he be requested to continue them another year.

After acknowledging the sense he entertained of the kindness of the society, and expressing his continued willingness to serve it, Mr. King moved,

That whenever the balance in the hands of the treasurer shall exceed the *sum of 500l.* it shall be vested in Exchequer-bills, or other public securities, to be deposited in the hands of three trustees, on behalf of the society; and that Messrs. Owen Johnson, and Richard Brinton, of Birmingham, and William Burls, Esq. of London, be appointed trustees accordingly.

This resolution was seconded by Joseph Hall, Esq. of Northampton, and passed unanimously.

It was then moved by Mr. Birt, seconded by Mr. Hughes, and

Resolved unanimously,

That the thanks of this society be given to Dr. Ryland and Mr. Hinton, the secretaries, for their services during the past year, and that they be requested to continue them.

On the motion of Mr. Saunders, of Frome, seconded by Mr. Gray, of Chipping-Norton, it was resolved unanimously,

That the thanks of the society be given to the committee for their services, and that the following brethren do constitute the committee for the year ensuing:

1.	Anderson, Rev. Chr.	Edinburgh.
2.	Barclay, Rev. Geo.	Kilwinning.
3.	Birt, Rev. Isaiah,	Birmingham.
4.	Birt, Rev. John,	Hull.
5	Blundell, Rev. Thos.	Northampton.
6.	Burls, William, Esq.	London.
7.	Coles, Rev. Thos.	Bourton.
8.	Cox, Rev. F. A.	Hackney.
9.	Deakin, James, Esq.	Glasgow.
10.	Dent, Mr. Joseph,	Milton.
11.	Dyer, Rev. J.	Reading.
12.	Edmonds, Rev. T.	Cambridge.
13.	Fawcett, Rev. Dr.	Halifax.
14.	Gutteridge, J. Esq.	London.
15.	Hall, Rev. Rob.	Leicester.
16.	Hall, Rev. John,	Kettering.
17.	Hall, Jos. Esq.	Northampton;
18.	Hobson, James,	Kettering.
19.	Hogg, Rev. Reynold,	Kimbolton.
20.	Hollick, W. Esq.	Cambridge.
21.	Hughes, Rev. Jos.	Battersea.
22.	Ivimey, Rev. Jos.	London.
23.	Jarman, Rev. J.	Nottingham.
24.	Kinghorn, Rev. Jas.	Norwich.
25.	Lomax, Mr. James,	Nottingham.
26.	Morgan, Rev. T.	Birmingham.
27.	Newman, Rev. W.	Stepney.
28.	Nicholls, Rev. J.	Collingham.
29.	Page, Rev. Henry,	Bristol.
30.	Palmer, Rev. John,	Shrewsbury.
31.	Potts, Thos. Esq.	Birmingham.
32.	Ragsdell, Rev. W.	Thrapstone.
33.	Roberts, Rev. T.	Bristol.
34.	Saffery, Rev. John,	Salisbury.
35.	Shaw, B. Esq. M.P.	London.
36.	Steadman, Rev. W.	Bradford.
37.	Thomas, Rev. Micah,	Abergavenny.
38.	Tomkins, W. Esq.	Abingdon.
39.	Wilks, Rev. Mark,	Norwich.
40.	Wilson, Mr. W.	Olney.
41.	Winterbotham, Rev. W.	Horsley.
42.	Yates, Mr. John,	Leicester.

It was moved by Mr. King, seconded by Mr. John Hall, and
Resolved unanimously,

That this meeting gratefully acknowledge the services rendered to the society, by Thomas Potts, and J. C. Gotch, Esqrs. as auditors of accounts, and that they be requested to act in that capacity for the ensuing year.

On the motion of Mr. Saffery, seconded by Mr. Dyer, it was
Resolved unanimously,

That the very cordial thanks of the meeting be given to the friends of the Mission in Scotland, both in the Establishment, and among all classes of Dissenters, for the liberal contributions which they have made, in the course of this year, to the funds of the society.

It was moved by Mr. Ivimey, seconded by Mr. Morgan, and
Resolved unanimously,

That this meeting view with great satisfaction, the increase of Assistant Societies, and the aid derived from Penny-a-week Subscriptions and Congregational Collections, and recommend the friends of the society at large to promote these exertions to the utmost of their power.

On the motion of Dr. Ryland, seconded by Mr. Kinghorn, it was
Resolved unanimously,

That it be referred to the General Committee, to consider the propriety of forming a Corresponding Committee in India; and if such a measure meet their approbation, that they proceed to such appointment.

It was moved by Mr. Coles, seconded by Mr. Edmonds, and
Resolved unanimously,

That the next Annual Meeting of this Society, be held at Oxford, as early as may be found convenient, in the month of October, 1817.

Mr. Burls having left the chair, it was taken by Mr. Hinton; on which it was moved by Mr. Winterbotham, seconded by Mr. Jarman, and
Resolved unanimously,

That the thanks of this meeting be given to William Burls, Esq. for his able conduct in the chair this day, as well as for the various and important services which he has been constantly rendering to the Mission.

The meetings were closed in prayer by Mr. Robert Hall.

Substance of the Report ending 1816.

An unusual delay has occurred with *respect to the arrival of the Society's letters, from which information of foreign transactions must be chiefly derived,* though it appears from private communication, that they have been forwarded.

From the last intelligence it appears, that no alteration had taken place as to the stations in India, since the publication of No. XXIX. of the Periodical Accounts, excepting the removal of brother Chamberlain from Sirdhana, to a new situation at Monghyr in Hindostan. Our brethren Lawson and Eustace Carey had been called to the co-pastorship of the church at Calcutta, and brother Yates was associated with Dr. Carey in the work of translating the holy scriptures. Several of the churches had received a considerable addition to their numbers: the zeal of our ministering brethren, whether native or European, had not abated, and new prospects were opening to their labours on every side.

A short letter recently received from Dr. Marshman, closes with the pleasing intelligence that "God is still gracious to the Mission." Dr. Carey also observes, that "amidst discouragements, some encouraging circumstances still arise, to show that the Lord hath not forsaken us."

In another letter, speaking of the translation of the scriptures, he says, "This is now become a work which almost surpasses calculation, and must be supported: God has bestowed on us facilities for doing this work, which no other persons appear to possess. The great advantages derived from employing natives of the different countries—the large establishment of these natives which we already have—the intimate dependence of the languages of India upon the Sungskrit—the habit of translating which, we must, in some measure, have acquired, and the ease with which the different versions can now be printed by us, call loudly on us not to relinquish any part of this work."

From other sources the Society has learned, that a very satisfactory memoir of the present state of the translations may be speedily expected.

In the island of Java, the Society's prospects are very encouraging. The judicious and indefatigable exertions of our brethren, Messrs. Robinson and Trowt, have been well received by the inhabitants in general, as well as by some persons of wealth and influence. A gentleman of the highest respectability in rank and office, who has lately returned to England, gives the most honourable testimony to the excellent character of our missionaries in the island, and to their diligent and successful exertions in acquiring the vernacular languages of the country.

The station at Rangoon (it is stated with deep regret) has sustained considerable loss by the secession of Mr. Felix Carey from all missionary engagements. The Society has no farther advantages to expect from him, except such as may be derived from his influence with the Burman government. "Nevertheless the foundation of God standeth sure." Mr. and Mrs. Judson (it is added with great pleasure) remain faithful to their work in this important station, and display the genuine spirit of Christian missionaries. They were daily expecting the arrival of several brethren sent out to their aid by the Baptist Missionary Society in America. "I am now trying, (says Mr. Judson) to qualify myself to tell the Burmans of the God who made them—the Saviour who died to redeem them, and the eternity to which they are hastening. May the Lord prepare me for the work, and render me instrumental of some good before I die."

Mr. Rice, who was sent out from America together with Mr. Judson, having been baptized at Serampore, has revisited his native country, and since his return, has been instrumental in forming seventy-one auxiliary missionary societies, amongst the churches of our denomination in the United States. He has refused a professorship in one of the colleges, in order that he may be at liberty to pursue his missionary labours.

From Jamaica, the Society has heard with much regret, of the death of our highly respected missionary, Mr. Rowe. It appears, from the most respectable authority, that he had so conducted himself as to conquer inveterate prejudices; that he was highly esteemed by the Custos, and many of the inhabitants of Trelawney, as a man of worth and piety, and one who was perfectly suited to the office which had been entrusted to him. And although circumstances had arisen which, for a considerable time, prevented him from obtaining liberty to preach, yet his discretion had at last overcome the objection, and the Custos had determined to grant him a licence the very next month, had his life been spared. It will be an object of ardent prayer to God, that the Society's loss may be speedily supplied by the accession of some labourer in this vineyard, as prudent and zealous as our departed brother evidently was.

Adverting to proceedings at home it was stated, that the Committee, in October last, admitted three young men as probationary students; Messrs. William Adam, Stephen Sutton, and Richard Burton; and at a subsequent meeting, Mr. Baines was fully admitted as a missionary: all of them have hitherto given their tutors great satisfaction. Mr. and Mrs. Griffiths sailed for Ceylon in November, and have since been heard of, well, at the Cape, and at the Isle of France. In March, Mr. and Mrs. Randall, of Salisbury, were sent out to Serampore, chiefly with a view of their rendering aid in the mechanical operations of the Society. They were followed by Mr. Penny, of Shrewsbury, who is well qualified to manage the school belonging to the Benevolent Institution in Calcutta, having been for many years employed in the British and Foreign School Society. In June, Mr. Coultart was admitted a student on the Society's funds: and in August, Mr. and Mrs. Philips sailed for Java, to join Mr. Trowt at Samarang.

These are the principal events which have occurred at home during the past year, and more full information from abroad is daily expected.

It affords matter of great thankfulness to God, that although the country has laboured under a pressure of circumstances peculiarly afflictive, yet a spirit of liberality and zeal has never been more apparent than during the past year; and this remark applies not only to the members of our own denomination, but to many friends of the missionary cause, belonging to other Christian communities both in England and Scotland. The amount of the contributions received, is upwards of £8000, nearly £3000 of which we owe to the kindness and liberality of our friends in Scotland, and several considerable sums in addition, may be expected.

It is hoped that this brief statement will be regarded as containing many reasons for prayer, as well as thanksgiving, to the God of Missions, and many encouragements to continue, and if possible to increase, those exertions for his glory, and for the immortal welfare of mankind, on which his favour and blessing have hitherto so eminently rested.

Since the annual meeting, a review of the transactions to the close of the year 1815 has been received.

ASSOCIATION.

NORTHAMPTONSHIRE.

The Independent Ministers of the Northamptonshire Association, have circulated an Address on the Support of Christian Missions; and at their half-yearly meeting, held at Market Harbo-

rough, April 20th, 1815, the Rev. George Gill in the chair, adopted the following resolutions:

I. That the support of Christian Missions shall be a permanent object of attention to this association.

II. That a fund in aid of its designs, shall be raised by annual congregational collections, by subscriptions, and donations.

III. That the entire controul over all monies so arising, shall be vested in the association. At the same time, it is declared, that should any congregation specify a particular object to which it would appropriate its contribution, the association will, in such case, comply with its wishes.

IV. That the monies at the disposal of this association for missionary purposes, shall be distributed, at such times as may be appointed, to the Moravian Missions; to the Baptist Mission, for the translation of the scriptures; to the London Missionary Society; and to any other similar institutions sanctioned by the association.

V. That all grants of money shall be voted by three-fourths of the members of this association at its half-yearly meetings.

VI. That Thomas Inkersole, Esq. of Harborough, be the Treasurer of the Missionary fund of this association.

VII. That the Rev. Benjamin Lloyd Edwards, of Northampton, and the Rev. James Robertson, of Stretton-under-Fosse, Warwickshire, be joint Secretaries of this association, in its missionary department.

The first annual distribution of money from the funds of the association, was made at the last half-yearly meeting, held at Kettering, September 26, 1816; the Rev. T. N. Toller in the chair; when the following sums were unanimously voted:

	£	s.	d.
For the support of the Moravian Missions	51	1	0
To the Baptist Mission, for the translation of the scriptures	58	17	0
To the Missionary Society...	83	0	0

At the above meeting, the thanks of the associated ministers were unanimously voted to the Committee of Dissenting Ministers, at Dr. Williams's Library, for their steady attention to the case of the French Protestants, and to the interests of religious liberty.

AUXILIARY SOCIETIES.

PLYMOUTH.

An Auxiliary Society to the Baptist *Missionary Society*, was formed, Oct. 9, 1816, at Plymouth, in the churches and congregations of the Rev. Messrs. Davis and Wilcocks, in Dock, and the Rev. George Gibbs, in Plymouth.

The object of the meeting having been briefly stated, a very interesting and luminous detail was given by one of the ministers present, of the design and operations of the Baptist Missionary Society, and a forcible and eloquent appeal made in this cause of Christian philanthropy; and thereupon the following resolution was unanimously agreed to, namely,

"That the object of the Baptist Missionary Society has the cordial approbation of this meeting: and that a society be formed in the towns of Plymouth and Dock, to be called 'The Plymouth and Dock Auxiliary Missionary Society,' for the purpose of co-operating with the Baptist Missionary Society, in promoting the translation and distribution of the scriptures, and their other missionary exertions among the heathen."

Other minor resolutions for conducting the business of the society, suitable to the occasion, were then passed; and, at the close of the meeting, subscriptions were cheerfully entered into by the persons present, feeling their obligation to diffuse the light of the gospel, and rejoicing to aid its progress in that quarter of the globe from which it first emanated to cheer and to save.

YORKSHIRE & LANCASHIRE.

On Wednesday, September 4, 1816, the Yorkshire and Lancashire Assistant Baptist Missionary Society, held its first annual meeting at Liverpool.

On the preceding Tuesday evening, Dr. Steadman, president of the Baptist Academy at Bradford, preached at Lime-street-chapel, from Micah, v. 4, "For now shall he be great to the ends of the earth."

On Wednesday morning, Mr. Morgan, of Birmingham, preached at Lime-street-chapel, from 1 John, v. 19, "And we know that we are of God, and the whole world lieth in wickedness."

On Wednesday afternoon, the business of the society was attended to in Byrom-street-chapel; when Mr. Zachariah Barnes was called to the chair: various resolutions were passed, and some encouraging addresses delivered by ministers and others, who moved and seconded them.

In the evening, a very large congregation assembled at the same place, when Mr. Roberts, of Bristol, preached from Acts, i. 8 and 9, "But ye shall re

ceive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

A collection was made at the close of each meeting; the total of which amounted to about 180*l*. From the report of the Treasurer, it appears, that the society has received, during the year, in collections, subscriptions, &c. more than 1000*l*.

The society agreed, that their next annual meeting should be held at Leeds, on the first Wednesday in August, 1817.

WILTS AND SOMERSET.

The twenty-first meeting of the Wilts and Somerset Association for the Encouragement and Support of Village Preaching, was held at Bratton, on October 15, 1816. Messrs. Peter Macfarlane, of Trowbridge, preached in the morning, from Isaiah, liii. 11, first clause; John James, of Devizes, in the afternoon, from Mark, xv. 38; and Thomas Winter, of Beckington, in the evening, from John, xvi. 14. Roberts, of Heytesbury; Phillips, of Penknap; Porter, of Bath; Mitchell, of Warminster; and Gough, of Westbury Leigh, engaged in the other services.

The next meeting is to be held at Bath, on the Tuesday next after the Easter-week, 1817. James Mitchell, of Warminster, is appointed to preach.

ORDINATIONS.

HARROW-ON-THE-HILL.

Mr. Richard Thatcher (late a member of the church in Eagle-street) was ordained pastor over this small church, on Wednesday the 9th of October, 1816. The introductory address on the nature of a church of Christ, was delivered by Mr. Pritchard, who also received the confession of faith. Mr. Ivimey addressed the pastor from 1 Tim. iv. 16. Mr. Upton the church, from 1 Thess. iv. 1. The devotional services by Messrs. Penny, Barnet, (late of Bradford,) Coles, of Poplar, and Jarman, of Somers'-town.

On the return of about sixty persons to town, ministers and others, the most disgraceful outrage on the religious privileges of Protestant Dissenters, took place, that has been lately known in *this country*. Some of the larger lads *of the* public school, consisting of from fifty to one hundred, amused themselves by throwing hundreds of large stones, with great violence, at the carriages, as they were coming down the steep hill from the turnpike-gate. Many persons were much bruised; but none, through a kind Providence, were seriously injured, though stones of from half-a-pound to a pound weight, were thrown with great violence.

We understand, the deputies for defending the civil rights of Dissenters, have taken up this matter.

RISHWORTH.

April 18, 1816, Rev. — Meller, late a member at Salendine-Nook, was ordained over the Baptist church in Rishworth. Morning, at ten o'clock, after singing, brother Rigby, of Blackley, proceeded by reading the scriptures, and prayer. Brother Webster, of Pole-Moor, spoke of the nature and design of a gospel church. Brother Rigby asked the usual questions relative to choice and acceptance, and received the confession of faith. Brother Webster offered the ordination prayer, accompanied with laying on of hands, and dismissed the congregation. Met again; brother Milns, of Steap-lane, prayed. Brother Hyde, of Salendine-Nook, gave a solemn and impressive charge, from 1 Peter, v. 2. "Feed the flock of God." Brother Hargreaves, of Ogden, addressed the church, from 1 Cor. xvi. 10. "See that he may be with you without fear." Hymns were given out by brother Hobroyd, of Wainsgate, who also concluded the solemn, and we hope profitable services of the day by prayer.

Poetry.

A MIDNIGHT CONTEMPLATION.

How beauteous is yon vast and vaulted sky!
How bright the starry worlds that roll on high!
How mildly pleasing Cynthia's borrow'd beam
That flings its silv'ry radiance o'er the stream!
Those heavenly luminaries as they shine
Proclaim their Maker's skill and power divine:
Who guides each planet thro' its destin'd sphere
To mark the changing day, the circling year.
But not for ever shall these worlds endure,
Soon shall their Former bid them shine no more.
Then shall appear that great, that awful day,
When earth, and sea, and stars, shall flee away;
When the Eternal shall yon concave rend—
When sun and moon shall fall, and time shall end.
Yet then, e'en then, my spirit shall survive
The wreck of worlds, and live, for ever live!
E'en then, dear Jesus, I will trust in thee,
And make thy righteousness my only plea.
Array'd in that, O may my spirit stand
Among thy chosen saints at thy right hand,
Waiting till thou shalt bid my dust arise
To join its blest companion in the skies,
Where those bright sun, shall spread eternal noon
Nor night return to hood the feeble moon.

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THE

Baptist Magazine.

DECEMBER, 1816.

MEMOIR OF JOHN EVANS, OF LLANRWST,

WHO DIED IN HIS 102d YEAR.

It is pleasing to record a remarkable instance of the sovereign power and influence of divine grace, manifested in the conversion of an old sinner, in the ninety-fourth year of his age.*

John Evans, the subject of this memoir, lived and died near Llanrwst, in North Wales.—During 93 years he lived, like many others, "without God in the world." He was often under the influence of irritable passions, and much addicted to profane language. It appears that more than half a century ago, he used occasionally to hear some of the itinerant preachers of that country, especially the celebrated Howel Harris, but seemed to have received no serious impressions; and, for many years after that period, he paid no attention to religion, except going occasionally to the parish church.

He generally spent the sabbath in entertaining his neighbours with ludicrous anecdotes, and profane narratives; and although the gospel was, for many years, preached very near his dwelling, he was never known to attend, or to give himself any concern about his future welfare.

In the spring of the year 1808, the minister of the Baptist church at Llanrwst, had occasion to preach in a private house, very near the old man's dwelling. On the morning of that day, John Evans had expressed a wish to his daughter-in-law, with whom he resided, to go to hear this Baptist preacher. Accordingly he went, walking with two sticks; his presence rather astonished the neighbours, but the minister knew nothing of him. The text was, Acts, viii. 37, "If thou believest with all thine heart, thou mayest," &c. The preacher took occasion to explain and vindicate the conduct of the Baptists, in baptizing adults only, and in not baptizing or sprinkling children; as also the necessity and importance of faith and repentance to all

* The above was written in the Welsh language, by Mr. Thomas, the minister of the church, at Llanrwst, and has been translated for the Magazine.

mankind, in order to be saved. Now, it seems, "the time, the set time, was come," to favour this aged sinner, for now the "word preached" came with power, and the doctrines of the gospel deeply impressed his understanding, and his heart. He said afterwards, that the preacher looked at him, and that he thought he must have had him in his view throughout the sermon. After the service, he went home, without speaking to any one, and soon after went out of his own house, and was missed for some time. His daughter-in-law went out to seek for him, and found him on his knees, under a hedge, with his hands lifted up, praying with much earnestness and fervour. Soon after his return to the house, he fell into a fit, so that the family thought him dead; but he soon recovered, and when he came to himself, he requested that a certain neighbour of his should be sent for, who was one of the deacons of the Baptist church, who immediately came, and entered into conversation with him The old man told him how the Lord visited his soul under the sermon that afternoon, so as to show him his wretched condition as a sinner, and, at the same time, the freeness, fulness, and suitableness of salvation, through Jesus Christ, to the chief of sinners; and that he was determined to hope and trust in the sovereign power and efficacy of divine grace, and to depend on the all-sufficiency of the Saviour's *merits* for pardon and salvation. The next day he had another fit, and soon after this the minister came to see, and had much conversation with him, which was often repeated, and proved always productive of much comfort, and mutual satisfaction, so as to convince all the religious friends who visited the old man, that he was really converted and renewed by divine grace, though apparently on the eleventh hour. Being asked, what was the cause of the fainting fits which he had? his answer was, that the awful views of sin which he then had, and the interesting displays of the love of God to sinners, overpowered him: that he knew no other cause besides.

After some time, the old man expressed an earnest wish to be baptized, and to join the church. Being questioned as to his motives in this matter, whether he thought thereby to escape hell, or to purchase heaven? his answer was, that he knew it could do neither for him. As for purchasing heaven, he believed that heaven was never put up for sale; but that his motive, as far as he knew his own heart, was love to the Saviour, and a wish to obey him in any instance in his power. After some consultations, it was agreed that he should be baptized on the Easter Monday following; which was done in the presence of a great multitude, among whom were some of his children, and many of his grand-children, and great-grand-children. After this, the minister, and several of the members, continued to visit the aged convert, and to hold frequent meetings for preaching and praying, at his house, as he was not able, at any time, to

attend in the town, which is about two miles distant. Thus he continued to grow in grace, and in spiritual knowledge, and to mature in his experience of divine things, and to enjoy much of the consolations of the Spirit, and a good hope, through grace; always glad to see any religious friend, and to converse about heaven, and the love of God.

His sight and hearing continued good upon the whole, and his mental faculties seemed nearly as strong and as good as ever: he was always noted for an excellent memory at all times. Thus he continued to live, as a signal monument of saving grace, till September 17, 1816, when he fell asleep in the Lord, in the hundred and second year of his age. Some of his last expressions to the minister were, "Let it be made known, and remembered to the end of time, that I have obtained mercy, and that God visited my soul with saving grace, as in the eleventh hour." He left 5 children, 23 grand-children, and 43 great-grand-children.—*Is any thing too hard for the Lord? Is not this a brand plucked out of the burning?*

Cheltenham. H. W.

SUPPORT UNDER TROUBLE.

To the Editors of the Baptist Magazine.

THE following letter is extracted from a valuable tract, written in the Dutch language, and addressed to "The Sorrowful." The writer, a female in Holland, had experienced a series of affliction and trial, by the successive losses of trade, a lovely child, and an affectionate husband. This letter was lately introduced in a sermon, in John, xx. 15. and is not perhaps undeserving a wider circulation, by means of your Magazine. If you are of this opinion, your inserting it will oblige,

Weymouth. W. H. R.

MY DEAREST FRIEND,

THE dreadful blow is indeed struck; the severest calamity I can possibly feel has happened. God has taken my beloved husband from my side.—The acuteness of his feelings, in his sorrow, on account of our situation, at length overcame him, and he sunk in death. You are well acquainted with the way in which the Lord chose to exercise us—What, my good friend, can I say? I am severely tried, but the Comforter does not forsake me; nor has *he given me reason to suspect it will ever be the case.*

I feel, indeed, in every *new lesson* he gives me, that in myself I am the same ignorant and stubborn creature, and need, at every turn, the quickening influence of his grace; but I likewise experience that my great Teacher is fully aware of this, and therefore gives me with his new lesson, a *docile heart.* Never shall I forget the force of this truth, which he caused me impressively to feel, when soon after I received the dreadful stroke, I retired, and fell down before him in my chamber, and with a weeping eye, and a bleeding heart, stam-

mered out, "O my Father!—Thy widow—Ah! *thou* only remainest to me—O comfort me." Never, I say, shall I forget the power with which the following passage was applied to my soul, "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 11. I felt that my heavenly Father himself, intended to deal with me—*with me*, who with the many specimens, and, in a measure, *visible proofs* of forbearance and love, might have made much further progress in my journey toward the heavenly world.—I saw it was nothing but love, that induced him to bring the heavy trial upon me. This brought me down to a state of filial tenderness. The love of God urged me to say with respect to my visitation, "Father, let me be exercised thereby." I possessed a confidence that my Redeemer likewise prayed for me: and divine grace enabled me long to preserve this experience. All the divine conduct, and dealings toward me, even from my youth, were in a manner brought to my view. God has done to me, a depraved and ungrateful sinner, infinitely more than I had ever any reason to expect. His ways, though they have been humiliating for me (you know he began very early to prove me) yet appeared for that very reason the best, and *most* profitable. His dealings *convince* me that I could not *do without* God, whom otherwise the pride of my heart, sometimes, would insinuate that I could spare. On my entering on the marriage state, all seemed, according to outward appearance, to be favourable. We had proofs of the divine blessing on the engagements of my husband. We laid up some property. I began to calculate a little; but alas! I made my computation more on what *my husband had gained*, than on him whose providence gave us our prosperity. My confidence became increasingly carnal, until I was taught, by the loss of our property, (and I bless my Comforter for the instruction) that, while it is our duty to labour in the use of means, and to receive with gratitude the blessings bestowed on industry, still, as to proper rest for the soul, God, and his promises in Christ, form the only foundation for our faith. Ah, my beloved friend, how much does our hope for the morrow, sometimes fix itself on the property, the gains, and the promises of men, more than upon that word of our heavenly leader, "I will surely do thee good. I will never leave thee, nor forsake thee." Gen. xxxii. 12. Heb. xiii. 5. Often have I been confounded on the consideration; especially since I might have been instructed from St. Paul, to live, even amidst the cares that fill the marriage state, "content with such things as I have," and to make use of the divine promises, amidst the difficulties that may arise in that connexion. Many evenings have I sat with my husband, anxiously antici-

pating the future, though we frequently took courage, from the similarity which there appeared between our situation and that of Israel in the wilderness; as it appears from the expression, Deut. viii. 3. The people it appears were obliged, *in order to humble them*, to live day by day in God's promise relative to the manna. I perceive I am digressing: but my heart requires still to be put in remembrance of these things. Indeed it is the will of my heavenly Father, that, having lost all but himself, I should live on his promise, so that I might boldly say, "The Lord is my helper." I have, indeed, lost a valuable husband, but he, my heavenly Father, my Husband, my Maker, never dies! and what cannot he do? what will not he perform? "He that spared not his own Son, how shall he not with him also freely give us all things?" Rom. viii. 32. I am not my own, I am his: I live to serve his purpose, not to enjoy my own pleasure, any farther than is compatible with my will being swallowed up in his. In this the felicity of heaven will consist. And shall I complain, because God has broken in upon me, in order to give me in the present state, some little foretaste of *that* felicity? No, I dare not; not my will, but his be done. All that I possess on the earth, is merely loan. He gives us all things to enjoy, only to enjoy *him* in the creature, and every thing else in subordination to him. If we expect too much from the creature; if our hearts decline from God, the giver; if a longer possession of our mercies would tend to our hurt, he takes them away, but (this I know by experience, when my dear child was taken from me) it is in order by the quickening of the exercise of our communion with him in Christ, and by his Spirit operating in the actings of faith, to cause us more fully to discover what we have in God. Sometimes, indeed, the question occurs, "*Must I be taught this truth, by still more painful methods? Is it needful to this that I should be deprived of my greatest earthly good, my supporter, my husband?*

I was greatly harassed last night, with this subject! but I felt I was incompetent to fathom the purposes of God—that there was no pride more inexcusable, than that which attempts to raise vain man above the wisdom and sovereignty of God—that it was an honour conferred on me, in so far as God condescended to deal with me, an unworthy creature; and, beyond many, to make me his workmanship—that, when the plan of God, at the revelation of Jesus Christ, should be developed, it would be seen why he thus dealt with me, and I am persuaded that we shall then admire *that* conduct of God, which, at present, often makes us weep. No, no, God's government towards me is not severe. My *loss* is indeed severe; let him make it up in what way he thinks best; he will intermingle his goodness, and the supply of his spirit,—as to the *measure* of his support, I leave it to him, to him who, I am confident, wills my

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good. O help me to thank this Comforter for his support; help me to pray to him, that he will daily impart to me a heart attentive to his goodness: Yes, to HIS goodness; for in every token of friendship that his creatures show me; in every word of consolation they impart to me, unworthy; who might have been deprived of all comfort—in every, the very smallest assistance which they tender me—In all these, I read his love. He sends all these creature comforts to me—this service is rendered through my Saviour, who, in the midst of *his* sufferings, was deserted by God, as well as man. Help me to pray, that I may pass along more like a stranger and sojourner on the earth; who will wrestle the more easily with the troubles of life, and the better support under the most depressing occurrences, in proportion to the vigour of faith. This is not our rest—it is our inn, where we turn aside to tarry for a night. In heaven how shall we, in the blessed termination of all our troubles, participate of the gracious recompense which there is in God!

O proclaim it continually to all who know the Lord, that *we never more fully discover the value of our interest in him, than when he proves us by affliction.* And forget not, (he will never forget me) "He will carry, and will deliver." Isaiah, xlvi. 4. O forget not, that our rest must ever be with Christ in God. But—my heart is full—*I* must close—Farewel.

THE DAY OF SMALL THINGS *NOT DESPISED.*

THE question, "Who hath despised the day of small things?" was first asked respecting the building of the second temple; (Zech. iv. 10.) the beginning of which was opposed and despised by the enemies of Judah.

Even some of the Jews, calculating too much upon discouraging circumstances, and forgetting the power of God, were ready to despair of the accomplishment of that which was begun in the midst of so much opposition. But the Lord, who is "excellent in counsel, and mighty in working," notwithstanding the number and force of the enemies of his people, or their own doubtfulness or negligence, intended to raise a temple, upon which he would bestow a glory far superior to any thing which adorned the temple built by Solomon. It would, indeed, have been easy for him to have enriched the latter temple with silver and gold, beyond the former, for all the treasures of the earth are his: but what he accounts glorious, must be better than silver and gold. In the latter temple, Christ, who is the brightness of the Father's glory, and the express image of his person, was to appear, preaching his glorious gospel, and working miracles, in confirmation of his divine mission.

This being the purpose of God, the friends of the work should, at length, see Zerubba-

bel, whose hands had laid the foundation thereof, bring forth the head-stone with shoutings, crying, Grace, grace, unto it. Then those Jews who had distrusted the Lord, not sufficiently valuing the dawnings of his returning favour, would be rebuked, while the skilful and successful builder should take surveys of the work, until the whole should be finished. Thus the Lord, by his wise and gracious providence, would order all things so as to secure the success of his servant in the completion of his temple, that those who had despised the day of small things might be justly ashamed. The application of this is easy.

The Christian religion had to make its way without the power or the policy of the princes of this world—without any earthly allurements—and in direct opposition to the prejudices and corruptions of mankind. It was persecuted by statesmen—ridiculed by philosophers—it had to struggle with the greatest contempt, with nothing for its support but the force of truth, attended by the blessing of God. Its founder was considered by the men of this world as a crucified malefactor, yet it made its way through all opposition, and, by divine mercy, most happily succeeded. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Justin Martyr, who wrote about one hundred and six years after the ascension of Christ, could say, "There is not a nation, either *Greek or Barbarian*, or of any *other name*, even of those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus." And Tertullian, who comes about fifty years after Justin, appeals to the Roman governors in these words, "We were but of yesterday, and have filled your cities, islands, towns, and boroughs, the camp, and the forum. They (the heathen adversaries of Christianity) lament that every sex, age, and condition, and persons of every rank also, are converts to that name." (See Paley's *Evidences*, vol. ii. pages 223-4.) The preaching of the cross was a stumbling block to the Jews, and foolishness to the Greeks; but it was effectual to humble the proud, and to sanctify the most unholy. That which at first resembled a grain of mustard seed, and was greatly despised, became a tree, so that the birds of the air came and lodged in the branches thereof. "The day-spring from on high" dispelled the gloomy darkness in which the nations were involved, and enlightened and cheered the abodes of misery and wretchedness. What had been long foretold was now fulfilled: "The wilderness and the solitary place were made glad, and the desart blossomed as the rose. The glory of the Lord was revealed to the nations of the earth. Gentiles came to his light, and kings to the brightness of his rising."

By degrees, the superstitions of Rome overspread the Christian world; and most men, hea

ing that sacred name, were carried away with the pomp and splendour of the mystery of iniquity. The Christian religion was incorporated with the state, and made to consist in the performance of numerous ceremonies of Pagan and Jewish extraction; all of which might be performed without faith in God, or love to mankind. The power of the Roman pontiff was so great, that he assumed, and was suffered to exercise, a supremacy over many kingdoms.—When monarchs gratified his will, he put on a triple crown, ascended a throne, suffered the degraded abjects to call him *Holiness*, and to kiss his feet. He claimed infallibility of knowledge, and forbid the world to examine his claim. The pillars which supported this mischievous edifice, were immense riches, arising from false miracles, and pretended visions; oaths, dungeons, inquisitions, and crusades. The whole was called "THE HOLY CATHOLIC AND APOSTOLIC CHURCH," and was said to be the pure religion of Jesus Christ. Thus the apostacy foretold by Paul, (1 Tim. iv. 1.) was completed, and the man of sin exhibited to the world in full proportion. Yet in these dark times, the Lord had a remnant, according to the election of grace, and sometimes he was pleased to raise up a man of learning and piety, whose labours were a check to the fatal contagion.—Wickliffe, in England, Huss, in Bohemia, and others, were of *this* number. At length, by the *providence* of God, Luther was *raised* up, who, by his preaching and writing, shook Rome to its very centre. When this champion of the reformation first preached against the sale of indulgencies, and published his ninety-five theses, containing his sentiments upon that subject, the effects which afterwards followed were not at all expected by the Romish court. It was but a day of *small things*, and was, therefore, despised, yet the theses spread over Germany with astonishing rapidity, and were read with great eagerness; the consequence was, the authority of Rome began to be called in question; the minds of men were enlightened; a little one became a thousand, and a small one a strong nation. That which in its beginning was small, became formidable;—Rome was made to feel the rod of God in the hand of Luther. In looking back upon the progress of the reformation of the sixteenth century, we can apply the question, "Who hath despised the day of small things? The right hand of the Lord hath done valiantly; the right hand of the Lord is exalted."

In later times, much good has been done by institutions, which, in their beginnings, were small, and, in some instances, despised. Who could have thought that such glorious effects as we have heard of in India, would have followed, when in the year 1791, at a meeting of ministers, at Clipstone, Northamptonshire, the following question was proposed, by Mr. (now Dr.) Wm. Carey? *viz.* "Whether it were not practicable, and their bounden duty, to attempt somewhat toward the

spread of the gospel in the heathen world? Now India rejoices in the labours of indefatigable and successful ministers of the gospel. The waters of life are extending their healing efficacy among the votaries of Juggernaut; and the triumphs of the cross are known upon those shores, where the name of the Redeemer had been but little heard.

This work has been despised by men of the world, and looked upon with the same disposition of mind, as the efforts of the Jews to build their city and temple were, by their proud and taunting enemies; but, "Who hath despised the day of small things?" The Lord hath taken part with them that help his people, and the work hath prospered much beyond the first prospects of those who began it.

The British and Foreign Bible Society, the operations of which bless and astonish the world, spreading like the morning light over the hills of darkness, preparing the way for the latter day glory, first originated with a few generous minds, and seemed to be but a day of small things, which has also been despised; but the union of hands and hearts in this institution, is, perhaps, greater than in any that ever preceded it. The increase and influence of which, are far beyond the most sanguine expectations of its warmest friends; and it is probable this institution will proceed in its energies, until the holy scriptures are translated into every *language in the* known world.

The sun of divine truth is risen. The distant lands have caught its gladdening beams; with majesty and splendour it shall go forth, until all the nations of the earth behold its glory, and the shades of superstition and ignorance are dispersed, to return no more. The last twenty-five years have witnessed great things in the cause of God and truth, and if we may calculate upon a proportional increase for the next twenty-five years, according to the number employed in the good work, we may expect to see great things by that time; and, extending our views in the same ratio, for one hundred years to come, it is not unreasonable to expect, that the prophecies relating to the kingdom of Christ in the world, will then be considerably accomplished. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old." If we have it in our power, it is expected we should contribute to the support of his cause, both at home and abroad. To regulate and direct us in this service, we should remember, that if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—Jesus watches the treasury, carefully observing how much, and from what motives, men contribute to it. The large donations of the wealthy are not more acceptable to him, than the small mites of the poor and needy. He will not despise the day of small things. Those who are engaged in the work of the Lord may be encouraged,

by recollecting the certain success of the cause. "The kingdom is the Lord's, and he is the governor among the nations." Wicked men will despise the work of God, and the efforts of his servants; but the mightiest opposers shall be overcome; mountains of difficulties shall melt into plains, and the work proceed, and be accelerated, amidst the combined opposition of earth and hell. Promises and prophecies unite to strengthen our faith, and to animate our zeal. The decree is gone forth, "All the ends of the earth shall see the salvation of our God." His hands, which laid the foundation of the spiritual temple, shall also finish it; every stone of which, being rightly placed, shall be to the praise of his glory.

Dereham. G.

EXTRACTS

FROM THE LATE

Rev. A. Fuller's Correspondence

WITH THE LATE

Rev. Mr. Steevens, of Colchester.

(Concluded from page 445.)

No. IV.

Kettering, July 8, 1793.

MY DEAR BROTHER,

I RECEIVED yours of June 13, but a few days since. I don't remember what I wrote to you, but fear it was above par as to what I generally am. I suppose I wrote as I felt at the time. When I read such lives as Brainerd and Edwards, I am utterly ashamed of my own.

—My physician orders me to journey, but not to stop any where long.

No. V.

Olney, October 5, 1793.

—I ALWAYS remember my visit to Langham and Colchester, with pleasure. I wish I could oftener enjoy your company, but Providence has ordered it otherwise, and, no doubt, wisely ordered it. If we do good, as salt in the earth, it must be by being spread.

We have had a ministers' meeting this week at Kettering, and pleasant and profitable it has been. Pearce, of Birmingham, and Benjamin Francis, of Horsley, in Gloucestershire, were with us, and both preached. They are excellent men of God.

My health (or rather my head) is, I hope, somewhat better, though not much. I have lately, by order of my physician, lost my hair. I continue cold-bathing every day.—Have this morning plunged in the Ouse. I suppose I am a little akin to you, though cheerful in company, frequently dejected alone; with this difference, that mine is not the hypochondriac affection (so, I think, your complaints are called,) but a kind of constitutional gloom.

—I never had any talent for composing hymns, yet I read the hymns of others with much pleasure. How often have I, of late, wept, in reading, or singing over the 324th hymn of

Rippon's Selection, written by my dear friend Fawcett.—Also the 254th of the same selection, and composed by the same hand. Do read and sing it over, and think of me, and others. I have been ready to shed tears of joy while I have been singing it, in thinking of those whom I love, not only at and about Kettering, but in Yorkshire, in Birmingham, in Bristol, in Hampshire, in Cambridgeshire, in London, in Essex, and (I hope by this time, nearly) in Indostan!

You have indulged yourself in many a solitary hour in composing hymns.——You have volumes of them.—Probably some of the notes of your plaintive soul might sound in unison with my feelings.—Would it be too much to ask you to send me a volume of them, by Mr. Perkins? I will peruse them about a year, and then return them. Remember me very affectionately to Mrs. Steevens, to Mr. Trivet, and any other inquiring friends.

No. VI.

Kettering, April 14, 1795.

—We hope for more particular accounts from India, in the course of the summer. We ought not, however, to expect immediate accounts of great success. Men's hearts there, are the same as here; and nothing short of an Almighty arm, will pull down the strong holds of error and superstition. It may please God likewise to try *us, and our brethren*, by suffering *them for* a time to labour apparently in vain, that the work may, in the end, more evidently appear to be his own.

After labouring, I hope with some success, to demolish the Socinian scheme, it is in my heart to attempt an examination of Infidelity, upon a similar plan—that is, comparing it with Christianity, as to its moral tendency. But my head will not keep pace with my heart. The paralytic stroke which I received in the beginning of 1793, though much better, yet has left such weakness in my head, that I cannot read or write long at once, without feeling it. If any thing of the kind should ever be accomplished, it must be a work of time.

No. VII.

Kettering, June 19, 1795.

We have had a very happy association. I do not remember the churches in general, at any former period, being in such prosperous circumstances. One of them (Leicester) has had thirty-nine added, another eighteen, and several ten, or eleven.

The correspondence between Crispus and Gaius, is ideal, and is now closed. Notwithstanding all that the High Calvinists have said about *total* depravity, I doubt whether they any of them believe it; or whether, if they understand Gaius, they will in that particular, as well as in many others, assent to his doctrine.

I heard some time since, that Father H. was not so preju-

diced against me, but that he could read and approve my letters on Socinianism. I am obliged to him, and his friends too, for their friendly donation. If the principles in my *Letters* be understood and approved, those in my former publication cannot be disapproved, for they are the same. If any execution be done against Socinianism, it is by weapons, which no High Calvinist ever used, or can use.

No. VIII.

Kettering, Feb. 7, 1797.

—More news from India—and upon the whole encouraging. Thomas is more alive and active. Many things concur to induce hope that God is about to work. Surrounding villages *apply* to the missionaries, to come and preach the gospel to them. A little more patience, and prayer—These men nobly wield the sword of the Spirit: let us help them by our prayers. They are both harmonious, and in good spirits. "The Spirit of God," as Thomas expresses it, "seems to be moving upon the face of the waters, though there be at present no positive acts of creation."

THOUGHTS ON ACTS, IV. 23.

"And being let go, they went to their own company," &c.

THIS chapter records the first miracle wrought by the immediate followers of the Lord Jesus, after his ascension to heaven; and while it stands a glorious monument of what the grace of God has done, in men of like passions with ourselves, and holds out a noble example worthy our imitation; it also discovers the enmity to God, and his people, *which ever has* existed, and *still does* exist, in the hearts of all those who are strangers to its renewing influence. A miracle had been wrought by Peter, and John, in the name of the Lord Jesus, on a poor cripple—the jealousy of the Jewish rulers, aided by their deep rooted and inveterate prejudice against the cause of Christ, was excited—the apostles were thrown into confinement, and an attempt was made to persuade them to purchase their liberty, by a promise to preach and teach no more in this name—but the attempt was vain—their liberty, however, was restored, and doubtless their work, their delightful work, was by them renewed—"for being let go, they went to their own company."

Persecution is now ceased, and the followers of the Lord Jesus are no longer under restraints, which forcibly compel them to be absent from the worship of God, or the society of those who belong to his family. But, alas! there are other causes, beside the iron hand of persecution, which the Christian feels frequently operating as a hindrance, if not a bar, to his enjoyment of communion with God, and the society of his people. It has been generally acknowledged, that no evidence is more conclusive of a work of grace, than that love which the Christian feels towards those,

who bear the image of his Lord —a gracious soul, like the mariner's compass, may be much shaken by storms and temptations, but it can never rest till it returns to *Christ the attractive point*, as the source of all his real consolation, and to the society of his dear people, as that which makes the believer's distance from his Father's house tolerable.

We may be daily called, from various circumstances, to have intercourse with persons who are strangers to our hope—but it is a sad sign, when a professed follower of the holy Jesus, can spend unnecessarily his time in such society—it proves, at least, the exercise of grace to be at a low ebb in his soul. Vain society holds the soul back from God. What Christian ever found his mind as fit for the duties of the closet and the family, after seasons of unnecessary intercourse with worldly men? Our business and connections with society, render it unavoidable in some instances, that we must spend considerable portions of our time, with those whom, with the utmost stretch of candour, we cannot consider as persons who fear God. But, if we can enjoy their society,—if we can mingle without painful feelings in their follies,—if we can repeat and prolong our visits among them, it calls aloud to examine how it is with us, as to the reality of our love to him, whose we are, and whom we serve. It is possible, this paper may reach the hands *of some, who*, with the writer, *are compelled* many hours every day, to mix with those who must be ranked among the prophane and profligate—and who can participate with him in his pleasurable feelings on leaving such society, to enjoy the sweets of domestic comfort, or socially uniting with the despised followers of Jesus, at a throne of grace—the hours we are called to pass among the enemies of our Lord, are tedious, and we welcome the return of that part of the day, when being let go, we can unite with *our own* company. It is, however, granted, that among worldly men, there are many who possess superior talent, have a highly cultivated understanding, and from whose society much information may be derived. But I humbly conceive, the risk that must be encountered by a spiritual follower of our blessed Lord, in often mixing with such society, will be found too great for the advantage which may possibly be gained.—I was led into those reflections from a recent excursion, made to the place in which I spent the earlier part of my life—where, though I was allowed to mix with those whom the world holds highly respectable, as to morals, talent, and situation, yet I always found at their tables a vacancy, a something wanting, which no talent, no mere morality, no property could supply; and gladly did my heart bound when being let go, I could unite with my own company, in social intercourse at our common Father's footstool. The pious Hervey, on being asked, why he repeatedly refused an invitation to one of

the most respectable tables in his neighbourhood, is said to have stated as his reason, "that he could not visit in that family, where there was no place for his Lord:"—and was this line of conduct conscientiously attended to, I humbly conceive, the professing world would wear a very different aspect, from what it does at the present—the inward enjoyments of those who really love our Lord, would be less interrupted, the honour of his name more exalted, and the prosperity of his church on earth, better promoted. It is really a painful, a distressing thought, that any who rank among the friends of the Redeemer, who take their places with his children, when met together to commemorate his dying love, should be seen among their Lord's enemies, evening after evening, *witnessing*, if not *joining* in scenes, at which spirituality revolts. Should these lines meet the eye of any who have so far forgotten the dignity of their character, as followers of Jesus Christ, as to allow themselves in the practice here alluded to, let one, who, from painful experience, is alive to all its dangers, affectionately call their attention to the evils which attend this practice, in the dishonour it brings on the sacred cause of God—the encouragement it holds out to persons destitute of religion, to persist in a path that will ultimately lead them to eternal misery—the sad example it presents to our children and domestics, of the effects of religion on the character of a parent and a master—and the darkness and distress, not to say danger, it is calculated to bring upon our own souls—If we love our Lord, let us beg him to help us in all situations, and under all circumstances, to discover it—and if we are in providence called to have intercourse with persons who are strangers, yea enemies to our hope—yet while in the path of duty, we may expect his grace will be sufficient for us—but being set at liberty, let us evidence our love to him, and his people, by going to our own company.

JUNIOR.

August 24, 1816.

EARLY RECORDS OF *BAPTIST CHURCHES.*

The Origin, Names of Ministers, &c. of the particular Baptist Church, now meeting in Byrom-street, Liverpool.

IT appears from the church books belonging to the above Society, that this church was a branch of the particular Baptist church at Hill Cliffe, in Cheshire, near Warrington. The church at Hill Cliffe, was put in possession of the land on which their meeting-house is built, and which they use for a burying place, in the year 1663. In the year 1700, Mr. Francis Turner, then pastor of the church, came to preach, and administer the ordinances, at Lowhill, adjoining Everton, near Liverpool. The house of Mr. Daniel Fabius, alias Bean, practiser in physic, was licensed at the quarter sessions, at Manchester, July 25, 1700. On July 3, 1714, the church at Hill Cliffe agreed, that the branch at

Liverpool should be considered as a distinct church. Mr. Peter Davenport was set apart to the pastoral office, and the ordinances were regularly administered. Mr. Davenport afterwards removed to London. On June 30, 1717, Mr. John Sedgwick was ordained pastor; he removed Aug. 26, 1724. May 3, 1727, Mr. James Howarth succeeded him; he died in the year 1728, or 1729. In the year 1729, the meetings of the church were removed from Lowhill, to the lower end of Dale-street, Liverpool, where a chapel was built for that purpose: but the burying ground, at Lowhill, is still made use of by the congregation. August 23, 1730, Mr. John Turner, from great Warford, was ordained; he died in January, 1740. He was succeeded by Mr. John Johnson, until 1746, when he removed. Mr. John Oulton, from Leominster, was called to the pastoral office, in the year 1748, or 1749, and continued until the year 1765, when byage and infirmity, he became incapable. Mr. Samuel Hall, from Haworth, or Keighly, in Yorkshire, succeeded. In April 1772, Mr. Samuel Medley, from Watford, was ordained over the church. The present chapel in Byrom-street, was built in the year 1790. Mr. Medley died, July 17, 1799. Mr. Richard Davis was elected pastor, May 12, 1800; he removed, June 11, 1810. Mr. Moses Fisher, from Lewis, in Sussex, was chosen pastor, the 9th of *February, 1813.* From the formation of the church, to the present time, the truth of God has been maintained, the ordinances have been regularly administered, and considerable numbers have been added to the church. The parent church at Hill Cliffe, is still in a prosperous state, under the pastoral care of Mr. John Thompson.

*** *Similar Articles to the above, from any of our Correspondents, would be very acceptable to the Editors.*

THE GREAT STORM IN 1703.

On Saturday, Nov. 27, 1703, a tremendous storm shook all Europe, which has been considered the most dreadful tempest that has ever taken place since the deluge. This storm commenced three days before it arrived at its height. A strong west wind set in about the middle of the month, the force of which was increased every day, till the 27th. Great damage was sustained, and much alarm excited, both by sea and land. The late Rev. Dr. Stennett, in endeavouring to account for it observes, that "having most probably taken its rise in America, it made its way across the western ocean, and collecting confederate matter in its passage over the seas, spent its fury on those parts of the world, whither this army of terrors was principally commissioned." The violence of the wind, produced a hoarse, dreadful noise, like one continued peal of thunder; whilst the excessive darkness of the night, added to the horror of the scene. Some ac-

counts say, that it lightened; but it is probable, that this apprehension arose from their being at times, many meteors and vapours in the air; the hurry and agitation of nature being too great to admit of thunder and lightning, in their usual course.

Great loss of property was sustained; many painful accidents happened to those who escaped with their lives; and not a few had all their apprehensions realized, as they met death in some of its most dreadful forms.

In the city of London and its vicinity, more than 800 dwelling-houses were laid in ruins, and above 2000 stacks of chimnies were precipitated to the ground.

As a further proof of its strength and fury, we are informed, that "the lead which covered the roof of 100 churches, was rolled up, and hurled, in prodigious quantities, to great distances."

But the dreadful devastation spread throughout the country. In one extensive plain, on the banks of the Severn, not less than 15,000 sheep, being unable to resist its violence, were driven into the river, and drowned.

Such was the quantity of trees torn up by their roots, that a person anxious to ascertain the number, had proceeded through but a part of the county of Kent, when arriving at the prodigious amount of 250,000, he relinquished the undertaking.

If such were the dreadful ravages of this storm by land, it will be anticipated they were still more disastrous on the water. Accordingly we are informed, that the best part of our navy being then at sea, if it had been at any other time than a full flood and spring tide, the loss might have proved fatal to the nation.

It was computed, that not less than 300 ships were utterly destroyed by this tempest; among which, were 15 of the royal navy, containing upwards of 2,000 seamen, who "*sunk as lead in the mighty waters.*" The whole loss of property was estimated at four millions of money — of lives, about eight thousand — and cattle without number.

Towards the evening of the 27th, it pleased Him "*who gathereth the wind in his fists,*" gradually to suppress the storm, till there was a perfect calm. Men were encouraged to leave the retreats in which they had taken refuge, and view the "*desolations which God had made in the earth.*"

This was done with all that variety of feeling, which arose from characters essentially different. Although all had been full of terror and confusion, no sooner were their fears removed, than wicked men most dreadfully perverted its moral tendency and design. An event soon occurred, which demonstrated, that "*let favour be shewed to the wicked, yet will they do wickedly.*"

The plays, called the Tempest, and Macbeth, were acted twice in the week immediately following this tremendous event; and one of them on that day

se'nnight, on which the storm arrived at its greatest fury. An affecting instance this, which shows that the most awful judgments, cannot of themselves convert the souls of men.

With these exceptions, however, the general impression was salutary: and he who brought the stormy wind out of his treasures, caused it to fulfil his word. A day of fasting and humiliation was appointed by royal authority; and the sense and feeling of the nation was expressed, by the immense crowds, of all classes, who attended public worship on that occasion. Many reviewed, with wonder and gratitude, the deliverances which God had wrought for them.

To perpetuate in the minds of the *serious*, and awaken in the breasts of the *careless*, a proper sense of the hand of God, as it was then displayed, was the laudable design of the late Mr. Taylor, who instituted an annual service, which is still continued. See page 461 in our last Number.

ILLUSTRATIONS OF SCRIPTURE.

MATTHEW vii. 26. "*Shall be likened to a foolish man, who built his house upon the sand,* &c. The fishermen in Bengal, build their huts, in the dry season, upon beds of sand, from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent north-west winds, and the waters pour down in torrents from the mountains, a fine illustration is given of our Lord's parable: "*The rains descended, the floods came, and the winds blew, and beat upon that house, and it fell.*" In one night, numbers of these huts are frequently swept away, and the place where they stood, is the next morning undiscoverable." *Ward's Hist. of Hindoos*, 2d edition, 4to, page 478.

Gal. vi. 17. "*I bear in my body the marks of the Lord Jesus.* The apostle, no doubt, here referred to his whole bodily appearance, as a sufferer for Christ; and, perhaps, to certain scars in his body, from wounds he had received in his labours for Christ. Whether this receives any illustration from the conduct of the Burmans, or not, we cannot decide; but it is very common for a person in the service of a Burman, to have indelible marks imprinted upon his thighs, and other parts of his body, testifying to whom he belongs. Is it fanciful to suppose, that the apostle meant to say, 'Let no man trouble me, I bear indelible marks on my body, that I belong to Jesus the Saviour of the world.'" Ibid, page 485.

Luke, x. 7. "*Go not from house to house.* It would be considered a great offence among the Hindoos, if a guest, after being made welcome at a house, were to leave it, and go to another." Ibid, page 481.

Juvenile Department.

CALENDAR
FOR
DECEMBER, 1816.

I. *Its Name.*—It was called *winter-monat* by the Saxons; but, after they were converted to Christianity, it received the name of *heligh-monat*, or holy month.

December, last of months, but best, who gave
A Christ to men, a Saviour to the slave,
While falsely grateful, man at the full feast
To do God honour, makes himself a beast.
CHURCHILL

II. *Feasts and Festivals.*—Dec. 6. *St. Nicholas.* He was bishop of Myra, in Lycia, and died about the year 392.

Dec. 8. *Conception of the Virgin Mary.* This festival was instituted by Anselm, archbishop of Canterbury. Peter Lombard first started the question of the immaculate conception, in 1160.

Dec. 21. *St. Thomas the Apostle.*

Dec. 25. CHRISTMAS-DAY. Concerning the nativity of Christ, Mr. Robinson says, "it has been placed by men of equal learning, in every month of the year." Mr. Mede's opinion was, that "the nativity took place in September, and synchronized with the Feast of Tabernacles."

III. *Astronomical Occurrences.*—The sun enters Capricorn on the 22d, at twenty-seven minutes after two in the morning, when the winter quarter begins.—The moon is full on the 4th; enters her last quarter on the 12th; her change is on the 18th; and she enters her first quarter on the 26th. She passes Jupiter on the 16th, Venus on the 21st, and Saturn on the 22d.—Mars and Jupiter may be seen in the morning, about half past six o'clock, near that part of the heavens where the sun rises: and, on the evening of the 7th, Mars passes Jupiter. Therefore, on the following morning, they will appear nearly together, Jupiter being the higher and the brighter planet.—Venus is now an evening star, and sets on the 1st, at fifty-seven minutes after five, and, at the end of the month, about seven.—The planet Saturn appears in the evening, on the western side of the meridian; and, as the month advances, he gradually approaches the sun, which he will pass on the 15th of February next.

On the 4th of this month, there is a visible eclipse of the moon, which begins at fifteen minutes after seven in the evening. The earth's shadow makes its first appearance on the lower part of the moon, and gradually advances towards the eastern side of her northern limb till forty-four minutes after eight, when two-thirds of her diameter are involved in darkness. The visible part of the shadow then gradually diminishes till fourteen minutes after ten, when it will leave the moon, making its last impression on her western limb. Our juvenile readers should, if possible, avail themselves of an opportunity of seeing this eclipse, as it happens early in the evening, and as it is the last visible eclipse we shall have till Monday evening, April 20, 1818.

IV. *Naturalist's Diary.*—During the present month, we can expect to see but little variety in the vegetable kingdom, excepting in the mosses and lichens. We may, however, investigate those plants and shrubs that produce

berries at this season of the year. Among these, we may notice the white mistletoe, *(viscum album,)* which affords sustenance for the mistletoe bird, the fieldfare, and the thrush. It is said, "If the berries, when fully ripe, be rubbed on the smooth bark of almost any tree, they will adhere closely, and produce plants the following winter."

V. *Remarkable Events.*—Dec. 4, 1745. The young Pretender entered Derby.

Dec. 15, 1582. The Gregorian style was adopted at Paris.

Dec. 16, 1653. Cromwell was declared Protector of England.

Dec. 18, 1688. The Prince of Orange arrived at St. James's.

VI. *Births and Deaths of Illustrious Individuals.*—Dec. 7. 43 B. C. Cicero, the Roman orator, was assassinated.

Dec. 7, 1683. Algernon Sidney beheaded.

Dec. 8, 65 B. C. Horace, the Latin poet, born at Venusium, in Naples.

Dec. 9, 1608. John Milton born in Bread-street, London.

Dec 13, 1553. Henry IV. of France, born at Pau, in the Lower Pyrenees.

Dec. 20, 1697. Died in London, the benevolent Thomas Firmin, a native of Ipswich, in Suffolk.

Dec. 25, 1642. Sir Isaac Newton born at Woolstrope, near Grantham, in Lincolnshire.

Dec. 27, 1784. Expired at Rotherhithe, Prince Le Boo, a native of the Pellew Islands, in Asia.

Dec. 28, 1694. Queen Mary, consort of William III. died at Kensington.

Dec. 29, 1171. Thomas à Becket, archbishop of Canterbury, murdered in the cathedral of that city.

Dec. 30, 1765. The Pretender died at Rome.

Dec. 31, 1668. Boerhaave, the physician, born at Voorhout, a village near Leyden, in Holland

VII. *Remarks.*—In the researches of ancient history, we are often compelled to think of Solomon's admonition: "Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." Eccl. vii. 10. The times that are passing over us, are very eventful and instructive. We seem to hear our Saviour urging the question which he once addressed to the Pharisees and Sadducees, "Can ye not discern the signs of the times?" In the midst of all our afflictions, let us rejoice that we have now schools for all—bibles for all—missions for all—the concurrence and co-operation of all—and Great Britain, (our own dear native land, never before so great,) taking the lead in all! Let us humble ourselves in the presence of our condescending God, who has his "tabernacle with men." Let us gratefully adore and praise him, with joyful lips, for all these wonderful things. Let us with zeal and fervour contribute what we can to the glorious consummation set before us. Let us cultivate the most cordial affection towards all good men, remembering that the things in which we agree, are far greater in magnitude and value, if not also in number, than the things in which we differ. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen!" Psalm lxxii. 18, 19.

DESCRIPTION OF CALCUTTA.

(Concluded from page 378.)

RESPECTING the College, situated on the S. W. side of the square, founded by Marquis Wellesley, "it is difficult to say, (observes Mr. Ward,) which is most to be wondered at, the wisdom of the man who formed it, or the folly of those who have laboured to prove it unnecessary. If it were necessary that young men, sent out to superintend, as collectors, judges, &c. very large and populous districts, should know the language of the people whose most important concerns were to be placed in their hands, then the College of Fort William was necessary. If it were proper that the young men, who should become magistrates and judges, should know the laws they were to dispense, and be able to weigh the evidence of plaintiff and defendant, upon which they are to decide, then the College was necessary. If it were desirable the government should know the capacity and sufficiency of candidates for office, before it conferred the most important trusts, then the College was necessary. If it were truly desirable, that persons about to be placed in lucrative stations, beyond the reach of controul, should first be brought to know the necessity of managing their own affairs with discretion, then the College was necessary. If it were important to the happiness of the governed, that they should be able to make application to their magistrates, without the interference of persons under many temptations to become their oppressors, then the *College* was necessary. If it were *desirable* that the subjects should *not always* be reminded, that their governors were men of a strange speech, then the College was necessary. If it were just that native men of learning should be patronized, and their diligence excited to give to the stores of Hindoo literature an extensive circulation, and to make known to the world the most extensive system of idolatry on earth, then the College was necessary. If it were important to the interests of science, that Europeans, in situations of influence, scattered over the greater part of India, should be capable of exploring the hidden treasures of Hindoo learning, then the College was necessary. If it were of the last consequence to the happiness of the natives, that the servants of the Company should be able to select, with wisdom, the vast multitude of inferior native officers spread over the country, then the College was necessary. In short, if it were necessary to the happiness of the natives, or to the glory of Britain, that her authority should be preserved and perpetuated in the East, then the College of Fort-William was necessary, and Marquis Wellesley has the thanks of every native, and of every man of learning in the world.

"In the orphan and free schools, which are established in Calcutta, the children of Europeans, by native women, are maintained and educated. This mixed class, called *country-born*, is becoming very numerous; and though, in many cases, the European parents of these children leave a handsome provision for them, yet, in other respects, their situation is very distressing. These illicit connections are attended with the most unpleasant circumstances, and melancholy effects. The mother, though she may have lived with a man twenty years, and have

had a family by him, is always a disowned, concealed, and degraded character, never brought into English company. Often the children do not know their mother, and are left by the father, when he returns to Europe, never to be seen by him any more.—They, and the property assigned to their use, are left in the hands of some commercial agent. Some are put to sea, others go into the army, others become clerks, and others work at some mechanical employment. In many cases, means of support fail for this unfortunate race, many of whom are, in fact, miserable orphans, while their parents are living, and while their fathers, perhaps, are rolling in affluence. There are about 150 boys, and 150 girls in these schools, at one time." *

Since the above was written, in 1811, the Baptist missionaries, supported by the public in Calcutta, have established the "Benevolent Institution," upon the plan of Dr. Bell, and Mr. Lancaster: about 500 of these degraded outcasts generally belong to it.—The Society has lately sent Mr. Penny, who has, for several years, been employed in Lancaster's schools, to superintend that institution.

Obituary.

Mr. GIDEON WILKINSON.

If the influence of personal and vital religion is, at any one time, more necessary than at another, it is certainly in the prospect of death and eternity. The appearance and shadow of it may be sufficient for a man whose object is chiefly "a name that he may live;" but it is the *substance* and *reality* only that can support the soul, when "heart and flesh are failing," and bear it in triumph to the kingdom of God. It is one thing to appear in the presence of man, blinded by the prejudice of either attachment or dislike; and another to appear in the presence of him, who weighs every action, pierces every thought, and before whom the spirit is more immediately summoned at death. How great the influence of religion has been in the near approach of this solemn and eventful period, our eyes have seen, our ears have heard, our departed friends and fathers have already told us, and the subject of this memoir is a still further attestation.

Gideon Wilkinson was born in Norfolk, in the year 1754; and was in early life brought under the sound of that gospel, which was afterwards the great joy of his heart. It does not appear that any serious impression of divine things was made upon his mind, until he came to London, in the year 1773. It was then that the Lord, in his infinite mercy, lighted up that flame of piety in his heart, which not only continued to burn as long as he lived upon earth, but which is, at this

* Ward's History of the Hindoos, Vol i. page 85—87.

moment, growing stronger and brighter, and will continue to do so to all eternity. It appears he was led nearly by accident to the meeting house, in Unicorn-yard, in the year last mentioned, to hear Mr. Button, (the late worthy pastor of the church in Dean-street,) who had at that time just entered upon his ministerial career. The words of the text were the words of John the Baptist, Matt. iii. 12. *But he will burn up the chaff with unquenchable fire.* The solemn impression of this subject he had not forgotten, even on the bed of death. His conscience, as a sinner against God, was greatly alarmed. Like many others, under their first convictions, hope seemed to him for a season to expire. He was among "the chaff" which was to be "burned up," nor could either the invitations or promises of the word of God afford him any relief. In this state he continued about six months, when he was again drawn to hear the same preacher, who had been the happy instrument in inflicting the wound, which eventually led him to the great physician. It was to be the time of love to his soul! The same hand which bound the chains, was to unloose them. *A bruised reed*, said the text, on this pleasing occasion, *will he not break, and the smoking flax he will not quench.* Sweet peace began to enter his soul. His conscience lost its burden. The love of God was shed abroad in his heart. And then it was for the first time in his life that he saw the glory of God, as it shines in the face of Jesus Christ.

From this happy hour, to the day of his death—a period of more than *forty* years,—"he *never felt*," to use his own words, "*an inclination* to go back into *the world* again." Religion was his choice—his habit—his element. It was in it he lived, and moved, and had his being; nor could any thing afford him a higher gratification than the society of such as had the same hopes, and served the same master as himself: not a few ministers and private Christians, of different denominations, bear witness to the *consistent* liberality of his sentiments, and the generous kindness of his heart. He would have scorned to compromise his religious opinions with either the candour of indifference, or the mere interests of the world; but wherever he met with any, of whom he had reason to believe that they were the subjects of divine grace, it was not long before he discovered the charity which "hopeth all things," and the faith which "worketh by love."

If the lustre of his character, however, were more apparent in one view than in another, it was, certainly, in the openness of his heart—the strictness of his integrity—the warmth of his zeal—and his constancy in the ordinances of religion. He could bear with any thing better than with hypocrisy and deception. Sincere in his own professions, his very soul abhorred whatever was under-handed and deceitful. No idea of gain could ever induce him to depart from those rules of justice, which were the great principles of all his conduct in his dealings with the world. And more than once did he observe, that what he left, he was persuaded would *wear well*, because he knew it had been *got well*.

In the spiritual exercise of religion, he was an example to all that were acquainted with him. His nearest connections cannot remember an instance in which, when at home, he neglected to

place on the family altar, its morning and evening sacrifice, until the increase of the disease, which ended in his death, rendered him incapable of presenting himself before it. Nor were the *public* and *private* means of grace less devoutly regarded by him. Both the closet and the sanctuary bear their testimony to his piety—his constancy—and his perseverance. His "fellowship" was "with the Father, and with his son Jesus Christ." And though no one was more disposed to decry the doctrine of human merit, to be humbled before God as a fallen sinner, and to admire the sovereignty of divine grace, no one was more concerned to be an ornament to his profession, and to *hold forth the word of life* by a consistent walk and conversation. His heart was the temple of the spirit of God, and his whole life an index by which the work of that spirit was identified.

But let the character of a man be ever so excellent, his zeal ever so extensive and uniform, and his usefulness in either his family, the church, or the world, ever so distinguishing—*he must still die!* In the most promising state of bodily and mental health, there is but *a step between him and death!* Most remarkably was this verified in the case of our dear departed friend. From a state of constitutional vigour that is but seldom exceeded, he was suddenly called to enter the abode of disease, and to prepare for the coffin and the shroud.

It was about October, 1815, that the complaint of which he died, began to excite any serious alarm: and whatever medical skill could invent, was immedidiately resorted to, if indeed it might please God to effect any *favourable change*. Means after means were used,—but in vain. Hope of recovery gradually declined; and a rapid approach to the last, and fatal termination of the disorder, was loudly threatened about the close of February, and the beginning of March, 1816.

It was at this time, that *the power of religion over sickness and death*, began to display itself. He could talk of dying, with nearly the same composure as he had been used to talk of the common affairs of life. So great was his resignation, that the morning he died, he observed to a near relative, who was standing by his bed-side, "*I have never murmured!*" And great, indeed, were the supports with which it pleased God to sustain him, in the midst of all the glooms that overshadow the path to the tomb. It was about seven o'clock, on the morning of the 8th of May, that he began to struggle with "the last enemy." The cheerful serenity of his mind was still uninterrupted. He met him with the fortitude of a Christian soldier, just going to his crown! About ten, he proposed that his friends around him, should try to sing a verse or two of an hymn: but the tender sympathies of nature rendered it impossible. As he drew nearer and nearer to his heavenly rest, the affections of his heart were more and still more strongly tending towards it. "Sweet Jesus," "Precious Jesus," were frequently heard to proceed from his lips. The lovely Redeemer, that had been his joy and his hope while living, was eminently his consolation and his support when dying. And, in a manner that those around him will not soon forget, he stretched his hands, and cried as well as he was able,

"He is my soul's sweet morning star,
And he my rising sun!"

About one o'clock, the signal was given for the departure of the soul. The clay tenement could no longer hold its immortal inhabitant. "The body returned to the earth as it was, and the spirit to God, who gave it!"

The solemn providence was improved at Mr. Hoby's meeting-house, Maze Pond, by Mr. Button, from Heb. xiii. 5. "He hath said, I will never leave thee, nor forsake thee." Dr. Rippon engaged in prayer, and the body was interred in the vault beneath, on the 17th of May, 1816.

In the midst of the heavy affliction which this event occasioned, it pleased God to add another, if possible, more heavy and affecting. JOSHUA WILKINSON, his second son, who was to have taken the business of his departed father, and from whose society at home, an affectionate mother had cherished the hope of assuaging her grief, was, but a few weeks after, called to follow his venerable parent to the same world of glory and happiness. At a distance of more than 200 miles from home, and the very day he completed his *twenty-fifth* year, he was thrown from his horse, and expired on the twelfth day after the accident!

"God moves in a mysterious way
His wonders to perform!"

and all we can do in many such cases, is silently and submissively to adore what we cannot explain.

Painful, however, as this event undoubtedly was, to the immediate connections of our deceased friend; yet to those who knew him best, the happy preparation of his mind for the great change, is a source of the most exalted satisfaction. His treasure and his heart, had been long in heaven, and nothing afforded him greater pleasure, than to be engaged in the work of *doing good*. In the Bible Society, and the Society for the Instruction of Adults, in Southwark, he was particularly active. But his work was finished; and he entered into the joy of his Lord, on the morning of the 12th of June, 1816. The body was conveyed to London, and placed in the vault already mentioned, where, with that of his beloved parent, it is waiting for the hour when it shall be raised—to die no more! Mr. Smith, of Penzance, and Dr. Rippon, engaged in the funeral service.

O for the resignation which will enable us to cry, in the most trying dispensations of Providence, *Not as I will, but as thou wilt;* and to remember, that though

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

To *trust* him where we cannot *trace* him, is our duty now, and to *trace* him where we have *trusted* him, will be our joy hereafter.

Saffron Waldron. W.

MRS. GRIFFIN.

On Lord's-day morning, Oct. 27, 1816, about a quarter before eleven o'clock, Mrs. Griffin, wife of the Rev T. Griffin, pastor of the Baptist church, Little Prescot-street, London, departed from this world of sin and death, to enter, I trust, into the joy of her Lord. For several months before this event, she was favoured with a degree of confidence in God, and holy peace, considerably beyond the general state of her experience. In her last affliction, it was the good pleasure of the Lord, that she should exercise exemplary patience and humility, and strongly manifest the existence of repentance to-

ward God, and faith in our Lord Jesus Christ. More than a week before her dissolution, she expressed an apprehension, that she should not survive the indisposition which had then commenced; and, having desired the servants to leave the room, addressed herself to me, in a very serious and tender manner, on such subjects as ought to interest a wife, a mother, and an immortal being, who had sinned against God, in the near prospect of death. At this time, she expressed an anxious concern to be saved in the Lord with an everlasting salvation, and rather feared she should fail of the grace of God. I was not a little concerned, that she should find solid peace, and made the following inquiries, which were answered in the words that follow them:—Do you regard yourself as a sinner before God?—"Yes, yes, I am sinful in all that I do." Do you hate sin, sin itself?—"O yes." On what do you depend for acceptance with a holy God?—"On my precious Redeemer, he is the rock on which I rest." Have you any dependance on your own works?—"No, no, all my dependance is on my blessed Redeemer." The spirit and manner in which these questions were replied to, were as satisfactory as the answers themselves. Several times a wish to live was expressed, but it was with submission to God, and that life might be devoted to his glory.—With evidences of real sorrow, she lamented how little she had attended to the service of God, and his great salvation. On one occasion, a pious friend, who had had some very satisfactory conversation with her, cited the following passage: "Yea, though I walk through the valley *of the shadow of* death, thy rod and thy staff they comfort me"—leaving out, "I will fear no evil; for thou art with me," which she immediately supplied. At this time, her pain was severe, but she said, "I am happy, happy." Indeed, we never heard a murmur expressed; and, when I lamented her sufferings, she said, "I have deserved them, and have many mercies." The day previous to her dissolution, she expressed a humble expectation of reaching final glory; declared she had no dependance but Christ, and that she believed he would save her. About six o'clock on Lord's-day morning, I retired to seek a little rest, when the afflicted believer appeared better than she had been for some days: just before I left the room, I said, "This is sabbath-day morning:" she replied, "This is the day the Lord arose so early from the tomb:" which, except "good morning," were the last words I heard her utter; and, I believe, she said very little more to any one. Her general deportment and state of mind, during the whole of her last affliction, were becoming a profession of faith in Jesus Christ; for she relied on the efficacy of the Redeemer's sacrifice, and evidenced the possession of his sanctifying grace. To her attendants, she was mild and thankful—to her husband, very tender and affectionate; and, for the fervent prayers, and kind attention of her numerous friends, she expressed real gratitude.

The sovereign, gracious, and omnipotent Lord God, began the good work in the soul of the departed Christian; and he it was who carried it on to the end of her pilgrimage: and to him be glory, now and for ever, Amen, and Amen.

T. G.

Review.

Memoirs of the Life of Cowper; written by himself.—Cox and Son, St. Thomas's Street, Borough.—18mo. pp. 94.

We have always felt confident that many persons have suffered more *real* honour than fiction has ever *described*. Of this we have a proof in one part of the life of Cowper, who pourtrays his own feelings, not with a view to render the picture more fearful to gaze on than it really is; but with all the faithfulness of a man who had felt the truth of the proverb, "The spirit of a man will sustain his infirmity, but a wounded spirit *who* can bear?" We had before seen in MSS. those lines which are to be found at the end of this volume, in which he describes his situation as more agonizing than even hell itself: and had often been astonished at the poetic fire, and the dreadful conflict of soul, that had given utterance to feelings which had their birth in the darkest recesses of the bosom. But our wonder in part ceases, when we discover that feelings, so acutely sensible as his to the terrific, were long preying on himself, while under the influence of imaginations, which if not the production of insanity, were to him worse than madness itself.

The timidity of our poet is known to every one: but none who have not heard from himself the particulars of his life, could have imagined the extremities to which it often carried him. Over this part of his life, a veil has always been drawn by his biographers; but Cowper relates every thing with a minuteness and simplicity, which show he considered the recital might be productive of benefit to others. He had been appointed by his kinsman, Earl Cowper, to the offices of Reading Clerk and Clerk of the Committee of the House of Lords: but harrassed with the dread of appearing in public, he relinquished these for the less profitable one of Clerk of the Journals, the business of which was transacted in private. Here, however, a greater difficulty arose; the right of nomination to the office was disputed, and he was to appear at the bar of the house, that his qualifications might be examined. Conscious of the insufficiency of his knowledge on the subject, and even more persuaded that what he did know would forsake him at that period, he felt what few have experienced; while his timidity in public, connected with the dread of injuring his benefactor, by relinquishing the situation altogether, preyed so heavily on his mind, that he declares, "he now began to look on madness as the only chance remaining; he wished for it earnestly, and looked forward to it with impatient expectation." He was bent on self-destruction, as the only method of preventing his examination; *frequently* did he attempt it, and *frequently* almost succeed; but the protecting hand of God, who had prepared a better portion for him, as often interposed.

Hitherto we find Cowper ignorant of the righteousness of Jesus Christ, and making no profession of religion. Those men, however, who are willing to find any trifling excuse for not seek-

ing their own eternal happiness, allege, that religion was the cause of his gloom and despondence. Happy are we, from his own recital of facts, to be able to contradict such malicious aspersions. Cowper was, indeed, the child of melancholy—melancholy which neither a Warton, nor a Kirke White would have hailed; but his natural temperament was melancholic, and early occurrences and associations increased, in no small degree, this disposition. When about six years old, he was singled out at school by one nine years older than himself, as an object on whom the utmost cruelty might be exerted; and such was the brutal tyranny of his oppressor, that Cowper says, he "well remembers being afraid to lift his eyes upon him higher than his knees, and that he knew him better by his shoe buckles, than by any other part of his dress." This gloom ripened with his years, and strengthened with his strength; and that which at the age of six kept him aloof from every playmate, and brooding over various misfortunes, drove him, at the age of thirty-one, to the most poignant anguish of despair, and led him to seek his own destruction. So far was religion from being the cause of his dejection of spirits, that we discover him, at no period of his life, entirely free from it, except when under the most lively religious impressions. As soon, indeed, as "the full beams of the Sun of Righteousness shone upon him," to use his own expression, his dejection and mental derangement departed, like darkness at the morning's dawn. "He could only look to heaven," he says, "in silence, overwhelmed with love and wonder; while his joy was joy unspeakable, and full of glory." In this happy frame of mind we find him continuing till the close of these Memoirs, at his removal to Mr. Unwin's family; and, as we learn from his biographers, to a much later period.

In perusing the latter part of this production of Cowper, our emotions were very different from those which we felt during the former part. Every thing he relates is so exact a transcript of what actually passed in his own breast, that the reader almost imagines he is reading the history of himself; feeling almost an agony while he relates his own anguish, and a holy serenity, or rapturous joy, when these, happily, take possession of the author's mind. The whole was written at a period when he felt the value of the gospel, as the source of present and eternal happiness; and a strain of the most devotional feeling, therefore, pervades it. Of its authenticity, we need scarcely add, there can be no doubt, as various MSS. copies, derived from the best sources, have been in circulation; while the internal evidence would, at once, point to Cowper as its author.

To this edition, two poems, never before published, are added. Another edition, at double the price, has, we understand, made its appearance, with some poetical extracts from Mr. Hayley's Life of Cowper, and a portrait, but without these original pieces.

Memoirs of the late Rev. Andrew Fuller, by J. Ryland, D. D. Button. 8vo. pp. 584.

CHRISTIAN biography, or the lives and sayings of eminent departed characters, when conducted with a discriminating judgment, forms one of the most

portant branches of instruction; and takes faster hold of the heart than even the living examples themselves, while passing before our eyes. We are led by the history of the man, into the closet of the soul. We hear his complaints, and learn his joys; and are sensibly touched with both. We see him mingling with his family, and bending to all the endearing, though apparently trifling, concerns of domestic life. We hear of his parentage and birth, and become acquainted with the scenes of his youth, and the struggles, the conflicts, and the conquests of maturer days. We follow him through the increasing labours of advancing years, down to the chamber of sickness and the grave. Death, also, having extracted the sting from envy, which is often found rankling in the bosoms of the best of men, we are disposed to give that just and ample testimony to distinguished names, when departed, which our depraved natures yielded so reluctantly, while they were actually, though unconsciously, weaving their wreath, or forming their coronet, full in our sight. Solomon says, "I considered that for every right work, a man shall be envied of his neighbour." Besides, in thus holding intercourse with friends whose faces we shall see no more, we feel a sweet and tender melancholy stealing over the mind: our spirits are softened, and filled with awe: we seem to touch the invisible world: and the impressions made upon our hearts, are more powerful and direct than on ordinary occasions.

These reflections were suggested by the name at the head of this article; and we consider Dr. Ryland as deserving well of the Christian world, for having presented us with the portraiture of one of the most useful servants of Christ.

The first chapter is occupied by a sketch of the history of the Particular Baptists—the government of their churches—their annual associations, &c. &c This naturally introduces the account of the "modern question," as it has been called, *viz.* "Whether it be the duty of all men, to whom the gospel is published, to repent and believe in Christ." The endeavours of Mr. Fuller, and others, to interpose a check to the prevalence of what they considered *false*, or *hyper*-Calvinism, as taught in the writings of Dr. Gill and Mr. Brine, are distinctly noticed. We were gratified to find the following quotation from Mr. Brine, in reply to a writer, in 1743, who, Dr. Ryland admits, had verged towards Arminianism:

"Had not this writer," (says Mr. Brine,) "attempted to build up *Arminianism* upon the foundation of the opinion of evangelical repentance, and special faith, being the duties of unregenerate men, I had not given you, and the world, this trouble; for though I *apprehend* that opinion is not to be supported by scripture, and the analogy of faith, it seems *not* to me to be of such consequence, but that persons differing in this point, may *fully agree* about the doctrines of the grace of God." p. 7.

The spirit which Mr. Brine displays is amicable: we wish it may be imitated by all our ministers, whatever side they may think it right to take, as it relates to the "modern question."

We give another quotation from this chapter, to show the boundary of the sentiments of those who opposed that principle.

"These ministers, however," says our author, "always abhorred, as the very essence of Antinomianism, the notion that the law is not binding

upon believers, as a rule of conduct. Dr. Gill, Mr. Brine, and Mr. Toplady, utterly reprobated that pernicious sentiment, into which so many have eagerly run, within these last thirty years." Page 10.

The second chapter contains a most affecting account of Mr. Fuller's early religious impressions, and of his conversion.—Young converts will find much here to instruct and edify them.

The limits of our work preclude our making extracts from Mr. Fuller's letters, relating to his call to the ministry, and the difficulties he experienced while pastor of the church at Soham: especially as to the exercises of his mind, previous to his removal to Kettering. Dr. R.'s remarks on this part, are too important to pass over:

"On reflecting," says he, "upon what I knew in early life of our ministers and churches, I have been ready to suspect, that some of our best ministers carried their scruples to an extreme; and were more averse to leaving a people with whom they had once been settled, than *the general good of the church required.* Yet I have been ready to fear, that our young ministers are in danger of verging too far the contrary way, and of deserting stations of importance, as soon as they meet with any unpleasant occurrence. I have had occasion, within these few years, to remind some, that the British army in Spain would soon have been driven out of the Peninsula, if every officer had deserted his post, so soon as the French were so uncivil as to fire at him. Not that I would too positively determine for others, but I would guard them against a cowardly abandoning of important and difficult stations; aspiring after posts of honour and ease, when God is blessing them with usefulness, in the midst of many privations and hardships. *He that findeth his life, shall lose it; but he that loseth his life for my sake, shall find it,* is a maxim of the highest authority, and of very extensive application." Page 70.

A large part of the volume is necessarily occupied with an account of Mr. Fuller's engagements as the Secretary of the Baptist Missionary Society; but his character in that important office, is too familiar to our readers to require any further information.

Dr. Ryland will not be offended, by our suggesting, whether the plan of the work does not involve the history of Mr. Fuller in some degree of obscurity?—Would it not have been better to have given in each successive year the events of that period: instead of dividing the memoir into parts, descriptive of the pastoral, literary, and missionary transactions, in which Mr. F. was engaged? There also appear a few marks of haste, which we hope will not be found in a second edition. All these things, however, are of minor importance; and we sincerely thank Dr. R. for undertaking and accomplishing a work of so much interest. The letters and documents which it contains, will give it a lasting value, as long as boldness, strength, and perspicuity of language, are admired; or exalted piety, purity of motive, and unwearied zeal for God and his cause, are held in esteem. We could easily fill up our pages with numerous extracts from this work, that would interest every heart, but we rather choose to refer to the work itself.

We only add, that an excellent engraving of Mr. F. accompanies it: the original painting, by Medley, in the possession of the family, we have seen and admired. It was taken in the meridian of his days and his labours.

JUST PUBLISHED.

The Efficacy of the Gospel exemplified, in the Conversion and happy Death of Charles Whitfield; for many years a professed disciple of Voltaire, who died in London, August 15, 1816.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

We extract the following pleasing testimony to the character and conduct of one of our missionaries in the East, from an interesting work, entitled, "Sketches of India," just published by Messrs. Black and Co. and which is currently ascribed to a gentleman of no less eminence than Dr. Ainslie.

"During the greater part of this fair, (at Hurdwar,) which lasted nearly three weeks, a Baptist missionary, (Mr. Chamberlain,) in the service of her Highness the Begum Sumroo, attended, and from an Hindostanee translation of the scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a missionary should be. No abuse, no language, which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled. At first, as may be expected, his auditors were few; a pretty convincing proof, when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days, he was not surrounded by more than as many hundred Hindoos; in ten days (for I regularly attended) his congregation had increased to as many thousands.—From this time, until the conclusion of the fair, they varied; but never, on a rude guess, I should fancy, fell below eight thousand. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the missionary retiring, they every evening cheered him home, with 'May the Padre (or priest) live for ever!'

"Such was the reception of a missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were supposed to have been assembled, and [illegible] Brahmins, from far and near, considered it their duty to repair.—[illegible] was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their attendance was regular, and many, whose countenances were marked, were even the first in assembling. Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and, I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation."

Letters have recently been received from India. The following is a brief outline of their contents:

At Gomalty, the station has sustained a loss, by the somewhat sudden death of Manika Chund, a valuable native brother; Krishna, always indefatigable, is gone thither to supply his place. Mr. W. Carey, and his native assistants, are proceeding with their accustomed diligence and hopeful success, at Cutwa, and various places in its neighbourhood.

Similar accounts, varied by interesting details of incessant labour, are furnished from Jessore and Berhampore.

The churches at Serampore and Calcutta, are favoured with considerable additions. Much good appears likely to result in the latter city, from the appointment of brethren Lawson and Eustace Carey to the joint pastoral office there. They appear to have entered on their labours with the determination and zeal so desirable in the ministers of Christ. Brother Yates, who, while in England, evinced remarkable skill and aptitude in the acquisition of languages, is proceeding, under the immediate direction of Dr. Carey, in pursuit of these studies, and is already of considerable service in forwarding the great business of the translations.

Brother Smith preaches to crowds of attentive hearers in different parts of Calcutta. The Shiks in this city were greatly delighted at receiving the gospels in their Gooro-mookhee dialect, putting their books on their heads, and uttering aloud their joy at the gift. Sebuk-ram is indefatigable as an itinerant in his own village; where Roop-dass, a police-officer, and his family, have avowed their reception of the gospel.

A pleasing instance of the effect of the

instruction of youth in their schools, occurs in a letter from Tarachund, to brother Ward, dated Vanavariya, 29th June:—"I thank God that some of the school-boys are so well acquainted with the Christian religion, that they overturn every word of the idolaters who visit the school, and explain the word of the Lord almost as well as Christians themselves; which makes me to believe their conversion to be near. They also discourse at home about religion, and read the Bible on sabbath and other days.—Those that hear them, declare, that this is the true religion, and ought to be obeyed." The zeal of this worthy brother has induced him to compose a number of Bengalee hymns, which are to be printed. "At the same time," he adds, "I hope you will pray to God, that, by his blessing, these hymns may be spread all over Bengal, and attract the hearts of the hearers toward our Saviour Jesus Christ. Amen."

Mr. De Bruyn appears to have been made useful, in a variety of instances, among the Mugs, at Chitagong, and its vicinity. At his first "attempt to visit them, these uncivilized people ran up the mountains; however, one of them returned, and after hearing that they had brought them books, and were desirous of making known good news to them, the people took courage, and came round them; when the gospel was read, they acknowledged that they were in a bad way, and that the words were good: they accepted of fourteen books."

At Silhet, several persons are waiting for baptism.—By a letter from brethren Da Sylva and Bhagvat, "We learn that they had visited Hircumbu, (a small independent state,) and had conversed with numbers of the inhabitants respecting the gospel. The daughter of Rajah Govinda-chundra, say they, heard of our arrival, and wished to hear the word; we went, and explained the gospel doctrines to her, with which she seemed much pleased, and detained us six days, during which time she read the word with us, and helped us various ways. At our departure, she expressed the highest pleasure, and told us we were the servants of the true God, and invited us to come every month, and stay two or three days, that she might well understand the Christian doctrine."

A pleasing work of grace has been going on at Digah, and its neighbourhood, principally among the British soldiers, though not confined to them. On this subject, a correspondent of the missionaries observes, as follows: "There is in the progress of religion in India, the same appearance as in Europe, a gradual descent of divine influence, like the gentle dew on the tender grass; a daily increasing number of people in different parts of the country, in the civil service, are evidently friends of the gospel; in the army this attachment is more generally decided, and though the work goes on (comparatively) but slowly among the Heathen, this can be accounted for from the great resistance made by the civil and religious prejudices of this people."

Mr. Thompson is continuing, with all his former assiduity, to labour in the dissemination of the gospel, in the populous city of Patna. A pleasing instance of the attention excited by the scriptures, occurs in his journal:—"Two Pundits from the city wanted the Sungskrit Testament; not having it, I offered them the Pentateuch, but they said, 'Not this book, but another, in which there are many good things about Jesus Christ, and good words of his, for we have seen and read the book at Pundit Shookrugee's, in the city, at his recommendation; and when we wanted the book for ourselves, he refused, saying, he had obtained it with great difficulty, and told us to come to you.'"

A new station appears to have been formed at Guya, by a person of the name of Fowles, who had been baptized by Mr. Thompson, at Patna. He seems to enter into the work of the gospel with all his heart. "I preach to the Hindoos and Mussulmans," says he, "almost every day, and am heard with much affection and attention; some of them weep, even like children, when I speak to them of the sufferings and death of the Lord of glory; and the Saviour of sinners for the salvation of the elect.

Brother John Kerr has proceeded from Ferukabad to Dehli, the ancient capital of India. "Here" says he, "the word is heard with willingness and attention, much to our encouragement and astonishment, for we had heard that the word could not be preached in Dehli; but I thank the Lord, that I now perceive the folly of regarding what men say, and the wisdom of hoping in him, who has promised to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession."

Brethren Peacock and M'Intosh are proceeding with harmony, and not without success, at Agra. "We have received," say our Serampore brethren, "a very pleasing letter from our brother Peacock, giving an account of a change in a family in those parts, from Popish darkness to marvellous light, and from the power of Satan unto God. We

should insert this interesting account, but as it relates to a private family, we forbear, lest we should give offence."

Aratoon perseveres in his labours at Surat, amidst many difficulties. "He speaks of a new sect of Hindoos, which sprang up about sixteen years ago, and which is said to comprise 100,000 persons. They affirm that every religion is equally acceptable to God.

Another sect.—A sect called Baboojee exists at Surat; they are not numerous, but brother Aratoon says, "I have been among them several times. At my first visit, I saw them all sitting together singing hymns, almost like Christians. It seemed a dream to me: I almost fancied myself at the brethren's house at Serampore. (Oh! when shall my eyes see that day again!—) These hymns, though not Christian, are far better than the heathen hymns. They had no prayer. This sect speaks much against idols, and against the Mussulman religion too.——I have preached to them."

Accounts from the brethren Peter, in Orissa, Chater at Columba, Judson at Rangoon, and Jabez Carey at Amboyna, afford the same proofs of zeal, and unremitting attention, in the sacred cause.

At Agra, Cutwa, Jessore, and other stations, several natives had been baptized, and several others are mentioned as desiring to be admitted to that holy ordinance.

From Java, Mr. Trowt writes, under date of March 22, 1816, "Through mercy I can now say I am well; and, if I continue so, I hope my next will contain a report of progress." The committee of the Java Auxiliary Bible Society, had expressed "the high sense they entertain of Mr T's exertions in translating the holy scriptures into the Javanese language," and requested his acceptance of 1000 rupees, in aid of that work. Mr. T. is not without some success in his ministry, though he has been much hindered therein by severe indisposition.

Brother Chater, in a letter to the brethren at Serampore, dated Columbo, May 27, 1815 says, "I was this week with Mr. Siers and my Cingalese teacher at Kullyance, where there is a Boodhist temple; at which, on the day of the full moon of the present month, was one of their great days. It is about seven miles and a half from Columbo, on the side of a river, which is called the Kullyanee river. We arrived after the middle of the day, and at three in the afternoon I delivered a sermon in Cingalese, under a shed not far from the temple; and at eight in the evening another. On the former occasion, I had a decent number of hearers, and in the evening quite a crowd; and being formed into a semicircle before the shed in which I stood, which was elevated four or five feet above them, they could all both see and hear very well During the interval of preaching, we went to the inclosed spot of ground in which the pagoda stands: there, by speaking with a priest, we spoke to a surrounding crowd. We contradicted the nonsense of Boodhism, by stating the plain and important truths of the Bible. Mr. Siers and my teacher afforded me much assistance; and a Mohandiram, who resides at the village, united with us in the attack Thus, in a kind of a side way, we made an assault on the enemy upon his own ground; in one of his strong holds, where his seat is.

The ceremonies were going on the whole night; and not less, I think, than ten thousand people were present. Some of them were feeding the lamps, others carrying lights round the place; some reading books aloud, surrounded by many attentive hearers, and not a few making offerings of flowers, &c and repeating prayers, much in the same way as I have seen them in the Burman country. I observed, that every one who brought an offering, gave a small piece of money to the priest; which, in the whole, would no doubt amount to a considerable sum.

Mr. Siers and myself were at the pagoda, going on with our work, till after twelve at night. He was so much delighted with his new employment, that he could scarcely sleep when we retired to our little hut in which we spent the remainder of the night; at half past seven in the morning, I preached again, and had a considerable number to hear me. In the forenoon, Mr. Armour, and the two methodist brethren, Harvard and Clough, came to the place. They went first up to the pagoda, and talked to the people; and from thence to the preaching shed, where a priest, who has made up his mind to renounce Boodhism, read a paper, shewing his reasons for so doing: to which he added something extempore, to show that it is a false religion. Among other things he said, Boodh himself had foretold, that during the five thousand years of his dynasty, two thousand of which are not yet elapsed, the Boodh religion would keep its footing in this island, and the Kandian kings would continue to reign: as a sure proof that Boodhism is not true, he said they all knew that the king of Kandy is now a prisoner in the fort of Columbo. After the priest had delivered his speech,

Mr. Harvard, with the help of an interpreter, prayed and preached to the people; and we sung hymns in English.—After this service was over, we took dinner with a Dutch magistrate, who was at the place to keep peace during the feast; and then returned to Columbo in one boat, singing hymns almost the whole way. I was much gratified with the trip; and felt more like a missionary at his proper work, than at any time since my arrival here."

Letters have also been received from Jamaica. Brother Compere appears to have a pleasing prospect before him; he has procured a meeting-house in Kingston, which had long been shut up, and there has formed a church from among the people of colour, previously professing Christianity, consisting of several hundred communicants. On July 13, he received intelligence, which seems much to have rejoiced his spirits. "I have heard," he says, "that all the slaves on an estate called M. have lately began to pray, and that those on three estates adjoining are like-minded. God grant that they may be praying souls indeed, that they may weep and pray on earth, but rejoice and praise in heaven."

The following is from the Journal of Mrs. Judson, dated Rangoon, Sept. 1813, and continued till Sept. 1814.

"Not more refreshing to the thirsty sons of Afric is the cooling stream, nor more luxurious to the meagre, half-starved native Andaman, is a morsel of food, than your letters to our weary and almost famished feelings. Two long years and a half had elapsed since we left our native country, without our hearing one word from any of our American friends. Thirteen months of this have been spent in the cruel, avaricious, benighted country of Burmah, without a single Christian friend, or female companion of any kind.

"Our home is in the Mission-house, built by the English Baptist Society, on the first arrival of Messrs. Chater and Carey in this country. It is large and convenient, situated in a rural place, about half a mile from the walls of the town. We have gardens enclosed, containing about two acres of ground, full of fruit trees of various kinds. In the dry season, our situation is very agreeable. We often enjoy a pleasant walk within our own enclosure, or in some of the adjoining villages.

"September 20.—This is the first sabbath that we have united in commemorating the dying love of Christ at his table. Though but two in number, we feel the command as binding, and the privilege as great as if there were more, and we have indeed found it refreshing to our souls.

"December 11.—To-day, for the first time, I have visited the wife of the viceroy. I was introduced to her by a French lady, who has frequently visited her. When we first arrived at the government house, she was not up, consequently, we had to wait some time. But the inferior wives of the viceroy diverted us much by their curiosity, in minutely examining every thing we had on, and by trying on our gloves, bonnets, &c. At last her Highness made her appearance, dressed richly in the Burman fashion, with a long silver pipe at her mouth smoking. At her appearance, all the other wives took their seats at a respectful distance, and sat in a crouching posture, without speaking. She received me very politely, took me by the hand, seated me upon a mat, and herself by me. She excused herself for not coming in sooner, saying she was unwell. One of the women brought her a bunch of flowers, of which she took several, and ornamented her cap. She was very inquisitive whether I had a husband and children, whether I was my husband's first wife, meaning by this, whether I was the highest among them, supposing that my husband, like the Burmans, had many wives; and whether I intended tarrying long in the country.

"When the viceroy came in, I really trembled; for I never before beheld such a savage looking creature. His long robe and enormous spear not a little increased my dread. He spoke to me, however, very condescendingly, and asked if I would drink some rum or wine. When I arose to go, her highness again took my hand, told me she was happy to see me, that I must come to see her every day, for I was like a sister to her. She led me to the door, and I made my salam, and departed. My only object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her, when perhaps it would not be possible for Mr. Judson to get access to the viceroy. One can obtain almost any favour from her, by making a small present. We intend to have as little to do with government people as possible, as our usefulness will probably be among the common people. Mr. Judson lately visited the viceroy, when he scarcely deigned to look at him, as English *men* are no uncommon sight in this country: but an English *female* is quite a curiosity."

Domestic Religious Intelligence.

BAPTIST IRISH SOCIETY.

Extract of a Letter from Mr. Rogers to the Committee, dated Kilmatigue, Oct. 12, 1816.

"LAST week I visited most of the schools, and paid the masters their quarter's salary. In general I found them very attentive to the new regulations respecting classing the children, &c.

"In my last, I promised you a more particular account of my preaching in this part of the country:

"I preached at Sligo on Lord's-day, Sept. 22, to a large and attentive congregation. On the same morning, I baptized two persons, who appear to be partakers of divine grace, on a profession of their faith.—On Monday at Windsfort, in a school-room, which was much crowded:—on Tuesday at Washington, five miles from Sligo, to a very attentive auditory:—on Wednesday at Coloony, in the market-house:—on Thursday at B————, to a very crowded congregation, most of whom were Roman Catholics, who paid particular attention: this is the parish referred to in my journal of last March, where a great number of the inhabitants left the priest, mass, and chapel.—On Friday I preached again at Coloony, where the inhabitants manifest a great desire to hear the gospel. Near this place there is a HOLY WELL, on the top of a high mountain, where thousands assemble, at particular times, to do penance, and perform stations. On Saturday morning I had the curiosity of going to see it; at which I met several pilgrims, who had come from a great distance: to see them prostrating themselves before the well; beating their breasts; and to hear them repeating their Ava-Marias on the beads; and groaning in the most horrid manner, was enough to shock any person's feelings. After they had said a certain number of prayers, both men and women crept over a craggy rock which was before the well, till the flesh was cut, and the blood to be seen upon the stones. This they did with all the blind devotion imaginable, and were not ashamed to do it in the presence of thousands. Never did I witness a sight which affected me so much! I endeavoured to point them to the Saviour, who did not require such performances in order to render them acceptable before him: but all that I said appeared to be in vain, as they firmly believed it was absolutely necessary to do penance, before the priest could absolve them. Oh! what ignorance, not at all inferior to the blindness of the worshippers of Juggernaut in Orissa. This consideration ought to stir us up to a greater diligence in distributing the word of life among the benighted inhabitants of this island.

"Two little boys from one of our schools, who have learned to read, took home their Irish Testament to read to their fathers; the priest missing them at confession, called to know the reason: 'Indeed,' they replied, 'and we can do without you now. If we die upon the mountain, we shall not want you; for we have found out a better priest—Jesus Christ the great High Priest.'"

There are many similar instances. The darkness is past—the true light now shineth. 3000 children are now in the schools; and the Committee are strongly solicited to send a minister to Clonmel, where a neat place of worship, capable of containing about one hundred and twenty hearers, has been lately opened by Mr. Hassel and Mr. M'Carthy. There was some interruption; but the major's son, who was present, exerted his influence, and prevented mischief.

AUXILIARY SOCIETIES.

OXFORDSHIRE.

It is highly gratifying to observe, that almost through the country a missionary spirit is gone forth, and like the well cultivated field, it will give back to its possessor a rich harvest of delight he that watereth others, shall be watered also himself.

Collections received by the Oxfordshire Missionary Society, from Oct. 1, 1815, to Oct. 1, 1816, in aid of the Baptist Mission.

	L.	s.	d.
Abingdon	20	18	2
Alcester	15	0	0
Ashwood	17	19	8
Blockley	6	13	4
Bourton	21	6	6
Chipping Norton	23	18	4
Cleavely	3	0	6½

Fairford	10	0	0
Hook Norton	4	4	0
Oxford (1815)	41	14	0
Do. (1816)	50	13	0
Shipston	3	1	3
For the Translations.			
Abingdon	10	2	10
Banbury	14	0	4
Middleton Cheney	12	1	8
	L.254	13	7½

The First Annual Report is printed, and may be had of Button and Son.

BUCKINGHAMSHIRE.

It having been agreed at the meeting of the Bucks and Herts Association, in May last, that the ministers should assemble in the course of the summer, to consult on the best means for the formation of an Auxiliary Society, in aid of the Baptist Mission, a meeting was held at Chesham, on Thursday, September the 5th, at which the following Resolutions were unanimously adopted:

1. That the Association be considered, in future, as an auxiliary society in aid of "The Baptist Missionary Society."

2. That the churches are requested to send such contributions as they may be able to raise, in behalf of the above-named institution, to the annual meetings of the association.

3. That the amount of the contribution of each church, and the names of subscribers, shall be transmitted by the secretary of the association, to one of the secretaries of the Parent Society, to be printed in the Periodical Accounts.

4. That if any individuals wish to send contributions specifically for the translations of the scriptures, they shall be regularly consigned to the fund, which is appropriated to that object.

5. That contributions in aid of the Baptist Society for promoting the gospel in Ireland, will be thankfully received, and faithfully conveyed to the treasurer of that institution.

6. That the secretary is empowered to receive the contributions at the annual meetings, and to transmit them accordingly.

Public service was held in the evening, Messrs. Hunt, of Tring, and Groser, of Watford, prayed; Messrs. Groser, of Risborough, and Godwin, of Missenden, preached:—the former from Matthew, xiii. 16, 17; on the superiority of our religious advantages over those enjoyed by good men in former ages, and our consequent obligations to exert ourselves more to diffuse the gospel; the latter from Psalm lxxii. 18, 19, on the present deplorable condition of the greater part of the world, and consequent desirableness of a more extended manifestation of the divine glory.

W. Groser, Jun. Secretary.

HANTS AND WILTS.

October 2, the churches of the Hants and Wilts Missionary Association, held their last meeting for the year, at Salisbury. After an early meeting for prayer, the morning sermon, on *the importance of united prayer for the success of the gospel*, was preached, by Mr. Owers, from 2 Thess. iii. 1. In the evening, Mr. Dyer, of Reading, preached from Rom. iii. 31. Mr. Hawkins preached the preceding evening. The devotional parts of the services were conducted by the brethren Headden, Hawkins, Russell, Millard, Dyer, Saffery, Clare, Mead, Bulgin, and George.

The afternoon was devoted to the business of the Association and Mission; the subscriptions and collections to which amounted, in the past year, to £378 18s. 4½d.—It is worthy of notice, that £19 15s. 8½d. of this sum was subscribed in the last *three quarters* of the year by a Sunday school, in which no child was allowed to give more than *one half-penny a week*. To what an extent might not the funds of the Mission be assisted, were similar exertions made throughout the Denomination! The committee of this society affectionately press on all their congregations renewed activity in this great work.

The next Association is to be held at Romsey, on the Wednesday in the Easter week, 1817. The brethren Bulgin, Saffery, and Miall, are to preach. The former on the Tuesday evening.

HUNTINGDONSHIRE.

The second anniversary of this society was held on Wednesday, April 10, 1816, at Ramsey, when the Rev. T. Griffin, of Prescott-street, London, preached in the morning, from Ephesians, ii. 8, 9; and the Rev. S. Hillyard, of Bedford, in the evening, from Proverbs, xiv. 28. In the afternoon a public meeting was held, for the purpose of transacting the business of the society, and communicating interesting missionary intelligence. The congregations throughout the day were large, and the collections considera[illegible]

ASSOCIATIONS.

YORK AND LANCASHIRE.

On Oct. 2, this Society held their half-yearly meeting, at Howarth. At half-past ten, *a. m.* brother Mann, of Shipley, introduced the services by singing and prayer. Brother Dyer, of Bacup, preached from Phil. ii. 10, and Dr. Steadman, from Matt. ix. 36—38. After which a general account was given of the state and operations of the society, during the last half-year; from which it appeared, that during this period, a new interest had been raised at Oldham, in Lancashire, where fourteen persons had been baptized, and nearly as many more were waiting to attend to that ordinance. That at Pool, Massam, Thornhill, Staleybridge, Chatburn, Preston, in Lancashire, the Filde Country, and other places, the gospel had been regularly preached under their direction, with various success. Brother Steadman concluded with prayer.

Three o'clock, *p. m.* brother Holdroyd, of Wainsgate, prayed; brother Fisher, of Liverpool, preached from Rom. xv. 29, and brother Trickett, of Bramley, concluded with prayer. The collection in aid of the society's funds amounted to £10 6s.

Resolved, that brethren Mann, of Shipley, and Dyer, of Bacup, be secretaries *protempore*, to this society.

2nd. That Mr. Lakelin, from Mr. Birt's church in Birmingham, be invited by this society, to spend thirteen weeks at Preston, in Lancashire, and itinerate in that neighbourhood.

HEREFORDSHIRE.

We are happy to find that united exertions are making in this dark county of our land, to extend the light of the glorious gospel of the blessed God. Since midsummer last, a young minister, from the academy at Abergavenny, has been actively employed, and has succeeded in opening six places for the worship of God: in which he preaches weekly to good congregations, who never heard the joyful sound before. An extract from his journal, describing the moral state of the people of this country, will scarcely be believed.

"The first week, accompanied by another young man in the ministry, went into the villages about the city of Hereford—visited the houses—conversed with the people—gave them tracts—told them what we were, and that we wanted *places* to preach in. But their ignorance was so great, that they seemed to have a dread of us, and not at all disposed to open their houses for the everlasting gospel.

"However, by visiting them time after time on the same business, I have obtained six open doors, in most of which I preach once a week.

"When the people came to meeting at first, they were so rude and uncultivated, that they kept on their hats during the time of divine worship, and could scarcely discern a prayer from a sermon.

"I went to a village named Credenhill, about five miles from Hereford, to preach, but was interrupted by the rector of the parish; who came into an old barn where I was preaching, brought his huntsman and his hounds with him, and drove them through the congregation with such a tremendous noise, that rendered it impossible for me to go on preaching at that time. The rector abused me with the most horrid curses and oaths, requesting his servants to bring a rope to hang me, saying, with an oath, had it not been for the law, he should be glad to do it.

"I have now the pleasure to say, that I have a house licensed in that village, and that a great number hear with attention.

"The prospect is very pleasing at all the places: it is a good sign to have some persecution."

Should this account meet the eye of any serious persons of property, who are *natives* of this county, they will do well to consider that charity *begins at home*. Any contributions to this object, may be transmitted to the Rev. T. A. Edmonds, Secretary, Leominster; Mr. G. Brown, Kington, Treasurer; or the Rev. W. Williams, Ryford.

ESSEX.

The ministers, messengers, and friends of this Association, met at three o'clock in the afternoon of Tuesday, May 28, to receive the accounts from the different churches; brother Salmon, of the church of Saffron Walden, engaged in prayer; the letters from the different churches were then read: brother Pettit concluded in prayer. Half past six in the evening, brother Buck began in prayer; brother Medlock (then supplying the church at Braintree) preached from Gal. i. 4. The ministers and messengers were in the mean time engaged in the business of the Association.

Wednesday morning, half past six o'clock, brother Hoddy preached from Psalm li. 12; half past ten o'clock, bro-

ther Pudney, of Colne, prayed; brother Trevitt, of Langham, preached from Col. i. 18; brother Eveleigh, of Waltham Abbey, preached from Heb. x. 23; brother Crowest, assistant itinerant, read part of his journal, and brother Pilkington concluded in prayer.

Tuesday evening, the ministers and messengers having met to transact business, resolved unanimously:

That the circular letter on the subject of "Social Prayer," prepared by brother Garrington, be adopted and printed.—That the subject of the next letter be, "*The importance of truth in our dealings with one another*," and that brother Wilkinson be requested to draw it up.—That brother Wilson be continued as our itinerant for the ensuing six months, and be allowed 40*l.* for the same, with incidental expences.—That brother Wilson supply at Heybridge, with the assistance of other ministers, for the future six months.—That brother Crowest be continued the assistant itinerant of the Association for the next six months, and be allowed 10*l.* for the same.—That the next Association be held at Coggeshall, the last Tuesday in May, and day following, 1817; brethren Pilkington and Wilkinson to preach; in case of failure, brother Francis, of Colchester.

*** Put up at the Swan.

The church at Bellericay has been received, the last year, into the Association; and there is a small increase of members to the churches.

NEW MEETINGS OPENED.

CHEPSTOW.

On Wednesday, June 26, 1816, a neat new meeting-house, in the Baptist Denomination, was opened in Chepstow, Monmouthshire; three sermons were preached on the occasion:—in the morning by Mr. Holloway, of Bristol, from Haggai, ii. 19; in the afternoon, by Mr. Bradley, of Stow, from Phil. ii. 9—11; in the evening, by Mr. Cope, of Launceston, (Independent,) then supplying the Tabernacle at Bristol, from Matt. xvi. 24.

The devotional exercises were conducted by Messrs. Jones, of Cardiff; Davies, of Caerwent; Harris, of Coldford; Cousens, student at Bristol; and Lewis, minister of the place. Though the day proved very wet, the house was well filled morning and afternoon, and in the evening completely thronged. The services throughout were highly interesting; so that many expressed themselves as being never more gratified. The cause is still in its infancy, it having been introduced into the town only three years; but, through the divine blessing, a good congregation is raised, and the people have it in contemplation to form themselves into a Baptist church.

Though few in number, they have raised a considerable sum towards the expenses of their building, to which their minister has already made an addition, by collecting of the Christian public; but a farther appeal to their liberality will be necessary.

HASLINGDEN.

July 11, 1816, a neat and commodious chapel, belonging to the Baptist Denomination, was opened at Haslingden, near Blackburn, Lancashire.

Mr. Dyer, of Bacup, commenced the services of the day with reading and prayer; Mr. Lister, of Liverpool, preached, from Matthew, xxvii. 50—53; and Mr. Hargreaves, of Ogden, from Zechariah, vi. 13. In the afternoon the congregation re-assembled, when Mr. Gray, of Blackburn, began in prayer; Mr. Pilling, of Goodshaw, preached from 2 Corinthians, xi. 32, 33; and Mr. Dyer from Philippians, i. 12. Mr. Ramsay, Independent minister, at Haslingden, concluded the services of the day in prayer.

POOLE.

On the 22d of May, 1816, a new meeting-house was opened for the Baptist church and congregation at Poole, in Dorset; the old place having been considered ineligible in point of situation, and incompetent for the accommodation of those who would attend, and having no room for enlargement.

The present is a neat, compact place, 50 feet by 36 in the clear, without any gallery. A sermon was preached by Mr. Saffery, of Salisbury, in the morning, from Psalm cxxxii. 8; in the evening, Mr. Miall, of Portsea, preached from James, v. 16. The devotional parts of the service were conducted by Messrs. Durant, of Poole; Miall, of Winbourne; Saunders, of Whitchurch; Mitchel, of Warminster; Shickel, of Corfe-Castle; Bulgin and Shoveller. A sermon was preached on the evening preceding, at the Independent Meeting, by Mr. Saffery, from 2 Peter, i. 5—11.—The new meeting was much thronged, and very many could not get within the doors; and we find that the most sanguine expectations of the friends at Poole are fully realised, by a considerable increase to their stated congregation, as the sittings are already nearly all engaged; and we doubt not, but the liberality of the religious public will encourage this thriving interest, by their pecuniary aid.

IVINGHOE.

On October 19, 1815, a new meeting was opened at Ivinghoe, the one which had been erected the year before being found unequal to the increased congregation. Mr. Peter Tyler preached in the morning, from Psalm xvi. 8; in the afternoon, Mr. Keely, from Haggai, ii. 9; in the evening, Mr. Aikin, of London, from Psalm xxvii. 14. The devotional services of the day were conducted by the brethren Tomlin, Hunt, Wake, Seymore, and Howlet; and notwithstanding the weather was so foul, and the roads so bad, the attendance was very numerous, and the divine presence generally felt and acknowledged.

CLUER.

On Tuesday, Oct. 6, 1816, was opened at Cluer, in the neighbourhood of Wedmore, Somerset, a neat meeting house, belonging to the particular Baptists. Mr. Chandler introduced the services of the day, by reading and prayer. Mr. Viney, of Bridgwater, preached in the morning from 1 Cor. iii. 9. Mr. Opie Smith, of Bath, in the afternoon, from Mark, xvi. 13—16. In the evening, Mr. Shell, of Pill, from James, v. 19, 20. The services of the day were truly pleasant, and many found it good to be there. Mr. Chandler first introduced the gospel into this village, on June 25, 1815, by preaching in the open air from Luke ii. 10. The people who had been sitting in darkness, and wallowing in their sins for a great number of years, attended to hear. The Lord owned and blessed his word to the souls of the people. After some time, a house was procured, and was soon found too small. A place is now built, which will hold more than two hundred people. A debt of about 25*l.* only, has been incurred on the whole building.

KNIGHTSBRIDGE.

On Wednesday, Nov. 13, 1816, a neat and convenient place of worship was opened in the particular Baptist Denomination, in Sloane-place, North-street, Knightsbridge. Mr. Upton began the service in the afternoon, by reading and prayer; Mr. Saffery, of Salisbury, preached from Psalm cxxxii. 8. Mr. Jarman, of Somers-town, concluded. In the evening, Mr Pritchard, late of Shouldham-street, introduced the service; Mr. Edwards, of Wild-street, preached from Luke xix. 10: Mr. Barnett, late of Bradford, concluded in prayer. Mr. Ivimey, of Eagle-street, informed the congregation the place had been taken for the use of the neighbourhood, and that it was intended to establish a Sunday-school, to which the morning of Lord's-day would, for some time, be wholly devoted; and that preaching might be expected regularly in the afternoon and evening; and also a weekly evening lecture. This meeting-house will accommodate from 150 to 200 people, and had been used, for a few years past, by persons who had lately left it to unite with another independent congregation.

BOURNE.

On Nov. 30, was opened at Bourne, a large village in the north-west of Hampshire, a small place of worship. Mr. Seaton, of Andover, preached from Rom. i. 16, 17. Mr. Russell, of Broughton, from 2 Cor. vi. 1. Messrs. Russell, Seaton, Frost, and Millard, conducted the devotional parts of the service. It is much to be lamented, notwithstanding the unparalleled exertions for the spread of the gospel at home, as well as abroad, that so many of our own villages yet remain without the gospel. The north western part of the county of Hants, presents an affecting spectacle to the Christian philanthropist; though much has been done in it, much remains yet to be done. The parish of Bourne, it is supposed, contains a population of above 1000 souls, who, till lately, were perishing for lack of knowledge. It gives us pleasure to say, the numbers who attend, and the attention given to the word, is greatly encouraging. May this statement be an additional stimulus to stated ministers, to exert themselves to the utmost, to disseminate the gospel in the neighbourhood around them.

ORDINATIONS.

PRICKWILLOW.

On Friday, Dec. 15, 1815, Mr. R. Kemp was ordained pastor over the church of Christ recently formed at Prickwillow, Ely, Cambridgeshire. Mr. Norman, of Soham, commenced the service by reading the scriptures and prayer. Mr. Drake, of Ridgewill, explained the nature of a gospel church, and asked the usual questions. Mr. Roote (Independent) of Soham, offered the ordination prayer. Mr. Arrow, of Lynn, delivered the charge, from 2 Cor. viii. 10. Mr. M'Kensie, of Isleham, preached to the people, from 2 Phil. xxix. and concluded in prayer. Mr. Drake preached in the evening, from Matthew, xi. 5. The devotional exercises by Messrs. Arrow and Kemp. The services were truly solemn and refreshing; both ministers and people had rea-

son to say, "it is good for us to be here." Unusual attention to the gospel has been lately excited at this once dark and benighted spot; and since the ordination, a neat and commodious chapel has been erected, and was opened for religious worship on Wednesday, August 7, 1816. Mr. Shenston, of London, preached in the morning—Mr. Arrow, of Lynn, in the afternoon, and Mr. Dewhirst, of Bury, in the evening. Messrs. M'Kenzie, Norman, Pavitt, Robinson, Roote, and Kemp, assisted in the devotional exercises. The services were numerously attended, and the prospect encouraging. May the very flattering prospect of the church continue long unclouded.

As a large debt has necessarily been incurred, and the people poor, an application to the religious public must be made.

TODDINGTON.

On Thursday, March 28, T. Ramsey was ordained pastor of the Baptist church at Toddington, Bedfordshire. The Rev. E. Daniel, of Luton, began with reading the scriptures and prayer; described the nature of a gospel church; asked the usual questions, and offered up the ordination prayer, with the imposition of hands. The Rev. G. Keely, of Ridgmount, gave the charge. The Rev. T. Wake, of Leighton Buzzard, preached to the people. The Rev. Mr. Harris, of Cranfield, concluded in prayer.

HADLEIGH.

On Tuesday, May 21, 1816, Samuel Quilter was ordained pastor over the particular Baptist church at Hadleigh, Suffolk. Mr. Dowling, of Colchester, began the solemn service of the day by reading and prayer. Mr. Cole, of Bury, stated the nature of a gospel church—asked the usual questions, and received the confession of faith. Mr. Cooper, of Stoke Ash, offered the ordination prayer. Mr. Haddy, of Bildestone, gave the charge, from Jeremiah, iii. 15. Mr. Cowel, of Ipswich, delivered a suitable address to the church, from Phil. ii. 15, 16. Mr. Squirrel, of Sutton, concluded by prayer. Mr. Middleditch, of Ratlesden, gave out appropriate hymns at the proper intervals. Mr. Cowel began the evening service by prayer. Mr. Francis, of Colchester, preached from Phil. i. 27, and concluded by prayer.

SHEEPSHEAD.

On Wednesday, May 22, 1816, Mr. Samuel Peters, late student at Olney, was ordained pastor over the particular Baptist church meeting in this place. Mr. Fletcher, of Burton-on-Trent, commenced the service by reading appropriate portions of scripture and prayer. Mr. Nicholls, of Callingham, stated the nature and order of a gospel church—asked the usual questions—received the confession of faith, and offered the ordination prayer, which was accompanied with imposition of hands. Mr. Capes, of Loughborough, (Mr. Peters's late pastor,) delivered the charge. Mr. Jarman, of Nottingham, preached to the people. Mr. Burdett, of Sutton, gave out the hymns, and in the evening preached a sermon for the benefit of the Baptist Mission, when 18*l.* 8*s.* was collected. Mr. Filkin, of Kegworth, and Mr. Evans, of Blaby, engaged in prayer.

CHELTENHAM.

On Wednesday, June 26, 1816, Mr. William Walton, late student at Bradford, was ordained pastor over the Baptist church at Cheltenham. The service was held at Ebenezer chapel, on account of having more room. Rev. H. H. Williams, the former pastor, began with reading several portions of scripture, and prayer. The Rev. Dr. Steadman made some remarks on the order and constitution of a dissenting church, asked the questions, and delivered the charge, from Jeremiah, ix. 3. "But they are not valiant for the truth upon the earth." The Rev. D. Trotman, of Tewkesbury, addressed the church from Philippians, ii. 29. The Rev. J. Brown, the minister of Cheltenham chapel, concluded in prayer.

Met again in the evening, when the Rev. Mr. Rooker, of Tavistock, began with prayer. Dr. Steadman preached from Hebrews, xiii. 8. and the Rev. J. Byron, the minister of Ebenezer chapel, concluded the solemn, impressive, and edifying services of the day.

SHEFFIELD.

August 21, 1816, Mr. John Jones, late student at the Bristol Academy, was ordained pastor of the Baptist church at Sheffield. The service commenced at half past ten in the forenoon. Mr. Caleb Birt, of Derby, read the scriptures, and prayed. Mr. Fisher, of Byrom-street, Liverpool, delivered the introductory address, asked the usual questions, and received Mr. Jones's confession of faith. Rev. I. Birt, of Cannon-street, Birmingham, prayed, with laying on of hands. Mr.

B. also gave the charge from 2 Tim. iv. 21. Rev. Dr. Steadman, of Bradford, preached to the people from 1 Thess. v. 12. Rev. Mr. Mather, (Independent) of Howard-street, Sheffield, concluded in prayer. Service in the evening. Rev. Mr. Tocker, of Garden-street, began in prayer, Rev. Dr. Steadman preached from Gal. vi. 14. Rev. Mr. Boden, of Queen-street, concluded. All the services of the day were very interesting. Of late, the congregation has considerably increased, and the prospects of usefulness are very encouraging.

BEDFORD.

October 16, 1816.—Mr. Thomas King, who had been nearly twenty-five years an honourable member of Mr. Upton's, Church-street, Blackfriars-road, was ordained pastor of the Baptist church at Bedford. Mr. S. Hillyard (Independent) began, by reading and prayer. Mr. Vorley, of Carlton, asked the usual questions, and received Mr. King's confession of faith. Mr. Knight, of Staughton, prayed the ordination prayer. The charge, by Mr. Upton, from 1 Cor. ii. 1, 3; the sermon to the church, by Mr. Freeman, of Cotton-end, from Rom. xvi. 3; Mr. Anthony, (Independent,) who resides in Bedford, concluded. It was pleasing to observe the harmony which prevailed, and we believe many hearts united in the devout prayer of the Psalmist, "O Lord, we beseech thee, send now prosperity." In the evening. Mr. Brown, of Keyso, prayed; Mr. Peacock, of Rushden, preached from Heb. xiii. 9; Mr. Broad, of London, concluded.

LITTLE WILD STREET.

Mr. John Edwards, (late of Accrington,) was ordained over the above church, Oct. 22, 1816. The service commenced by Mr. Newman reading appropriate portions of scripture, and praying. Mr. Ivimey, in the introductory discourse, on the nature of the kingdom of Christ, expatiated on two topics, by shewing the adaptation of the constitution of our church to promote the kingdom of Christ: and inquiring, whether the advantages enjoyed by the English Baptists, for the last 130 years, had been properly improved for that purpose. Mr. Edwards delivered a concise and satisfactory confession of faith. Mr. Upton prayed the ordination-prayer. Mr. Hughes, of Battersea, affectionately addressed the church, from 2 Cor, vii. 3. His object was to prove that pastors, who were influenced by such a spirit, and who acted upon such a principle, deserved and demanded the affection and support of their people in return. Dr. Steadman, (Mr Edwards's tutor,) preached to the pastor, from 1 Cor. v. 20. His manner of enforcing the necessity of preaching this prominent feature of the gospel, that "God was in Christ, reconciling the world unto himself," and that the message on which ministers were sent, was to "beseech men in Christ's stead, to be reconciled to God," was well adapted to promote seriousness, not only in the mind of Mr. Edwards, but all the ministers who were present. Dr. Winter concluded the service with prayer; and the hymns were read by Mr. Hemmings. The unanimity of the church, and the increase of the congregation, promises happy results. We understand that several persons have already been received into the church, as the fruits of Mr. Edwards's labours in *field preaching* on Lord's-day mornings.

WEM, SHROPSHIRE.

October 22, 1816, Mr. John Phillips, late student of Abergavenny, was set apart for the pastoral office over the Baptist church assembling for divine worship in Wem, Shropshire. Mr. Hinmers, of Whitchurch, introduced the services of the day, by reading a suitable portion of scripture and prayer. Mr. Palmer, of Shrewsbury, asked the usual questions, and received the confession of faith; Mr. Hinmers offered up the ordination prayer, with laying on of hands; Mr. Palmer delivered an affectionate and solemn charge, from Acts, xx. 28. In the afternoon, Mr. Evanson, of Whitchurch, began with reading and prayer; Mr. Hinmers gave the charge to the church, from 1 Thess. v. 12, 13; in the evening, Mr. Palmer read and prayed; Mr. Crumpton, of Shrewsbury, preached, from Prov. iii. 17.

CAUTION AGAINST IMPOSTURE.

An imposter, calling himself a minister, and a cousin of the late Mr. Spencer, of Liverpool, has lately imposed upon some persons at Trowbridge, by his religious conversation and prayers. When detected, he decamped, but not before he had stolen several articles from the family by whom he had been received.—There is reason to suspect a gang of these thieves are about the country. This man has a genteel appearance, is about thirty-five years of age, has high cheek bones and forehead, slight complexion and light hair, a peculiar turn of the eyes in conversation, walks very erect, and is above five feet nine inches high.

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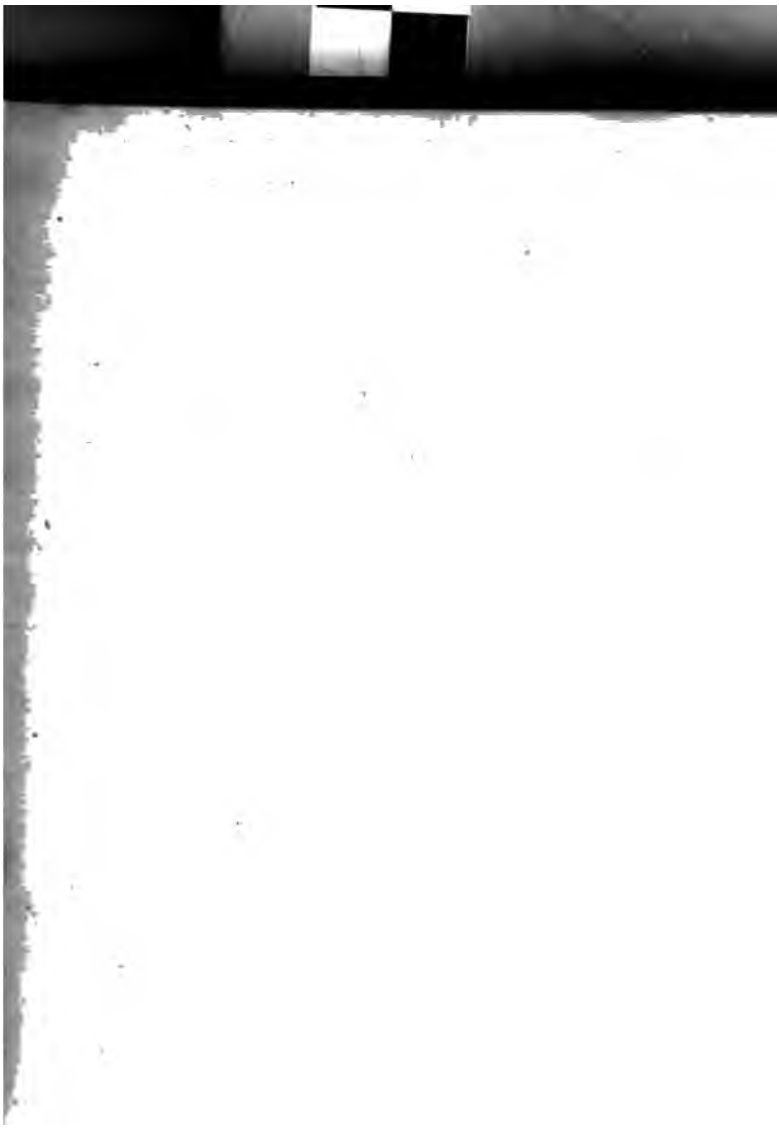

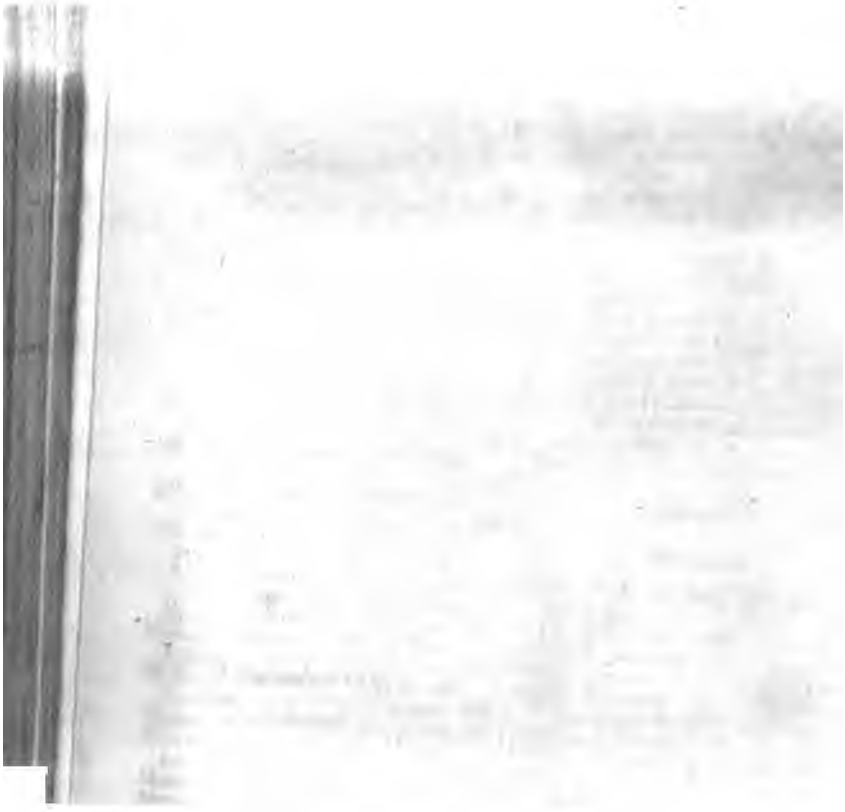

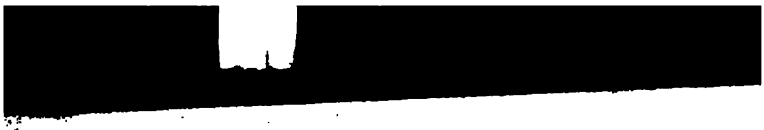

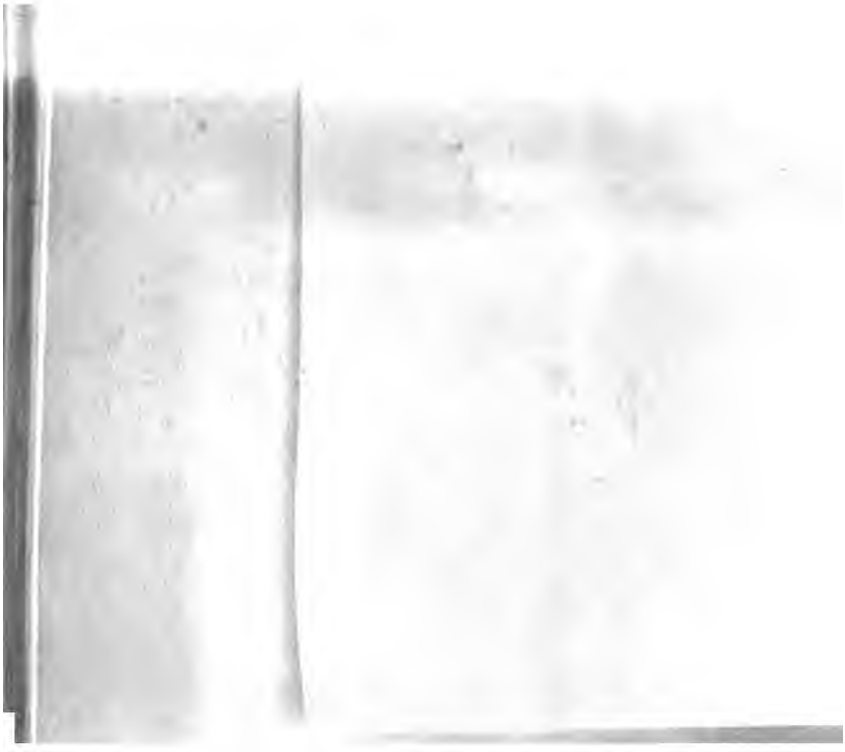

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